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UNITED METHODIST REPORTER
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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to: AREA PROVOST, 1114 American Bank Building, 200 Carondelet St, New Orleans, Louisiana 70130

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 4

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

JANUARY 7, 1977

COUNTDOWN!
One week to launching

Noel Church to host first Money Management Seminar

Host pastor for First Money Management seminar, Dr. Benedict Galloway.

Under the leadership of Dr. Benedict Galloway, pastor; Dr. Clyde S. Clark, Foundation Director; and Mr. Eugene W. Bryson, Jr., Chairman of the "Wills, Trusts and Special Gifts" Committee, the first in a series of Money Management Seminars over the Conference has been scheduled at Noel Church in Shreveport. The seminar will be held on Sunday, January 23, beginning with a 6:00 P.M. dinner.

The purpose of the seminar is to emphasize the importance of the stewardship of present and accumulated resources for Christian causes and to give some valuable information on money management, taxwise giving and estate planning. Topics to be presented by panel members are as follows:

"How to Write A Will" - Mr. Eugene W. Bryson, Jr.; "Shaping Up Your Investments," Mr. Thomas F. Ruffin; "How to Give and Save Taxes," Mr. Herman Williamson; "The Advantage of Trust Funds," Mrs. Elsie Ellis; "Sensible Giving Through Life Insurance," Mr. Jim Guy Gibson; and "Stewardship of Accumulated Resources," Dr. Clyde S. Clark.

All lay members of the panel are members of the Noel Church. Dr. Benedict Galloway, pastor, will chair the panel.

The invitation to attend is open to the entire membership; however, those desiring to attend will need to contact the church office for reservations, as the dinner will be served on a donation basis of $1.50 a plate.

Every church to receive LUM

Every church in the Conference will have sample copies of the LOUISIANA UNITED METHODIST on the kick-off day of the subscription campaign, January 16, 1977. District Representatives and their associates made a request for 45,000 copies of the January 14 edition. This represents approximately one third the Conference membership, and is over five times the paid subscriptions.

Because of postal regulations, these sample copies will be distributed to individual churches and will be available to persons attending services on January 16.

A Winner

Oak Grove Church records 112 subscriptions

Oak Grove Church, the Rev. Fred Schwendimann, Pastor, is the winner in a campaign that hasn't even started! Just before Christmas a special present arrived in the offices of THE LOUISIANA UNITED METHODIST, and when it was opened (before Christmas - it did not say "do not open . . .") to the joy of the staff the nice white envelope contained a check to cover 112 subscriptions to the newspaper.

This is not only the first church to send in subscriptions, but according to the Conference Journal, Oak Grove church has 239 members, and the number is more than one third (which qualifies for the Every-Family-Plan). The check was for $280 and was a contribution from "Friends of the Church" for the express purpose of sending the newspaper to the members.

We congratulate the Reverend Mr. Schwendimann and "Friends of the Church" for showing their loyalty to and support of our Conference newspaper. We believe that this should, and will serve as a stimulus and challenge to many other churches throughout the Conference to respond in similar manner.

Thank you, Oak Grove Church, pastor and "friends."

Fred Schwendimann

Provost participates in Dallas meeting

The Rev. Robert F. Harrington took part in the recent annual meeting of the Board of Directors, Newspaper Division (which owns and operates TM/UMR). In this picture he is shown talking with the Rev. L. A. Humphries, Texas Conference, a member of the Media Division, UMCC.

Mrs. Barto leads UMW workshop

Mrs. Kenneth S. (Reta) Barto, of Reading, Pa., is well qualified to lead the Membership Motivation Workshop sponsored by the Conference UMW January 14-16, at Hot Wells. A former member of the Board of Global Ministries, serving on both the Women's and World Divisions, she has held numerous local, conference and Jurisdictional offices in the Northeastern Jurisdiction. Active in her church and community, she is listed in "Who's Who in Religion."

Roy Mouser appointed to pensions study

Roy E. Mouser, Pastor of First Church, New Iberia, has been appointed by Bishop Alsie Carlton to the General Board of Pensions' 25-member "Pension Study Task Force," according to an announcement from the Reverend Mr. Mouser.

This group is committed to make an in-depth study of the present pensions and benefit systems, toward recommending an improved ministerial support system in this area.

The committee will first meet February 1, 1977 in Memphis, Tenn., with other meetings scheduled toward significant recommendations to the General Board not later than June of 1979.

Enthusiastic district representatives lay plans

With more than two dozen persons in attendance in two separate meetings within the Conference, district representatives for the subscription campaign of this newspaper, laid plans for the annual "drive" which begins on January 16, 1977 and extends through February 13, 1977. The goal established by the Board of Commissioners is 12,000 paid subscriptions.

Dr. Robert F. Harrington, Area Provost, was in charge of the meeting, and several District Superintendents and Commissioners were on hand to give their support.

Attending the meeting held at Trinity Church, Ruston, with Dr. Merlin R. Merrill host, were: Reverends Robert R. Miller, Fred O. Shirley, Jack S. Winegeart, Lillard R. Bevill, Robert L. Peyton, K. G. Rorie, James E. Wilson, Ned L. Stout, William R. McCutcheon, Tracy Arnold, Edward R. Thomas, Clyde C. Frazier, Jr. and Mr Arthur Specht. Mr. Specht and the Rev. Mr. Wilson are members of the Board of Commissioners of the newspaper.

The second bi-Conference meeting was held at Wesley Church, Baton Rouge, with Dr. Leonard L. Haynes, Jr. serving as host pastor. On hand for the meeting were: the Reverends Donald R. Avery, John H. Giles, Jr., Cecil Mims, Joe L. Rountree, Roger D. Lathan, Sherman L. Beird, A. Jerome Cain, Robert B. Crichlow, Sr., Alonzo James Campbell, and George A. Duerson, who is Chairman of the Commissioners.

Participants were enthusiastic and cooperative in their response and suggestions, and indicated dedicated interest in supporting and promoting the campaign. They will work with pastors in their respective districts by distributing special packets of material, coordinating the campaign and promoting interest. The District Superintendents are instrumental in supervising this Conference effort.

Upper photograph was taken at Trinity Church, Ruston; lower photograph was made at Wesley Church, Baton Rouge

LUM subscription campaign begins January 16

Kick-off for the 1977 subscription campaign for this newspaper is set for Sunday, January 16, and will continue until February 13. Because of efficient organization by District Chairmen, working with the nine District Superintendents, a record is expected to be set.

The LOUISIANA UNITED METHODIST is your Conference paper, serving more than 140,000 United Methodists of our state. It is currently being read by more than 14,000 families, including the local church editions. Paid subscriptions to the Conference paper exceed 8,000, with the additional number being sent to retired ministers and/or wives, and to families of local church editions. (The local church editions carry one page of local items and the extra conference page, and are financed by individual churches.)

Although printing, production and mailing costs have increased substantially during the year, the cost of subscribing to the LUM remains $3.00 per year, or $2.50 on the Every-Family-Plan. This works out to less than 6¢ per copy at the $3.00 rate. Subscribers receive an issue for each of the 52 weeks of the year.

The newspaper has been a self-supporting organ of the Conference for many years. The subscription charge is figured to a bare minimum, and the complimentary copies are subsidized by a small allocation from the Conference funds. The LOUISIANA UNITED METHODIST is one of the few Conference newspapers in Methodism in the present format which is financed without having its budget included in the Conference budget.

For the campaign, each church has been allocated a fair quota of expected subscriptions. This was set by each District Superintendent, and is based on approximately 11% of the church's membership. This is the minimum number of subscribers; on the Every-Family-Plan, where subscriptions are $2.50 each, the church membership can be divided by three, and that number is available at the reduced rate. (Thus, a church of 300 members, could receive 100 subscriptions at $2.50 each; quite a bargain!)

This newspaper belongs to the members of our United Methodist churches in Louisiana. Our Louisiana edition strives to print the news and pictures which you send; the events of interest to the Conference generally; and information about the various programs, agencies, institutions and concerns that affect the lives of all thoughtful church members. It has been our policy, and we pledge to continue to fulfill this policy, to remain fair and impartial in our reporting. The inside pages of the newspaper carry general church news compiled by and through the staff of the TEXAS METHODIST/UNITED METHODIST REPORTER, which publishes our edition, as it does nearly 30 others throughout the United States. By reading the paper each week, concerned church members will be able to keep abreast of what is happening in our church, and in related church effort, in our Conference, in our nation and throughout the world. You may not always agree with everything you read; but you will KNOW what is happening. An enlightened and informed church member is always in a position to DO something about what he or she believes to be in the best interest of the church.

Subscribe through your church to the LOUISIANA UNITED METHODIST. You will find it a sound and valuable investment.

(Elsewhere on this page you will read about a church which sent in more than 100 subscriptions in December 1976!)

"Into the Third Century" is festival theme

The "Festival of Faith" to be held in Shreveport on January 11 in connection with the Louisiana Interchurch Conference, will have as its theme "Into the Third Century."

Guest speakers who are scheduled to appear at the Festival are Archbishop Philip Hannan of the Catholic Diocese of New Orleans; the Honorable Edwin Edwards, Governor of Louisiana; and Dr. William Hull, pastor of the First Baptist Church in Shreveport. In addition to the three speakers, a number of distinguished guests, including Bishop J. Kenneth Shamblin, will take part. The service will begin with a procession of the clergy and will be concluded with the singing of the "Hallelujah Chorus."

Coordinated by the Louisiana Interchurch Conference, the Festival will be held in the Shreveport Civic Theater. The service is sponsored by the Shreveport Ministerial Association, the Interdenominational Ministerial Alliance, and the Bossier City Ministerial Association. Music will be provided by the Grambling State University Choir, Mr. Robert Williams, Director, and Mr. J. Curtis Mayo, Organist.

The Rev. James L. Stovall, Executive Director of LIC, comments: "This 'Festival of Faith' will be a symbol and sign that we are all one in Christ and one in our desire to move together into the future for a new and better day . . . the service will be a witness to all citizens that persons of all denominations and all races can work together to improve the quality of life in our state."

Board of Discipleship member gives challenge

Dr. Ray H. Ryan, a veteran of many years leadership in Christian education and the Sunday/Church School, gave a challenge to participants in the recent CCOM meeting. Intent on implementing the mandate of the last General Conference to place "evangelism" on the priority list, he emphasized the importance of the Sunday School.

Doctor Ryan pointed out that a Sunday School lag would eventually reflect in the loss of church members, and this would probably take place within three to five years. He expressed the opinion that the best opportunity for the church lies in the work within the Sunday School.

In his presentation, he expressed the opinion that pastors ". . . generally placed low priority on Christian education, while the pastor should be the chief teacher and educator." He went on to say that until or unless this stance on the part of the pastor is changed affirmatively, the UMC will continue to find itself involved in membership loss.

He clarified, in his speech, the severity of the dilemma that faces the church if lack of interest in the Sunday School continues.

—by Robert F. Harrington

Pineville enjoys family night

During the many events of the Advent Season, members of First Church, Pineville, found time to get together for an old-fashioned "family night supper." This was a good time, also, for the children to "entertain."

Following the meal, the Sunday School presented the annual Christmas program, under the direction of Mrs. Johnnie Webb. Beverly E. Bond is pastor.

This picture is representative of the large number of families who attended.

1977 subscriptions to the LUM will begin with April 1. All present subscriptions continue through March 1977.

Rayne Memorial youth present musical

Youth of Rayne Memorial Church, New Orleans, entertained the congregation at a luncheon in the church's Fellowship Hall following the worship services on a recent Sunday. They presented a musical production, which was produced and directed by Ken Gale, youth director of the church. This photograph is of the cast as they joined in the finale of "Judas and Mary." The score was derived from contemporary popular songs about Jesus.

Editorials

All should be family 'advocates'

If the new members of United Methodism's Family Life Committee take seriously a recent challenge to "press the systems of the church to be in ministry to families," they have their work cut out for them (See TM/UMR, Dec. 17).

The inter-agency committee, made up of 31 persons from across the country, is certainly not working under any sort of ringing mandate from the church during the next quadrennium.

The General Conference not only failed to fund a church-wide study of the family, but it also turned thumbs down on a committee-endorsed definition of the family which appeared to include less traditional lifestyles.

Other potential stumbling blocks also stand in the committee's way. It is only an "advocacy" group, not a program agency. With a tiny budget and a skeleton staff, it must "advocate" through other boards and agencies, to keep the cause of family ministries before the church. While its structure as an inter-agency committee gives it broad access across the denomination, that same structure could cause family ministries to be neglected and "fall between the cracks."

Finally, the committee's members must deal with the same moral and theological confusion that the rest of us do when confronted head-on with the ever-increasing pressures on today's family: mobility, divorce, abortion, increased leisure time, looser church ties, freer lifestyles, etc.

But precisely because the confusion is so great — and the needs for ministry to families and by families are so overwhelming — we believe this committee is charged with one of the most important tasks in United Methodism today. We hope the committee will not be overwhelmed by its task. And we hope that the "systems" it "presses" — whether the Board of Global Ministries to find ways for families to work together on the hunger crisis, or annual conferences to offer family retreats and marriage and family services — will respond with creativity and real commitment.

These 31 persons are uniquely able to make a difference — if we in the local church share their concern. The solution is not to fund expensive new programs but to use already existing programs as tools for bringing families together in ministry. It lies not in debating endlessly over what constitutes a family, but in ministering right now to persons who are hurting in their relationships. It will come not by waiting until we have all the answers, but by sharing what we already have learned in our local churches and annual conferences about the nurture of persons who, though physically together, are often tragically separated.

It is time for each of us to join the Family Life Committee in becoming an "advocate" for the Christian family.

Plaudits for Iowa Rainbow group

The decision by the International Order of the Rainbow for Girls to drop its rule prohibiting black members demonstrates once again how a few people with courage can rectify a bad situation.

Some months ago, a local Rainbow chapter in Indianola, Iowa accepted a 12-year old black girl into its membership. The local chapter was ordered by the parent body to remove the girl from its membership or face expulsion.

It would have been much easier and less traumatic for the local chapter to capitulate than to challenge a rule which was wrong. However, the local chapter refused to disown Michelle Palmer, resulting in an order from headquarters for all Rainbow chapters in Iowa to disband.

The public furor which this situation subsequently aroused has now caused the "unwritten rule" against black members in the Rainbow to be dropped.

Persons associated with the Rainbow in Indianola, Iowa should be commended for doing what was right — and leading their parent organization to do likewise — rather than doing what would have been easiest, and wrong.

Welcome to readers of 5 new church editions

With this issue, five congregations are beginning TM/UMR local church editions whereby their church news is published in combination with annual conference and general church news and mailed each week to every member family.

The new subscribing congregations and their circulations are: **Millian Memorial UMC, Rockville, Maryland** (Baltimore Conf.), 1200; **First UMC, Duncan, Oklahoma** (Oklahoma Conf.), 560; **May Avenue UMC, Oklahoma City, Oklahoma** (Oklahoma Conference), 300; **Arnold UMC, Arnold, Pennsylvania** (Western Pennsylvania Conf.), 480; and **Clear Lake UMC, Houston, Texas** (Texas Conf.), 450.

To our new readers in these congregations we say "Welcome." We hope you will find your new church paper informative and that you will join our other readers in providing feedback via TM/UMR's "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (the United Methodist Reporter).

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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My Witness

Tommy's essay

By JANE LINDSTROM

A gray sweater hung limply on Tommy's empty desk, a reminder of the dejected boy who had just followed his classmates from our third grade room. Soon Tommy's parents, recently separated, were to arrive for a conference on his failing school work and disruptive behavior. Neither parent knew that I had summoned the other.

Tommy, an only child, had always been happy, cooperative and an excellent student. How could I convince his father and mother that his recent failing grades were a brokenhearted child's reaction to his adored parents' separation and pending divorce?

Tommy's mother arrived first and took one of the chairs I had placed near my desk. Soon the father arrived. Good! At least they were concerned enough to be prompt. A look of surprise and irritation passed between them, and then they pointedly ignored each other.

As I gave a detailed account of Tommy's behavior and school work, I prayed for the right words to bring those two together, to help them see what they were doing to their son. But somehow the words didn't come. Perhaps if they saw one of his smudged, carelessly done papers . . .

I found a crumpled tear-stained sheet stuffed in the back of his desk. It was an English paper. Both sides were covered, not with the assignment, but with a single sentence scribbled over and over.

Silently I smoothed it out and gave it to Tommy's mother. She read it and then, without a word, handed it to her husband. He frowned. Then his face softened. He studied the scrawled words for what seemed an eternity.

At last he folded the paper carefully, placed it in his pocket and reached for his wife's outstretched hand. She wiped the tears from her cheeks and smiled up at him. My own eyes were brimming, but neither seemed to notice. He helped her with her coat and they left together.

In his own way, God had given me the words to reunite that family. He had guided me to a sheet of yellow copy paper covered with the outpouring of a small boy's troubled heart.

The words? "Dear Mother...Dear Daddy...I love you...I love you...I love you."

Retirement

By MERLE BURRES
Caldwell, Idaho

I am
Retired but not tired,
Retired but not retarded,
Retired but ever seeking, striving, hoping; learning from the experiences of life some new thing
Not discarding the old but applying ancient truth to new found situations.
That I may have a part in fulfilling God's purpose, And happily bring some light and joy into a world
Which seems to be overcome by darkness and despair.

I do not fear death — I only fear that I may cease to love, to understand, and to grow.
I will not cringe at my own pain and failure.
But I pray that I may hear the cries of anguish of those who suffer and are lost.
I pray that I may approach the end of this mortal life
singing and loving; aspiring for heights yet unattained.
That I may behold and see the beauty and glory yet to be revealed.
Let me die living.

—Reprinted from the Oregon-Idaho United Methodist

Here I Stand

'People and Systems' publication is inaccurate and misleading

By PEDRO ORLANDO SALAZAR

About a month ago I finished reading a publication of the General Board of Global Ministries of the UMC entitled "People and Systems," and in particular an article which refers to "Cuba: People and Questions." This appears in the catalog of the Board of Global Ministries, 1976-77 supplement, page 5.

My question is what is this group of people trying to do with this kind of misleading publication? This is one of the missions studies recommended by the General Board of Global Ministries through the mission cultivation of the Board. The publication of such a booklet reflects 100% the same propaganda that the government of Fidel Castro is pushing everywhere.

I am a United Methodist minister, a member of Holston Annual Conference and a member of the Holston Conference Board of Global Ministries. I am also a Cuban — born, raised, educated — and worked in Cuba all my life until I left it in July 1968, after having been put in prisons and concentration camps several times for being a minister of the Methodist church who believed then in freedom and even more now. A free man has no place in the Cuba of Castro today except in the prisons and concentration camps.

This sort of publication — in which the political and economic system of totalitarian dictatorship is praised as a paradise by some members of the Board, or those who publish such booklets — is an insult not only to the eight million Cubans oppressed in the Caribbean Island, but also to those who had the opportunity to leave that place, and to the United Methodist people in this country who don't know for sure what the real situation of the Cuban people is.

To me it is one of the most irresponsible publications of this Board of Global Ministries. When such systems are studied, we should offer a number of opinions. The danger of the view published is that it is a half truth. It is true that the Cuban government offers free health care, education and burial of the dead. But at what cost? Eight million people are enslaved, trapped in a big prison camp. More than 600,000 in exile are separated from dear ones and families. Thousands are in concentration camps because in one way or another they dared to criticize the official policies of the government. If this economic and political system is so ideal and great, why has Castro prohibited the Cuban people free travel and exit visas to other countries? Why is it that freedom is completely suppressed? Why is it that Castro never permitted the Commission of Human Rights of the UN to inspect the prisons and concentration camps of Cuba?

Remember that Marxism-Leninism is a totalitarian dictatorship. Such a dictatorship has no respect for human life. This type of system will destroy and literally kill, or jail for many years, anyone who dares to oppose it. Terror and a police state are the orders of the day.

The article about the United States in the same publication is another effort to discredit democracy. There is not a single positive aspect in the presentation about the United States. All the points are negative. To be sure, there are some very negative points — but also there are very valuable and positive points in this system that I cannot see in a totalitarian system. I am well aware that not everything is wrong in a totalitarian government — but when I put both in the balance, I found a totalitarian dictatorship lacking.

I want to express my strong protest against such publications by our Board of Global Ministries. This is a very serious matter since the publication presents a misleading position. Let us not endorse Marxism-Leninism through this type of publication. The credibility gap that exists between some General Boards and local church members cannot be bridged by these publications such as "People and Systems." Let us be honest and point out what is wrong and what is good about every political system.

The United Methodist people deserve an explanation about this publication.

I will continue to oppose such publications and whenever I have the opportunity, I will challenge them. There are many good things the General Board of Global Ministries is doing — but greater care for accuracy should be exercised in its publications.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Pedro Orlando Salazar, is pastor of the Elk Creek United Methodist Circuit in Elk Creek, Virginia (Holston Conference).

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, P. O. Box 1076, Dallas, Texas 75221.

Letters to the Editor

Hating is as evil as draft evading

To the Editor:

"Little, yellow, spineless chap" and "ones who hid behind their so-called consciences as a smokescreen" are terms used in letters against the TM/UMR editorial on amnesty for draft evaders. May they not be symptoms of a sin as evil in God's eyes as what they condemn? "Let him who is without sin among you cast the first stone," and "Forgive us as we forgvie," and "Judge not that you be not judged . . . in like manner" are words of Jesus we need to heed as Christians.

Even if many to be helped by amnesty do not deserve it, would not nursing a bitter spirit against them be even more destructive spiritually than forgiving them?

May God forgive those who write such or continue nursing such feelings! Many evaders abroad only want to visit relatives here. They don't want residence here anymore. How will continuing to hate them help America or heal the wounds of the haters?

Marcus E. Taber
Hillsdale, Michigan

Let's forgive and forget

To the Editor:

It does not help the discussion of a difficult question like amnesty to call those on one side all "patriots" and all those on the other side "yellow," as some of the letter writers did in your December 24 issue.

Surely the writers know, as well as I do, that among the men and women who went into the Vietnam war were those who were moved by pressure of public opinion and by fear of being called cowards, as well as those who went for conscience sake; and that among those who refused to go, evaded the draft, or deserted, there were not only cowards, but also those who had honest convictions that war was wrong.

The great mass of our friends in England and Europe condemned the United States government for its entry into and conduct of the war. And the majority of the American people finally came to the same conclusion and forced our government to withdraw.

Does one heal a tangled and mangled situation like that by calling names and prolonging the bitterness and division left by the war, or by saying, "Let's forgive and forget?" Which is more truly in the spirit of Christ?

Clyde V. Sparling
Herkimer, New York

Jesus taught forgiveness

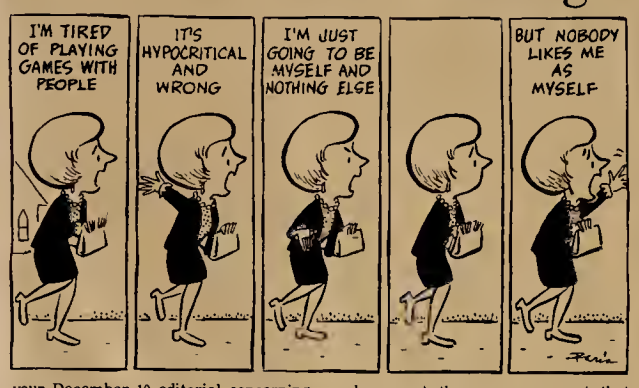
To the Editor:

Several letter writers in the December 24 issue were bitter and resentful about your December 10 editorial concerning amnesty. May I as a Christian, writing to Christians, answer very simply — "Jesus taught us to forgive."

With every prayer we murmur, we ask forgiveness — a chance to do better, to begin again. In your next prayer ask forgiveness and forgive the draft evaders. Use the knowledge of this sweet gift of love and let it work through you for the good of others as Jesus taught us.

How comforting to know He forgives us though we stumble as Christians.

Mrs. Bessie Rome
Los Angeles, California



Don't pardon evaders

To the Editor:

In response to your editorial on pardoning the draft dodgers (TM/UMR, Dec. 10), I feel you should get a conservative's view on the issue. These men should not be pardoned. You can say all you want about how they had a moral obligation not to fight, how Jesus wouldn't have fought, etc. But I'll tell you what these men were. They were cowards, communists and many of them atheists. About 70,000 men died in a war nobody wanted, and I feel we should pay our respect to them, rather than give in to a bunch of traitors who tried to thwart the authority of the United States government, the greatest country in the world.

But you have to earn your ticket to live in America; it's not a free ride. And since the traitors (draft dodgers) can't fight for their nation, they shouldn't live in it.

Russell Allen
Amite, Louisiana

Keep translations straight

To the Editor:

For quite some time now, I have been a pleased reader of the Reporter. I find it gives vast coverage to all relative areas of Methodism; also, to many issues that touch all denominational concerns.

In your December 24 issue, I find the Philadelphia Inquirer in error. They quote a verse from the 23rd Psalm and ascribe it to the American Bible Society's "Good News Bible." Actually, this verse as quoted is taken from "The Living Bible."

Just an effort to keep the various translations or interpretations properly identified.

James S. Franks
Newport, Tennessee

I prefer 'Good News'

To the Editor:

For those who prefer the Kings James Bible — they are fortunate. But this 80-year old, for whom the Bible has been a part of my tradition, prefers the Good News Bible (see TM/UMR, Dec. 24 and Dec. 31).

The translation of the 23rd Psalm I have is different from the one quoted by the Philadelphia Inquirer, but I am quite willing to let anyone enjoy any translation they find useful My 1976 translation supplies my needs as no other has done.

E. R. Kratz
Albuquerque, New Mexico

Church schools must rely on private funding

To the Editor:

TM/UMR has again given its readers cause to suspect a strong bias in support of tax aid for religious education

The very prominent headline, "Church colleges should get public funds" (TM/UMR, Dec 10) provided more of an endorsement than any comment that might have been made editorially. This was followed by twenty precious column inches of promotional propaganda.

Are we to accept the judgment of the National Commission on Methodist Higher Education as representative of the mainstream of church laity opinion? I assume that this intellectually elite body speaks for itself. It is a vested interest group.

The history of state-supported religious activity has been one of suppression and violence. Hatred and dissension typify the political climate in much of the world where religion influences political decisions.

Church schools in our country can retain their religious orientation only as they are supported by loyal church people. When aided by tax money, they become public institutions and they will cease to be church schools.

Church colleges must make a choice. Do they want our nickels and dimes grudgingly released through taxation, or would they prefer our dollars given willingly for a cause that we can support with conviction.

Charles Painter
Austin, Minnesota

'Chairperson' is foolish

To the Editor:

Thank you for your good coverage of news about/by United Methodists.

I voice a divergent opinion as to the use of "chairperson." It seems so little, so foolish, so childish, to feel belittled when as a woman I am addressed as "chairman" — or so designated in an office. This term is proper in good English grammar. We are rushing women's lib to the extreme.

I pray for God's guidance upon our church leaders.

Edna G. Davis
Gilliam, Louisiana

We should deal with more important issues

To the Editor:

Chairperson — ugh! Yes, Catherine E. Thomas (TM/UMR letters, Dec. 10), there are those among us who agree with you that the desexing of nomenclature is the most inane thing yet to emerge from the feminist movement.

It is not worthy of Christians to spend precious time and energy fretting about the word "chairman" when all around us rages child-abuse, wife-beating, teenage (and younger!) alcoholism, juvenile crime, drug abuse, prevalent use of handguns — ad infinitum — problems of real concern.

Mrs. Don Wertz
Shiner, Texas

Never condone evil

To the Editor:

This concerns Beverly Boche's article, "Ways to minimize tragedy if you choose to drink over holidays" (TM/ UMR, Dec. 17). Ms. Boche faces the fact that some United Methodists do drink. Are we to condone their actions? There are those who buy lottery tickets or have extra-marital affairs — should these actions be condoned also?

I would suggest that we stand firm against evil in any form and accept the hatred of the world for our position. The best way to "minimize the abuses and tragedy of such beverages" would be not to serve alcohol at all. We could best be our brother's keeper by not furnishing the poison in the first place.

Richard M. Stoner
Manheim, Pennsylvania

On the TM/UMR Beat

How can we solve Christmas overconsumption dilemma?

Mr. Dunnam

I've been taught that when one has a problem one can't seem to solve alone, one should seek help.

Having just completed another Christmas season filled with as much misgiving as joy, I'm ready to ask for help.

My problem is not the way others have commercialized Christmas, but the way I have failed to devise a means to avoid overcommercializing Christmas myself.

Our family has three different Christmas gift exchanges each year: among the three of us, my wife's family, and with my family. Giving and receiving gifts among us is a time-honored tradition. As we have become more affluent we have, perhaps unconsciously, sought each year to do a little more for each other than in previous years.

In recent years, however, we have all come to face a common Christmas problem: what to give each other that is really needed.

The truth is that each of us already has all that is needed in the way of worldly possessions and more. So what we give — and receive — usually amounts to more of what we already have.

At one time, this didn't trouble me But as our awareness has grown of how little most of the world's people have in the way of basic necessities, our participation in over-consumption of non-neccesities seems increasingly out of place to me as a Christian.

There must be a way to maintain our tradition of saying "I love you" to one another at Christmas in ways that are less costly and redundant than our present pattern. And there must be a way for us to redirect some of the resources now used for our own over-consumption to those who cannot even buy food and clothing.

I know Christmas would have more meaning for me if I could receive less and give more to persons who really need it. But so far, I have lacked the imagination and/or the commitment to find a way to make this happen. I am caught with others I love in a pattern of commercializing Christmas that I really don't know how to break.

Others I have talked with share this dilemma. Someone, somewhere must have found a way to break out of it — retaining in the process the tangible sharing of love among family members and doing more than writing an impersonal check to help people who really need help If so, will you share your solution with me?

— SPURGEON M DUNNAM III

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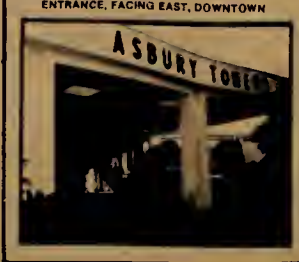


Wesley's first shaky footsteps retraced

By BUD HERRON
Associate Editor

SAVANNAH, Ga. — In December of 1737 a young Anglican missionary named John Wesley "shook the dust of Georgia" off his feet and boarded a ship to England, declaring himself to be a total failure.

He had come to the colonies two years earlier to "save the savages." Now, embroiled in controversy and low in spirits, he lamented that he had not been able to save even his own soul.

Last week nearly a thousand United Methodists from the conferences of Georgia and Florida came here to retrace the footsteps of that self-proclaimed "failure." Calling the event a "Bicentennial Christmas Conference," they walked the ground where the stern young man from England worked in frustration. They nodded to his failures, but with the grace of perspective that history offers they also celebrated the ultimate success of what was to become the Wesleyan movement.

The event — which capped the Bicentennial celebrations of the North and South Georgia and Florida conferences of the UMC — was a celebration of common religious heritage. But, in the words of one of the conference's speakers, it also was a time for individuals to allow the past "to speak" to them.

"The most distinctive thing about Methodists is not their theology or their doctrine, but their history," Dr. James W. May, professor of church history at the Candler School of Theology in Atlanta, Ga., told participants during the opening session of the conference in historic Trinity United Methodist Church. "If we really let the past speak to us and tell us who we are, we may not be who we think we are." He challenged each participant to discover "what the past says we are" and to measure that against what we have become.

SAVANNAH, Ga. — This monument to Methodism's founder stands in Reynolds Square near Old Christ Church, which John Wesley served.

And in Savannah it is not difficult to find the past — at least its physical remnants. Conference participants attended services in Old Christ Church (Episcopal) where John Wesley served as minister in 1736, beginning America's first Sunday school. They saw the "squares," parks laid out by Governor James Oglethorpe, colony founder — parks in which Mr. Wesley spent his afternoons trying to spread the Gospel among the laborers as they rested from the fields at mid-day to avoid the hot Georgia sun.

They saw the site of the Causton House, where Miss Sophie Hopkey lived. It was the romantic interlude between Mr. Wesley and Miss Hopkey that eventually led to the scandal which prompted the return of Mr. Wesley to England. Miss Hopkey married another man, and later Mr. Wesley refused to grant her communion on the grounds that she had violated church discipline. Some parishioners claimed Mr. Wesley was seeking revenge because the woman had married another man, splitting the church over the controversy.

Finally, participants traveled to Cockspur Island (known as Peepers Island by the colonists) where John Wesley and his brother Charles first stepped on American soil February 6, 1736. In his journal, Mr. Wesley described how he and the others in the landing party waded through a marsh to "an open place surrounded with myrtles, bays and cedars, which sheltered us both from the sun and the wind and called our little flock together for prayers."

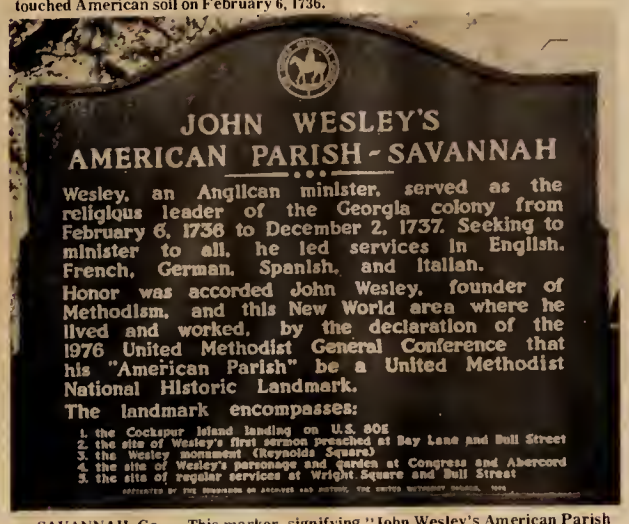
In a spot that looks today remarkably like the clearing Mr. Wesley described 240 years ago, participants in the 1976 Christmas Conference paused to pray. Sheltered by the "myrtles, bays and cedars," those gathered heard Bishop Joel McDavid of the Florida Area of the denomination ask God to guide the church as He did John Wesley "toward commitment built on faith."

Had John Wesley been a failure in Georgia? Had he, as he reflected in 1748, spent his time "just beating the air?" Perhaps, in the goals he had set for himself. But in 1976 the group of "Wesleyans" which stood on the ground he trod were human evidence of the successful movement he began.

"Georgia was a necessary seasoning," Dr. W. Thomas Smith, assistant professor of church history at the Interdenominational Theological Center in Atlanta, Ga., had told conference participants earlier. "In Georgia the Wesleys painfully burned their fingers in the fires of experience, but it was a necessary part of the road to Aldersgate and the Methodist movement."

TM/UMR PHOTOS BY BUD HERRON

COCKSPUR ISLAND, Ga. — Participants in the "Bicentennial Christmas Conference" pause for prayer on the spot where John and Charles Wesley first touched American soil on February 6, 1736.



SAVANNAH, Ga. — This marker, signifying "John Wesley's American Parish — Savannah" was dedicated here Dec. 29 during the "Bicentennial Christmas Conference." It stands in Reynolds Square near the Wesley monument.

SAVANNAH, Ga. — Old Christ Church (Episcopal) was served by John Wesley during his years here. The present building was constructed in 1838.

Program pantry stocked for '77

By SHARON MIELKE
Senior Staff Writer

If all goes well, United Methodists should have a well-balanced bill of fare in their program pantry in 1977 and not simply a diet of three "missional priorities."

In fact, a few persons are worried whether the priorities adopted by General Conference — evangelism, world hunger and strengthening ethnic minority local churches — will get enough attention from the church as a whole.

But the chief executives of the church's general program agencies told TM/UMR it's possible to serve up the priorities along with on-going commitments, and that's what they plan to do.

And, that is how it should be, according to the Rev. Norman DeWire of the General Council on Ministries, (GCOM), Dayton, Ohio. "A 'missional priority' doesn't mean laying aside everything else but rather giving a particular concern prior attention in budget and energy." He is head of the GCOM, the agency assigned the job of coordinating and evaluating general board and agency programs.

He said a priority is something like a family sending a child to college. For four years it requires prior attention on the family budget and energies, but the family does not exist for the sole purpose of putting a person through college. Neither do the missional priorities represent the sum total of the church. "Priorities could destroy the church if we stopped doing everything else to focus on them alone."

On the other hand, the three priorities will be meaningless unless they are picked up by local churches, Mr. DeWire said. "They've got to be more than just national programs or they are not priorities at all."

TM/UMR asked the heads of the UMC's four major program agencies where their primary energies will be focused in 1977. Here are their projections for the year ahead.

Board of Discipleship

"Inter-related with the priorities is our primary focus on church growth in membership and commitment," Dr. Melvin Talbert of the Board of Discipleship said. "We exist as an agency to assist local churches to become alive and vital and to grow. We have to do now what we did not do as a church in the last three or four decades, that is, grow not only in numbers but also in commitment and discipleship. Directly linked to that is rethinking and redeveloping the institution of the church school."

Dr. Talbert predicted a busy year for the Discipleship staff which is already booked six months ahead and unable to meet all the requests coming in from annual conferences.

Dr. Talbert said the staff has been reorganized to give major emphasis to the priorities. "We are ready to move, and I feel the church is ready to move. Our problems are problems to be excited about." The board has primary responsibility for the evangelism priority with its dual concern for church growth and church school revitalization.

Board of Global Ministries

"Internalizing" the priorities into the diversity of concerns that make up the Board of Global Ministries, the church's mission agency, will be the major agenda in 1977 according to Dr. Tracey Jones. He said the new board of directors has not had time to define new directions and policies as yet. "On-going commitments" to mission, children, women, aging, health, and others will continue.

Dr. Jones said the priorities are already making an impact on the board's operation and pointed out that one-half million dollars was directed to the National Division for the ethnic minority local church priority during 1976.

The mission agency also has primary responsibility for implementing the world hunger priority.

At the same time it is working to make it possible for more people to be directly involved as "persons in mission," Dr. Jones said. "Persons in mission" are distinct from "missionaries" in that they work on assignments ranging from a couple weeks to several years in volunteer service as community developers, in UMCOR short-term programs, as US-2s, or deaconesses.

Board of Higher Education and Ministry

The "biggest news" out of the Board of Higher Education and Ministry "shop" in Nashville will not be the missional priorities but the report of the National Commission on United Methodist Higher Education in June, Dr. Thomas Trotter predicted.

"The Commission will present board members and the church with some options for the future involvement of the church with colleges," Dr. Trotter said. He expects board members will grapple with the report during 1977 and recommend strategies. Then during 1978 and 1979 a broad discussion will be generated throughout the church so that the 1980 General Conference can engage in a full policy debate on the church's relation to higher education.

While the report will be a newsmaker, substantial work will go on in other areas, he said. The Division of Ordained Ministry will continue to interpret, publicize and put in place the new candidacy process for ministers and other new procedures for conference boards of the ministry adopted by General Conference. And in 1977, a three-way study of the diaconate will be launched with the Division of Diaconal Ministry, the Division of Ordained Ministry and the Board of Global Ministries participating.

To prevent the missional priorities from receiving "add-on" treatment, Dr. Trotter said three task forces composed of board members and staff have been organized. While the whole board will plan and supervise the priorities, actual implementation is assigned to specific divisions within the board.

Board of Church and Society

"A good deal of our energy will go into the missional priorities at the Board of Church and Society," Dr. George Outen forecast. Specifically, the board has been assigned the public policy issues related to hunger — trying to get at the factors affecting access to food and resources. For the ethnic minority local church priority, the board expects to help local churches find appropriate outreach ministries for their communities.

While these are the "givens" for 1977, Dr. Outen said the agency is concerned with two major kinds of issues beyond that: (1) issues that mean the survival of life and humankind on this earth — hunger, energy, nuclear safeguards, law of the sea; and (2) concern that people have some chance to live with meaning and dignity and not just exist — such as the elderly, the minorities, the exploited and the neglected.

Commission on Religion and Race

Although the Commission on Religion and Race (CRR) is not a program board, this general church agency will be closely watching the church's response to the ethnic minority local church priority.

Beginning in 1977 the commission will review selected (10-12) annual conferences to determine where they are in their racial and ethnic inclusiveness, Dr. Woodie White told TM/UMR. "We are looking for the total picture," the CRR chief executive said, "which includes pastoral appointments and racial/ethnic participation in the total program of the conference for men, women and youth.

Dr. White said this is not so much a change in direction for the agency created in 1968 as it is "the second step." During the first years, emphasis was on getting ethnic and racial minority persons into leadership positions and sensitizing church agencies and institutions. He said the commission is not holding back on this effort now, but wants to find out if adding ethnic persons to staffs and boards makes any noticeable difference in policy and emphasis.

Priest says clergy confuse 'good burial practices'

COLUMBUS, Ohio (RNS) — A controversial Episcopal priest from Washington, D. C. asserted here that "the clergy, more than any other group, have helped create the existing confusion surrounding good burial practices."

Father William A. Wendt, who was admonished by his bishop and convicted of disobedience last year for permitting an irregularly ordained woman to celebrate Communion in his church, spoke at an Episcopal conference on death and dying at Ohio State University.

The priest, who is on sabbatical from the Church of St. Stephen and the Incarnation, related that in 1960, "upon my arrival to my parish in Washington, D. C., I found that at Christmas time I was the recipient of a most interesting thousand-dollar check from the local funeral director. Out of curiosity, I wondered what this great gift was all about. I found out that, in turn, I was supposed to supply all bodies to that funeral director."

Father Wendt used that anecdote to dramatize his assertion that "the clergy of the church, more than any other group, are in greater collusion with the funeral industry in promoting death-denial practices than any other."

Speaking as director of a burial society which sells plain pine coffins, the priest criticized embalming as " a restoration to a life-like look which aids in denying the reality of death," and suggested that cremation be used as a "sanitary and ecological" alternative.

"In many states," Father Wendt said, "it is actually possible for you to go to the hospital, receive the body, place it in a pouch of some sort, drive the body to the cemetery's crematory, and receive back the ashes — the funeral industry calls them the 'cremains' — of your friend and loved one, and the price is eighty dollars."

He stressed that the major point about such a procedure "is that in the process of doing it, handling that body with concern for that person, a great, real way of working out grief takes place."

Father Wendt also attacked the use of columbariums — vaults with niches for ash boxes or urns — which is popular among Episcopalians. "Many churches are getting very excited about this money-making proposition," he said. "Unfortunately, that is just what it is, a money-making proposition."

He proposed burial of ashes in church lawns as an alternative.

the church today

Bishop Cannon preaches to President-elect Jimmy Carter

PLAINS, Ga. — President-elect Jimmy Carter, his wife Rosalynn, and daughter Amy attended Sunday morning worship services here at Plains United Methodist Church and heard Georgia United Methodist Bishop William R Cannon predict a new era of compassion and justice in American life under the Carter administration.

Bishop Cannon, who has been invited by President-elect Carter to deliver the Invocation at the Inauguration, January 20, said that he was "proud of a leader, a President-elect who all along has expressed to his people, our people, his dependence on prayer."

"We can hope, we can expect, we can pray, and we can work, and our expectation is that this will be a new era in American life, a new era for all nations, that we may achieve justice, that we may all be compassionate one for the other, and that we may discover true love among ourselves because we have found the love of God," he said.

Women to fill California-Nevada pulpits in January

SAN FRANCISCO — In an effort to increase women's visibility and to celebrate their contributions to United Methodism, women will fill the pulpits of churches across the California-Nevada Conference during January.

The conference voted last June that each church should select one Sunday in January for "A Woman in Every Pulpit."

Youth council replaced by national youth ministry

NORMAN, Okla — The United Methodist Council on Youth Ministry went out of existence here last weekend after a six-year life. The UMCYM was replaced by the National Youth Ministry Organization legislated by the 1976 General Conference.

The new youth organization calls for a national delegated convocation every two years. The first convocation with approximately 200 delegates will be meeting Aug. 1-6, 1977, at the University of Oklahoma campus. Two youth and one adult will represent each annual conference.

The interim steering committee met following the demise of the UMCYM here last weekend. They elected Cindy Hill, a 17-year old senior from Southport, Conn., as chairperson and Clint Zlatnick, 18-year old senior from Gooding, Idaho, vice-chairperson.

Items on the convocation agenda include election of a steering committee, setting criteria for selection of Youth Service Fund projects, election of staff and determining what staff should do

Bishop Joshi, Bombay Area, dies

WASHINGTON, D. C. (UMC) — Bishop R. D. Joshi, head of the United Methodist Church's Bombay Area in India since 1969, died Dec. 26 at age 62, according to word received here.

Bishop Joshi suffered a heart attack on Dec. 16, the day before the opening of the Southern Asia Central Conference, was hospitalized and died in Lucknow, according to Bishop M. Elia Peter of Delhi, who was in the United States for a meeting.

Bishop Peter said that his fellow leader had worked hard for ecumenical organizations and would be remembered in Bombay especially for bringing the churches together in action and worship.

In India he had served the church as superintendent of the Bareilly District, president of Bishop Mondol Methodist College in Bareilly, president of Boys' Christian Higher Secondary School in Bedaun, treasurer and secretary of North India Conference and, just prior to his election as bishop in 1969, as secretary of the Board of Christian Education for the Central Conference. He was a delegate to the 1964, 1966 and 1968 General Conferences.

Survivors include the widow, Agnes, in Bombay, and three sons, Rajandar and Veerendar in the U. S. and Ravi in India

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Chinese Christians keep guard up, U.M. exec says

By SHARON MIELKE
Senior Staff Writer

NEW YORK—Christians in China appear to be in no hurry to end their long isolation from other world Christian groups, according to a recent U. S. visitor.

Dr. Eugene Stockwell, who makes no claim to being a China expert after his first visit, told TM/UMR of a long evening spent with Bishop K. H. Ting during a three week trip to the People's Republic of China Oct. 12-Nov. 2. Dr. Stockwell, a United Methodist clergyman who is head of the division of overseas ministry for the National Council of Churches, was one of a group of 23 who went at the invitation of the U.S. China People's Friendship Association, based in Los Angeles.

Bishop Ting, an Episcopal bishop who says he is no longer a bishop, said Chinese Christians have put a protective barrier around China for roughly the same reasons a nation puts up a tariff barrier—for protection. He told the U. S. visitors the barrier allows Chinese to develop their own Christian forms fitting the changed society of China today.

Would Chinese Christians be willing to share what they have learned in their unique situation, particularly with churches of the Third World? Bishop Ting thought it unlikely in the near future, Dr. Stockwell reported. In a similar vein, Dr. Stockwell noted that Chinese Christians had also refused invitations to attend the 1975 meeting of the World Council of Churches in Nairobi and a recent meeting of Third World theologians in Tanzania.

Bishop Ting said Christianity in China does not exist in organized institutions but in worshiping groups which meet regularly in homes, usually every one or two weeks. He said they have no formal structure and anticipate none.

Dr. Stockwell said it was not possible to compare the level of religious freedom in China with that of the Soviet Union, but he believes the churches in the USSR are far more institutional. The China Constitution guarantees freedom of religion, but at the same time there is great pressure to be atheistic. Religion is seen as backward by the state. But people do meet, they distribute the Bible at will (even publish their own Chinese Bible), and talk about ways of contributing to society by means of their Christian faith.

Dr. Stockwell said he doesn't expect Christianity will be eradicated in China, although it will decline. He said that increasingly people are searching for answers to the meaning of existence and death—a search often resulting in converts.

A surprising discovery to Christians in the group was that Protestants and Catholics are quite separate, distinct groups in China. The word "Christian" is identified with Protestants. Catholics are not called Christians at all but "Followers of the Lord." Bishop Ting said Protestants number about one-tenth of one percent of China's population or about 800,000 persons. The bishop had scant information about Catholic groups.

The largest religious groups are Muslim, numbering about 3 million. While there is freedom of religion, Dr. Stockwell reported that Confucianism is actively fought, particularly in the last several years.

Visit was 'shaking experience'

On a personal level Dr. Stockwell described his first visit to China as a "shaking experience" because it raised so many questions about his lifestyle.

For example, a person's merit is not viewed in monetary terms but in service to people, so that the highly trained surgeon and ward worker earn the same amount of salary. "That is quite opposite from the way we set salaries in the United Methodist Church or in the National Council of Churches."

He said the level of the people's participation in both communes and factories to determine policies of justice were much higher than he expected and far more than in most U.S. churches or organizations.

Central questions the visit raised for him were "Why in a country which claims to be atheistic is there far more humaneness than in so-called Christian societies? Why are Christian societies more comfortable tied to a capitalistic system than to a socialist system?"

Dr. Stockwell said, "I don't want to say China should be a model for us, but I was impressed by the way priorities are set. The most basic human needs are the first consideration. Hunger has been basically abolished, drugs and prostitution have virtually been eliminated, primary medical care is available to everyone at an infinitesimal cost, venereal disease has been wiped out. They have dealt with these problems, of course, in a very authoritarian way but with a higher level of people participation than I expected to see.

"What we regard as other basic human needs such as freedom of political choice, art, culture, and travel are simply not available. But not long ago," he said, "most people in China had little more than the freedom to starve."

Sculpture arouses compassion

DECATUR, Ind.—Designed to arouse compassion for all humankind in poverty, this 12-inch high bronze sculpture entitled "The Least" is the creation of Dean Butler, a high school art teacher here.

As early as 1973, Mr. Butler started thinking about tourists who live in luxury, take pictures of sights they see, and overlook human need and poverty. The sculpture is a symbol of world hunger, an issue designated as a missional priority by the United Methodist General Conference for the 1977-80 quadrennium.

Mr. Butler is a lay member of Decatur's First UMC. INDIANA UMC PHOTO

Church attendance rises, but membership drops

EVANSTON, Ill. (RNS)—Average attendance at weekly United Methodist worship services increased in the past year, but the denomination recorded drops in total membership, church school attendance and membership and number of congregations.

The latest statistics, which cover calendar year 1975, have been released by the church's statistical office here.

United Methodist membership in the United States and Puerto Rico stands at 9,861,028, a decrease of 96,682 from the previous year. This figure does not include some 350,000 United Methodists in Africa, Asia, and Europe.

The new membership total in the U. S. and Puerto Rico is about 32,000 below that recorded by the old Methodist Church in 1960. When the Methodist Church merged with the Evangelical United Brethren Church in 1968 to form the United Methodist Church, the combined total was almost 11 million.

Average attendance at weekly worship services rose by 22,141 to 3.6 million, while the number of congregations went down 232 to 38,795. Church school statistics showed an attendance decline of 48,038, to 2.3 million and a membership decrease of 120,180, to 4.6 million.

Total expenditures for all United Methodist causes rose by $71.3 million, to reach a total of $1,081,082,820. Of the expenditures, $209.9 million was paid to pastors (an increase of $15.4 million), and giving to benevolent causes went up almost $8.6 million to some $138,715,900.

Scarritt works for $3 million to match gift

By CLYDE CHESNUTT
Associate Editor

NASHVILLE — How do you turn a gift of two million dollars into five million? That job faces a United Methodist college president by May 31 — or the school loses the initial gift.

Dr. J. Richard Palmer of Scarritt College here must raise $1.5 million in deferred gifts and $1.5 million in cash gifts by the deadline or the school will lose a $2 million gift by an anonymous donor.

"But that's the way I wanted it," Dr. Palmer told TM/UMR. "I told the donor we ought to work for his gift. I believe we can raise $3 million to match his $2 million. And with the support of United Methodist people across the church we can do it."

Scarritt is one-third of the way there already, he said. To date, the cash gifts total $565,000 and deferred gifts approximately the same amount. When the total amount is raised, $3.5 million will go into endowment.

The only college wholly owned by the general church, Scarritt was instructed by the 1972 General Conference that it "must look forward to the day when it no longer looks to General Conference for financial support." Dr. Palmer says that means Scarritt must develop an endowment. An $11 million endowment would generate more than $500,000 a year, a goal the school is shooting for.

Bishop Roy Nichols, Pittsburgh Area, said recently that "if the UMC did not have a lay academy like Scarritt, we should set about to create one."

Yet Scarritt College has been described by one layperson as the "best kept secret in the United Methodist Church." Dr. Palmer pinpointed that problem as the school's biggest headache. "For so long we have lived with an image of one small institution among all the other church agencies," he said. "We never had the chance to get out and tell our story to the church until recently."

Signs indicate the story is now being told and heard, he said. Three years ago 190 students were enrolled in the degree program; this year 338, a 61 percent increase. Three years ago no School of Women's Studies existed and only a tiny School of Continuing Education. This year 1,300 students are in the women's studies and 1,606 in continuing education.

Financial growth also tells the tale:

- Three years ago the Scarritt budget was $800,000; this year $2.2 million.
- Gifts from foundations in 1972-73 amounted to $4,000; this year, $233,000.
- Nine churches gave a total of $1,000 to Scarritt three years ago; this year 700 will give $130,000.
- Employees and faculty used to give $9,000 to the school; now $18,000.
- Trustees in 1972-73 gave $15,000; this year $43,000 and next year $125,000, he predicted.

"The brightest spot in Scarritt's future is the trend in the UMC to recognize the diaconal ministry (ministry of the laity)," Dr. Palmer said. "And that's our job — to train laypersons to be in ministry in the local church through fields of evangelism, Christian education, church music and others. We want to produce 'flexible generalists' as opposed to 'specialists,' that is, persons with skills who can plug into a variety of needs in the local church."

Another goal at Scarritt is to serve and train ethnic minority persons for leadership in the UMC. Dr. Palmer cited that purpose as the primary reason the school recently decided to retain its undergraduate program, instead of changing completely to a graduate level.

Commercial ties to China advocated

WASHINGTON, D.C. (RNS) — Participants in a National Leadership Conference on U.S.-China Relations, sponsored by three denominations and several religious and civic agencies, recommended here that the United States withdraw diplomatic recognition from Taiwan and extend it to the People's Republic of China.

In a statement, the 380 persons taking part declared that normalization of U.S.-China relations "will facilitate people-to-people contacts, travel, trade and cultural exchanges. Through increased contacts we can share our experiences in the areas of economic, social and human rights. We look forward to the time when high officials of the People's Republic of China will visit the United States."

Sponsors of the meeting included the Division of World Peace of the United Methodist Board of Church and Society; the United Methodist Board of Global Ministries; the Methodist Federation for Social Action, Inc.; American Baptist Churches; Church of the Brethren; American Friends Service Committee; and Southern Christian Leadership Conference.

Prof. Ross Terrill of Harvard University, a specialist on the People's Republic of China, told the conference with regard to Taiwan that it "is not the 51st state of the U.S.A. It was never America's to 'abandon' any more than China in the 1940s was America's to 'lose.' To suppose otherwise is to undermine the very Taiwanese people we mean to befriend."

Former mayor of Indianapolis

Lay minister heads for Senate

By MARY SUE BEST

INDIANAPOLIS — This month the United States Senate will receive an active United Methodist lay minister into its ranks. Republican Richard Green Lugar, Indianapolis mayor for eight years, will bring a wide spectrum of experience to Washington. He is also an officer in his family's business, a grain farmer and a political science instructor at Indiana Central University.

During the past few years, Sen. Lugar has filled the pulpit of many churches throughout Indiana. His favorite themes in the Bible deal with two of Jesus' assertions. The first, in the story of Lazarus, is "I am the resurrection and the life." The second is, "I am the vine; ye are the branches."

The senator says, "If you believe the first, then you have everything. However, if not, then you have nothing."

He has often used the second example to relate the whole life pulse flowing through every field of human endeavor: agriculture and industry, business and politics, family life and education. He sees it as the growth process of the church and the individual.

In Senator Lugar's church, St. Luke's UMC, he served as chairman of the education commission and vice-chairman of the Administrative Board. He actively supports the church with service and substance.

Sen. Lugar considers his most significant contribution as Mayor to be the adoption of a UNI-GOV system which, as it incorporates the one-million-plus metropolitan area, brought greater efficiency to government. Now Indianapolis ranks among the top ten in size.

Another contribution came about during the racial turmoil of the sixties. The senator's calm, firm hand, his open-door negotiating with blacks kept the unrest from developing into violence.

"I don't know how a call, a commitment comes about for others. But when my family and I were attending the Young Life Camp in Colorado in 1973, I sensed a duty to seek out a Senate bid, even in the wake of great odds. I entered the race affirmatively."

His defeat in 1974, on the heels of Watergate and Nixon's decline, was difficult for his wife and four sons. "We explained to the boys that no one's life had been shattered. This was just one of those things. We would continue."

Lugar continued to turn his attention to world affairs, particularly the hunger crisis. "The solutions are not simple, for though Purdue University agriculturists have developed better grain that could alleviate much starvation, there are problems of storage, distribution, management which are vastly complex."

His demanding career has received the wholehearted backing of his wife and sons. Charlene, whom he describes as a "woman of considerable capacity," manages many schedules, including PTA meetings, Little League practice and her own community services.

"I have always insisted that the boys go to church with me, as part of our family discipline," Sen. Lugar says. "At times they probably did not choose to do so. We have encouraged individual responsibility in all matters, especially finances. The oldest, Mark, earned money for a car and all the trappings."

Sen. Lugar chose the avenue of public service because to him it has presented an opportunity to bring an articulate and positive force to government. It has provided him a forum to seek to bring about change. He speaks of the art of politics as "the endless repetition of an idea, to numerous people, over a long span, to bring it to a majority sentiment."

As both an advocate and an example of integrity in public service, Sen. Lugar anticipates, with the same fervor he brought to Indianapolis, his opportunities to serve in Washington. He is an advocate of physical fitness, encouraging this goal in all high schools locally, and jogging in the morning for years. He is an advocate of meditation, prayer and devotion which he practices daily.

"High minded citizens are most likely to seek the truth and the best decisions. I have tried to keep an open mind and to amend things that were wrong. The satisfactions from my career have been obvious," he said.

Ms. Best, a member of St. Luke's UMC, Indianapolis, is a free-lance writer.

INDIANAPOLIS — When United Methodist lay minister Richard G. Lugar becomes Indiana's newest U.S. Senator this month, he plans to maintain a concern for senior citizens which began with his eight-year term as mayor here. A member of St. Luke's UMC, Mr. Luger has filled pulpits in many churches in Indiana.

Counting the Cost of Discipleship

Lenten/Easter Books for the Committed Christian

Putting Your Life on the Line
Seven Sermons for the Lenten/Easter Season
Maurice A. Fetty
Putting Your Life on the Line makes the high challenges and spiritually satisfying commitment of Christian discipleship clear to followers and would-be followers of Jesus. Cutting through religious sham and hypocrisy, each message leads to spiritual introspection. $2.95, paper

Seven Questions Jesus Asked
Webb Garrison
Seven spirit-stirring questions asked by Jesus provide thoughts for you to ponder this Easter: Who touched me?; Who are my brothers?; What more are you doing than others?; Why are you afraid?; Who do men say that I am?; My God, why hast thou forsaken me?; Why are you weeping and whom are you seeking?. Enjoyable reading and sensible teaching. $2.75, paper

A New Happiness
Christ's Pattern for Living in Today's World
Gavin Reid
Reevaluate your life priorities with Gavin Reid and get your life in line with his helpful teachings and insight into the Beatitudes. A study guide is included in the book. A spiritual eye-opener. $2.25, paper

The Sanctuary for Lent, 1977
Woodrow A. Geier
Meditations to enhance personal worship from Ash Wednesday (Feb. 23) to Easter Day (April 10). The theme is "We Are Not Our Own: Meaning Through Service." $14.50 per 100

Fundamentals of the Faith
Chuck Murphy
A Spirit-filled Episcopal priest challenges clergy and laity to stop denying the full power of the Christian faith! Father Murphy points the way to fundamental beliefs which make Christianity THE WAY to live rather than just A WAY to live. $2.95, paper

Celebrate—Lent
An enabling process tape for planning worship in preparation for Easter for family or corporate use. Dennis Benson. One cassette tape and printed guide. $7.95

A Feast for a Time of Fasting
Louis Cassels
One of the most respected religious journalists of our time spurs thought on issues such as the feminist movement, the rise of Satanism, modern morality (or lack of it), and many others. $2.95

FOR YOUR CHILDREN

The Easter Story for Children
Ralph W. Sockman
Through this simple and theologically sound text and sensitive illustrations, children follow Jesus' life from its miraculous beginning to the Crucifixion. Ages 7-10. Grades II-V. $4.50

Easter Eggs for Everyone
Evelyn Coskey
All about the lowly egg and decorating it—tie-dying, plaid eggs, egg mobiles, an Easter egg tree, and so much more. Beautiful full-color photos, black-and-white photos, and drawings by Giorgetta Bell. Grades V-up. $7.95

Humbug Rabbit
Written and illustrated by Lorna Balian
Lorna Balian tells the charming story of Father Rabbit who insists he *is not* the Easter Bunny! However, his rabbit children disagree. Beautiful full-color art in subdued earth tones. Ages 3-7. Grades K-II. $6.95

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UNITED METHODIST REPORTER

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to: AREA PROVOST 1114 American Bank Building 200 Carondelet St New Orleans, Louisiana 70130

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 5

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

JANUARY 14, 1977

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This edition is going into 55,000 homes!

Now is the time

"A satisfied customer"

By GEORGE DUERSON *

The best salesman for anything is a satisfied customer. I believe that most of you who read THE LOUISIANA UNITED METHODIST are satisfied customers. It is clearly the most outstanding religious newspaper in the natioo today. Not only do we have the opportunity to be informed about what is happening in our own Conference: we also have excellent nationwide and worldwide coverage of religious news.

Of course, we sometimes read things in the paper that disturb us. We may even get very angry about what the church is or is not doing. But the only way we can make a difference is to know what is going on, both good and not-so-good. Because our church has a representative form of government, your voice and opinion does matter.

There are a good number of Methodists in our state receiving the paper now, but many more need to be subscribers. This is where our current readers can be of great help. Your enthusiasm about the quality and value of THE LOUISIANA UNITED METHODIST can be the most effective advertisement we can have. I urge you to do your part in making our subscription campaign a success.

(* Editor's note: the Rev. George Duerson, Pastor of First Church, Denham Springs, is Chairman of the Board of Commissioners of this newspaper.)

This Sunday, January 16, marks the beginning of the 1977 subscription campaign for The LOUISIANA UNITED METHODIST, *your* Conference newspaper. The campaign will run through Sunday, February 13, and District Chairmen have been hard at work delivering subscription envelopes to individual churches. This week, in your church, sample copies will be available for all church members to see, whether or not they now subscribe.

The subscription price for 52 issues remains the same - $3.00 per year; or $2.50 on the Every-Family-Plan (one third of a church's members subscribing). This is less than 6¢ per copy, and in todav's market, a real bargain! (What else can you buy for six cents?)

For those who are not familiar with the newspaper, a few words of explanation are in order. The newspaper which you receive is our Louisiana Conference edition, and the front page is devoted entirely to and about our Conference churches, lay persons, activities, programs, clergy, and concerns. The additional pages carry editorials, "Letters to the Editor," general and world church news, all of which is compiled and edited by the staff of the TEXAS METHODIST/UNITED METHODIST REPORTER, in Dallas, Texas. Churches in our Conference which have their own local editions, carry their local church news on the front page and the Conference news on the back page. The inside pages are devoted to the general coverage.

This format (size) was approved by the Conference in 1974, and is one of two which is financed by paid subscriptions. Consequently, it is self-supporting, and except for a nominal subsidy from the Conference funds, no additional money is asked or received. The small subsidy helps to pay for the complimentary subscriptions to retired ministers, widows of ministers, and others in similar categories.

Both publishing and mailing costs have escalated in the past year, but by careful handling of the budget, the Commissioners of the paper and the Bishop have recommended that the subscription cost be kept the same that it has been for many years.

This newspaper is edited impartially, objectively and with the chief concern always that all of the "good news" of our Church has a place.

To all of our old subscribers, we urge you to continue your subscriptions. To those who do not now receive the newspaper in your home, give yourself a gift and keep up with what is going on in the church of which you are a member - the United Methodist Church in the Louisiana Conference!

Bishop's Message

There are many ties that bind us together in the Louisiana Area. First of all, we are united in our common commitment to the Lordship of Jesus Christ, and we seek to express this through the United Methodist Church. Then we are dedicated to many great causes and institutions through which we would serve in the name of Christ. We are also drawn together in our citizenship of the state of Louisiana whose boundaries are contiguous with our Annual Conference. I am convinced that this unity is greatly enhanced and strengthened through the LOUISIANA UNITED METHODIST which comes into your home each week.

I am also convinced that we are better Christians and more effective members of the United Methodist Church if we are informed persons. It is very important that every member of the church in our conference be informed about the task that our church is undertaking, about the facts in regard to what we have been able to achieve, and about the issues that the church faces in our mission, both in Louisiana and throughout the world. The LOUISIANA UNITED METHODIST helps make this kind of communication possible.

Then too I have a very personal concern that is tremendously important to me. I covet the opportunity to visit with you, to share with this Area my own concerns, and to seek to be a spiritual leader for our conference by placing before you some of the real convictions of my life and ministry. The LOUISIANA UNITED METHODIST gives me a chance to share a message with you each week.

I mention these things because we are now at the time when we renew our subscriptions to our Area paper. Therefore, I want to challenge every minister to be responsible in giving every member of the church to which you are assigned, an opportunity to subscribe to our paper. I also want to challenge every lay person not only to renew your subscription but please to encourage one of your fellow church members who is not now subscribing to do so this month.

Shakespeare has said:

"There is a tide in the affairs of men.
Which, taken at the flood, leads on to fortune:
Omitted, all the voyage of their life
Is bound in shallows and in miseries."

Now is the time for taking care of the subscription to our Area paper. Let's not omit or neglect it.

Sincerely yours,

J. Kenneth Shamblin

January 20-22, 1977

Convocation of boards to be held in Alexandria

First Church, Alexandria will be the meeting place for the 1977 Convocation of Boards of the Conference. The announcement has been received from the Council on Ministries office, and the schedule follows:

THURSDAY, JANUARY 20
2-5:30 p.m. Board of Ordained Ministry - Plenary, Committees
6:00 p.m. Evening Meal - Ordained Ministry and Cabinet
7:30 p.m. Cabinet Meeting - Board of Ordained Ministry - Committees, Plenary

FRIDAY, JANUARY 21
9 a.m. -3 p.m. Board of Global Ministries - Committee Meetings
9-10 a.m. Cabinet Meeting - Board of Ordained Ministry, Plenary
10-12 a.m. Ordained Ministry/Cabinet: Presentation by Dr Robert W Thornburg
12 noon Council on Finance and Administration (Plantation Motel)
1-4 p.m. Board of Ordained Ministry - Plenary
1:30 p.m. Committee on Disaster Relief
3:00 p.m. Board of Global Ministries - Budget Committee
4:00 p.m. Commission on Higher Education
5:00 p.m. Commission on Archives and History - Board of Diaconal Ministry
6:30 p.m. Evening Meal - First Church. Bishop J. Kenneth Shamblin, Speaker
7:30 p.m. Board of Ordained Ministry/Board of Diaconal Ministry Joint Session
Board of Discipleship
Board of Church and Society
Board of Pensions
Commission on Equitable Salaries
Commission on Archives and History

SATURDAY, JANUARY 22
8:45 a.m. Morning Worship - Sanctuary
9:00 a.m. Board of Discipleship
Board of Pensions
Board of Diaconal Ministry
Board of Church and Society
Board of Global Ministries
Commission on Archives and History
12 noon Conference Council on Ministries - Lunch at First Church

The only meal to be served for all persons attending will be at First Church on Friday evening. Tickets may be purchased on Friday afternoon

United Christian Ashram to meet in Ruston January 27-29

The 1977 United Christian Ashram is scheduled for January 27-29, at the Holiday Inn in Ruston, La., according to an announcement from the Rev. Jimmie D Pyles, of Jennings.

Among the leaders on the program are Bernard Briscoe, of Westmoreland, England, who will serve as Bible teacher. Jimmy Bass of the General Board of Discipleship, who will be Evangelist-singer; and Mrs. Mary Webster, of Kewanee, Ill., a long-time associate of Dr. E. Stanley Jones, who will be church-in-action leader.

Registration sbould be sent to the Rev. Louis Chrismon, Quitman, La. Additional information is available by contacting Mr. Pyles (Jennings); the Rev. Isaac Patton, Sterlington; or Dr. Merlin Merrill, Ruston.

Personal commitment to Jesus Christ is conference program priority for 1977

Council On Ministries Sponsors Seminars On Personal Commitment In Every District

L. Ray Branton will lead seminars

Personal Commitment to Jesus Christ, the Conference program priority for 1977, will be the subject at the Seminars on Personal Commitment to be held in every district in January and February. The seminars are sponsored jointly by the Conference and District Councils on Ministries. Leadership will be provided by the Rev. L. Ray Branton, Conference Council Director Designated persons will be invited from each local church, but all interested persons are encouraged to attend.

"Exciting ideas and resources abound to assist us to enable personal commitment to arise and grow," said the Reverend Mr. Branton, "and I am eager to share some of these with our churches and their leaders."

The schedule for district seminars follows:

January 24
7:30-9:00 p.m. - New Orleans District - St. Luke's Church

January 25
7:00-8:30 p.m. - Hammond District - First Church, Pontchatoula

January 26
7:00-8:30 p.m. - Baton Rouge District - Broadmoor Church

February 1
7:00-8:30 p.m.— Shreveport District - R. E. Smith Building, Centenary

February 2
7:00-8:30 p.m. - Ruston District - First Church, Arcadia

February 14
7:00-8:30 p.m. - Monroe District - First Church, Rayville

February 15
7:00-8:30 p.m. - Lafayette District Ashury Church, Lafayette

February 16
7:00-8:30 p m - Alexandria District - Trinity Church, Alexandria

February 28
7:00-8:30 p.m. - Lake Charles District University Church

Mrs. Minnie Martin Lipscomb

Belated news of the death of Mrs. Minnie Martin Lipscomb, of Baton Rouge, has been received by this newspaper. Mrs Lipscomb was the 92-year-old widow of the late Reverend T. Duncan Lipscomb. She and the Reverend Mr. Lipscomb shared 59 years in the ministry.

Funeral services were held at First Church, Baton Rouge on December 12. Mrs. Lipscomb is survived by a son and daughter, three grandaughters and one grandson.

Church-sponsored family adapt to new life

The Hiep K. Nguyen family are among the large number of Vietnamese families who are being sponsored by churches in our Conference, and this family's sponsors are First Church Bossier City and Mr. Henry Bower, a member.

The family is adapting to their new life and community, and, according to a communication from First Church, ". . . Hiep is ao electrical engineer and is working six days a week to help make possible the purchase and furnishing . . ." of a new home. The accompanying photograph shows Mr. E. C. Fulgham (right), Missions Chairman of First Church, presenting to the Nguyen family a check from the Board of Global Ministries to help in purchasing the home. Mr. Bower is on the left.

Vietnamese family and friends.

Have you responded? to second call - 1000 club?

The Second Call for 1976-1977 from the 1000 Club was sounded in December, and will continue through February. If you have not yet responded, there is still time to do so. This is a "joint call" for Arabi Church and Second Church, both in the New Orleans District.

Arabi Church, first organized in 1935 in New Orleans has seen many years of struggle, disaster and faith! By 1938 the congregation had grown so rapidly a new building was constructed in Arabi, but nature took its toll in the form of Hurricane "Betsy," not only destroying the church hut demolishing many homes of members. This caused financial hardship and relocation, and finally the site was sold and the present structure was erected with proceeds from the sale and a loan from the New Orleans District Board of Missions. The 108 members have held many fund raising activities and have used all reliable means to furnish and equip the building. The members are concerned now about the loan, and this is where the 1000 Club will help. The Church is moving onward, and a donation from your gifts will help it to move affirmatively

Second Church was founded in New Orleans in 1840 and is located on the periphery of the French Quarter. This church has contributed to the rich tradition of the Conference, and the Rev. Jerry James, Pastor, is striving to reach out to young people who frequent the French Quarter. Through his leadership, the youth program has shown steady growth The present structure, which dates to 1907, needs major repairs and refurbishing. If repairs are not effected, the huilding will likely be condemned. A grant from the 1000 Club will help immeasurably in keeping this church alive.

Three calls from the 1000 club are made each Conference year, and each membership is $10.00 per call. The 1000 Club is sponsored by the Board of Laity

Will you answer?

Two churches - two gifts

"And when the pie was opened . . ."

First Church, Winnsboro has informed this newspaper of a recent presentation by the congregation to their pastor, the Rev. William McCutcheon and Mrs. McCutcheon. It looked like a pie, it was shaped like a pie; it even had crusts. But when the pie was opened'! Inside the hollow shell the "filling" was all sorts of coios and paper mooey, accompanied by a note expressing the love and appreciation to the couple from children, youth and adults of the church.

At Southside Church, Monroe, the Rev. Lea Joyner was presented a money tree by the Adult classes of the church. The Rev. Miss Joyner, who is shown in the photograph with Mrs. Benny Duke, adult department superintendent, has indicated that the money on the tree will be used in the remodeling program of the Sanctuary which began early this mooth.

A Money Tree for Lea (Southside Church)

Around our Conference

The Rev. Alonzo Campbell writes from St. Mark Church, Natchitoches, that their annual Homecoming program has been held and that the ". . . service was both an inspirational and financial success . . ." Six churches from the Natchitoches community had representatives on the program, and many friends and former members attended. The Rev Daniel Moore was guest preacher.

• • •

Metairie Church sends word that the "first United Methodist Women's group in five years has been reorganized . ." by the church. A ceremony of commitment-pledging and dedication was held with an active group of ladies taking part. Mission studies and mission projects, both local and global, have been planned and implemented, under the leadership of the new president, Linda Samsury. Rick Herbert is the pastor of the Metairie Church

• • •

First Church, Waterproof, has held a "SPREE Kick-off Sunday." Two guests, Dudley Pillow, Jr. of Yazoo City, Miss. and Tommy Terrell of Lake Providence were on hand to explain the meaning of "SPREE" and to help the congregation prepare for the event coming up at Waterproof February 9-13, 1977. This program is conducted by the Cecil Williamson Ministry In Evangelism, and the title is taken from letters of Spiritual Renewal Encounter.

• • •

Members of Asbury Church, Clinton, and their Pastor, the Rev. James A. Smith celebrated the last program of the year 1976 with a youth emphasis, in which Miss Juniata Rena Anderson was selected as "Miss Asbury." A donation of $859 was made to the church by sponsors of the program.

• • •

Dale H. Robinson, a member of Jefferson Church, Baton Rouge, has been selected a "Sears Citizen of the Year" in the Baton Rouge area. Congratulations to this outstanding young churchman.

• • •

Lori Klick, a member of Southside Church, Monroe, has heen named recipient of the "Outstanding Youth Award for 1976" by her church. She participates in many church and community activities, and according to Youth Directors Mr. and Mrs Gene Boozer, she is always ". . . ready to serve the Lord and her Church . ." Lori is

pictured here as she was husily painting scenery for the Youth pageant held in the church. Her pastor is the Rev Lea Joyner.

• • •

Eugene W Bryson, an assistant Caddo Parish District Attorney and a member of Noel Church, Shreveport, has been re-elected president of the Centenary College Alumni Association He heads this organization which includes some 9,000 former students of Centenary

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Editorials

Statistics need to show more United Methodists doing more

Continuing what has become a regular pattern, statistics show that the United Methodist Church lost members again during the past year, while persons who remained members gave more money to church-related causes than ever before (see TM/UMR, Jan. 7).

As is always the case, these new statistics can be evaluated in a variety of ways. Among the possible conclusions are:

(1) Our denomination's evangelistic outreach is less adequate than it should be;

(2) We are doing better because our decline was smaller this past year than in any other recent year, with some conferences actually showing increases;

(3) The amount of money given is a reflection of greater faithfulness among the church's members;

(4) The small increase in attendance at worship services, despite fewer members on the rolls, is also an indication of increased faithfulness.

Like the various descriptions by blind men who touched different parts of an elephant, all of these conclusions have partial validity.

There is no way for churchwide statistics to reflect adequately the vitality, or lack of vitality, in individual congregations. At best, such statistics reveal a broad trend: fewer Christians on United Methodist rolls doing more for the cause of Christ.

Assuming that the new "missional priority" on evangelism adopted by the 1976 General Conference will result in, among other things, a reversal of our membership decline, we look forward to seeing what the statistics might be in a year when more Christians on United Methodist rolls are doing more for the cause of Christ.

Members need a sense of history

"History tells us who we are," participants were told last month at a Bicentennial Christmas Conference in Savannah, Ga., (see TM/UMR, Jan. 7).

The speaker went on to point out that such is particularly the case for United Methodists, who belong to a denomination more distinct for its history than for the uniqueness of its theology or doctrine. Participants were urged to find out who they are as United Methodists by looking to the past.

Such advice is sound and worth the consideration of not only the participants at the conference but of United Methodists in general. Our identity as members of the United Methodist Church is very much tied to the past.

Each new generation of United Methodists does not begin at zero as it seeks to be the body of Christ in its time. Foundations have already been laid by those who have gone before. A knowledge of history — the history of the church in general, the Wesleyan movement in particular, and the particular local church each of us attends — is important to every United Methodist who seeks to build on those foundations.

We hope individual United Methodists and local congregations will in greater and greater numbers accept the responsibility of getting in touch with our heritage in these years prior to the 200th anniversary of Methodism in America, to be celebrated in 1984. We hope each United Methodist will seek out what history says we are and compare it to what we have become.

And in the process, we hope foundations of Methodism for generations to come will be laid straighter and truer because of the knowledge of who we are.

Welcome to new Yellowstone Conference readers

With this issue, 3000 United Methodist families in the Yellowstone Annual Conference begin receiving a weekly edition of The Texas Methodist/United Methodist Reporter. This new edition—which features Yellowstone news on page 1, plus three pages of general news, features and opinion related to United Methodists—brings to 32 the number of conferences for which TM/UMR services as the official publication.

We believe that our new readers in Montana and Northern Wyoming will benefit from this weekly flow of information about the church into their homes. They are encouraged to join our other readers in contrihuting "Letters to the Editor" and other forms of reader-feedback which we regularly solicit.

Our purposes as a publication remain the same: to provide a flexible medium through which the programs and ministries of local churches and annual conferences may be made known; to provide fast, accurate news and analysis at the regional, national and world levels from a United Methodist perspective; and to provide a forum for the exchange of opinion by concerned churchpersons.

Our editorial policy is two-fold: (1) to be Christian; and (2) to be fair to all gradations of opinion among Christians.

With this issue, TM/UMR will visit some 380,000 United Methodist homes.

To our new readers we say "Welcome." To our continuing readers across the church, we say "Thank you for continuing to read your edition of TM/UMR."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Here I Stand

Minority Christians not always welcomed

By JONAH CHANG

During his ministry, Jesus sent his disciples to many different places to preach the Good News. During the past few hundred years, the white churches have sent missionaries to other countries to preach the Gospel. However, now many of the Christians from other countries are going to the home countries of the white missionaries and are not welcomed as equals. My experience in the Asian-American church makes this very clear to me.

The Asian-American task of leadership recruitment and training is still in a very primitive stage. Primitive because there is no system, goal or plan to produce leadership and return it to the local church. This situation is very similar to the pre-revolutionary days in China, when there were thousands of people dying on the streets from cold and hunger, while in the productive agricultural provinces, there were grains, vegetables and fruits to be thrown away or left to rot. This was an inevitable result of the capitalistic "free enterprise" system when the powerful and rich segment of the society took advantage and made profit off the poor, powerless and uninformed.

The great system and process of our recruitment, training, screening and commissioning (ordination) produces very few ethnic leaders. Because the ethnic churches are considered as peripheral to the major thrust (mainstream) of the North American Church, and seminary, the uniqueness of ethnicity is regarded as expensive, if not un-Christian. Theologies of the minorities are underdeveloped, and seen as unnecessary or even undesirable for the prestige of those ivory towered institutions. That is a reason why there is no single Asian-American theological training center which is run by, for and with Asian Americans, even after 100 years of Christian ministry among Asian-Americans. Who among the younger generation will feel excited about Christian vocation and leadership, if those fields are considered as the least of the church's priorities? To make the situation worse, among the small ethnic churches, the ethnic leaders have felt trapped or boxed into the situation without any hope of upward mobility. No wonder the morale is low: challenge is little, excitement is almost nil, and many Asian - American churches face the critical shortage of younger leadership.

Jonah Chang

Ironically, the slogan which was used by one of the labor unions, "Made in Japan! Do your want your job exported?" is applicable to the sentiment of the North American church as a whole. Because of the recent influx of the Asian-American immigrants, there are vast numbers of ordained ministers with academic and leadership qualifications (a few of them with Th.D.'s or Ph.D.'s) who are forced by circumstances to work in the field of manual labor, such as waiting on tables, pumping gas, or janitorial work. I have yet to see any champion of justice wanting to indict the church for allowing such "dumping" to happen. For the sake of survival of their families, the immigrants have to compete in the labor market, so they represent themselves as being patient, lasting, of excellent quality, and willing to work for a low wage. It is really deplorable to see that the migration of ministerial leadership from Asian countries is seen as the coming of the "yellow peril," and it seems that there is no solution in sight to the surplus of migrant ministers.

It is hoped that by placing the crisis of ethnic local churches as a missional priority, the church will revolutionalize the task of recruitment and training of their leadership. We are reminded about the "connectional" aspect of our church. But the slogan is used often to tolerate or philosophize the differences and undesirable elements in the church. It is not faithful to the polity of the church nor to the New Testament to give our lip service of connectional emphasis unless we commit ourselves to the priority. The Christian church can learn from today's China, i.e. the revolutionalized China to put their priority on the local commune, factory, and mine (comparable to our local church). The government not only emphasizes the importance of the welfare of the local unit, but also allocates an abundance of supplies to be retained by the local unit and to richly reward them if they produce more than their "apportionment" (apportioned quota). Although regimented and rigid, their policy on the elite (those professors, high officials, provincial leaders and intellectuals) has a validity even for the church here to learn. Because the "elite" are periodically reminded of the priority of the local commune, factory and mine, the "elite" are literally forced to go back into the rural areas to work shoulder to shoulder with the laborers and peasants. Tn the elitist leaders, their touch with local commune, factory or mine is crucial, because they believe that those local units are the basic enterprises which they are trained and retrained to lead.

Who can foretell the impact of the revolutionized way of recruiting and training the ethnic minority leadership. It may open up a new era of expansion of the Christian thrust in the world. If one only realized the so called "minorities" here in North America are in reality the majorities of the family of the world.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Jonah Chang, is executive director of the National Federation of Asian-American United Methodists. He is a member of the California-Nevada Annual Conference.

My Witness

I had callers today

By GLENN E. DILLON

I looked up from my desk when the doorbell rang to see two faces pressed against the storm door.

"Hello," I said.

The reply, "Do you live here?"

"Yes."

"Where is the lady who lives here?"

While trying to find words to answer that question, I recognized the two little girls as the ones who formerly lived across the street.

"Oh, you are the girls who used to live across the street."

"Yes."

"Well, you see, my mother's passed away."

Mouths flew open and they began to ask what happened. One asked if she could use the phone; the other asked for a drink.

"Come in girls and let's see if I don't have a cold root beer in the refrigerator."

While we sat at the kitchen table drinking a cold A&W, I sensed that my Mom had been in a habit of treating these two little girls and they had not forgotten it.

"Where do you live, girls?"

"Down by Cape Grideon in a small town by the name of Advance."

As a boy, I remembered sitting in the audience at Conference when they would read the roll that told where we would live next year, and Advance always came first.

"Do you like to live there?"

"Yes, but we liked it better here."

Soon, they went back to their grandmom's house, where they were visiting, and I to my work realizing that Mom had left some real friends.

We don't always know whose lives we touch as Christians. In the case of my Mother, the way her life touched the lives of these two children can only now be conjecture. But the fact that our lives do touch others — for good or bad— is the essence of the responsibility we all share as Christians each day of our lives.

"My Witness" is a column through which TM/UMR readers may tell of meaningful experiences of Christian life

This week's contributor, Glenn E. Dillon, is a member of the Schweitzer UMC in Springfield, Missouri. His mother, of whom he writes, was Mrs. Hettie Dillon, widow of the Rev. B. C. Dillon, Missouri West Conference.

Letters to the Editor

Networks wrong place to stop TV violence

To the Editor:

I have been reading your recent issues carefully and I find that some of your writers and contributors are either grossly uninformed or are trying to mislead your readers. To cite an example: in the December 3 issue there appears an item headlined, "Church to prod TV from within." The crux of the story is that the church is planning to buy 10 shares of stock in each of the three major TV networks so that it will be in a position to dictate programming. In familiar words . . . Iotsa luck.

In the first place, no stock in the National Broadcasting Company is available. It is 100% owned by RCA (Radio Corporation of America). There are people who own hundreds, perhaps thousands of shares of RCA stock throughout the world and they have about as much authority over NBC programming as you do over the OPEC nations.

The same story indicates that the TV programs you find objectionable are for the most part sponsored by 10 different companies. This is another fallacy. The companies you listed rarely sponsor programs. Rather, their advertising agencies contract with the networks, or with individual stations, to "buy" a certain number of TV viewers . . . that is, to buy announcements in programs which have X thousands of watchers. Many times these announcements are scheduled at the discretion of the stations or networks, just so long as the program is watched by the required number of viewers to match the cost of the advertising.

If you are not satisfied with what you see on TV, the place to go, obviously, is the station on which you saw the objectionable programming. Remember that the station is charged with operation in the interest, convenience, and necessity of the public in its own community. (Those last words are underlined because you cannot sit in Dallas, Texas and decide what is objectionable to someone in Seattle, Washington or Bangor, Maine. Tastes vary in different parts of the country.)

R. E. Surket
Elmira, New York

Speak against violence

To the Editor:

In the December 3 issue of TM/UMR there was an article concerning the "excessive amounts of violence on television." The article listed the "top ten" companies who sponsor such programs.

Salem United Methodist Church, Manheim, Pennsylvania is greatly concerned over the ever increasing number of violent shows that are being televised. In an effort to voice our feelings, a letter of petition was signed by members of Salem and sent to one of these "top ten" companies urging them to discontinue sponsoring programs with excessive violence. Ministers of other churches in our communtiy have been invited to take similar action.

We would like to see TM/UMR encourage all United Methodist churches to speak up and take action on this issue. It would also be helpful if a listing of the violent shows and the companies sponsoring them would be made available to the people.

Mary A. Yingst
Manheim, Pennsylvania

Porno worse than violence

To the Editor:

I say three cheers for the editorial in your Dec. 10 issue entitled, "T.V. violence needs to be opposed."

Most certainly United Methodists who own stock in T.V. corporations which sponsor "the constant diet of violence" ought to make their voices heard.

Now let me most emphatically add that United Methodists who own stock in chain stores and any corporations which sponsor the sale of sexy pornography in pictorial magazines and the like also should make their voices heard against this hideous publicized filth.

The constant spew of violence is terrible. But I say the constant spew of pornography is more terrible. Billy Graham says, "It is tragic that we live in a sex-saturated society." For what is so cheapening to human existence than taking away the joyful fulfillment that our Creator meant for the sacred sex union to bring to mankind? Ah! fellow Methodists, as we sing "Onward Christian Soldiers" let us determine anew to put on the whole armour of God and really fight this terrible enemy as it advances against us.

Donald S. Stewart
Waynesburg, Pennsylvania

Mandatory pledges good

To the Editor:

How sad it is to read some of the letters presented on these pages by enlightened Christians.

A woman wrote deploring a church that requires a pledge as a condition of membership. I say amen to that church! If the church told you how much to pledge then that is quite another matter. But we do take an oath before the altar of God to support the United Methodist Church with our prayers, our gifts and our service. It does not specify the amount — that is a matter between the individual and God. It is far too easy to become a member of the United Methodist Church. If you love Him, why not serve Him?

James Harris,
Germantown, Maryland

CB solution found

To the Editor:

I have good news for the congregation of the Hampton, Iowa church that is plagued by trucker's CB signals coming in over their church amplifying system (TM/UMR, Dec. 10).

We had the same problem, picking up the local radio station, the taxi calls, the police, and CB signals. But I asked a man who does the sound set-ups for some Billy Graham Crusades to look at our system. He found the problems. Here's his advice. Check to see that your amplifier is properly grounded. Then check to see that you have proper microphones for your amplifier. A high impedance mike hooked to a low impedance system will pick up CB signals. The opposite is true too. (Some mikes have switches or dual hook-ups to change the impedance.) Then check to see that none of the lines from the mikes to the amplifier are grounding out. Check the shielding. On most systems that will cure the problem.

This helped on our system, but we had a further problem some other churches may have. We had been sold a bill of goods! We had the fanciest system you ever saw built into a new church building, but it was a paging system rather than a PA system! After we got the CB signals licked, we still had mushy sound We tore out the paging amp and put in a PA amp of 50 watts. We disconnected the paging speakers and installed two column speakers. We replaced one of our mikes with one that could pick up voices farther away. Now we have the crispest system in town!

People of Hampton and elsewhere, there is a way to beat the CB problem.

Jonathan Law
Thief River Falls, Minnesota

Jesus drank wine

To the Editor:

I am not greatly disturbed by Beverly Boche's December 17 article about the issue of alcoholic beverages over the holidays.

Total abstinence may be commendable, but certainly for United Methodists to express or impliedly require it as an item of Christian conduct is not credible. It is as ridiculous and untenable to assert it as such as it is to claim Jesus never partook of wine with his friends and disciples or to claim that grape juice was distributed at the first Eucharist.

Jay E. Howe
Greenfield, Iowa

Alcohol is wrong

To the Editor:

Beverly Boche's advice to Methodists as to how to serve their liquors in the holiday season (TM/UMR, Dec. 17) makes me want to leave the denomination.

How things have changed in Methodist life — and not for the better, I must say.

Clarence F. Avey
Westfield, Massachusetts

'Good News' is not good

To the Editor:

I agree wholeheartedly with the Philadelphia Inquirer: the Good News Bible is bad news. Not only has this version changed the wording and the meaning in the Bible, but has changed the entire attitude in the church. Even the tone of the sermons from the pulpit has changed.

When my call comes, I hope my Savior will have his rod and his staff with Him as we walk together down thru the valley of the shadow of death.

Vera M. Van Selus
Altoona, Florida

Review disgusting

To the Editor:

I am writing in regard to Clyde Chesnutt's book review on Oral Roberts (TM/UMR, Dec. 24).

It is sadly understandable for a disgruntled co-worker to try and harm the influence of this great work. This is his privilege and between him and God.

My disgust is that TM/UMR advertises such a book against anyone who serves the Lord so diligently — even if he were not a fellow Methodist.

With denominational support like this, who need enemies?

Betty Smalley,
Dresden, New York

Where should flags go?

To the Editor:

A controversial discussion began in my church when, because of Christmas decorations, the Christian flag was positioned approximately 10 inches higher than our national flag. Nor could we justify placing the national flag on the left and the Christian flag on the right as seen by the congregation. This made me wonder if other readers of TM/UMR have had similar problems with the proper display and positioning of these flags.

So far, the preference is about 50/50 for giving precedence to our Christian flag. Some sound advice and a reference source of authority would be much appreciated.

Paul A. Brown
Hollywood, Maryland

TM/UMR praised

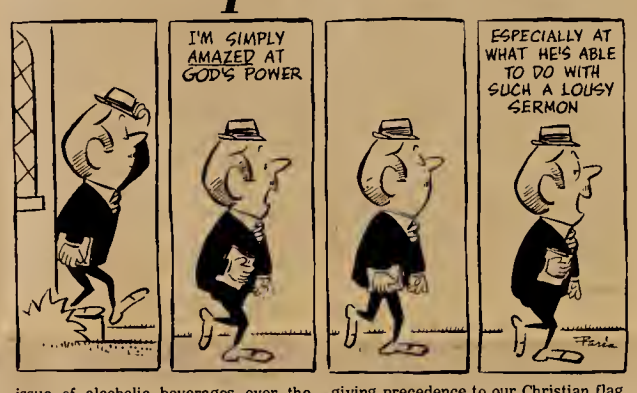
To the Editor:

It is remarkable the way TM/UMR under your direction has expanded and increased in interest and scope. I congratulate you on your skill and insight which has made this possible.

My contact with the paper since my retirement from the active ministry a couple of years ago has been a copy sent me by a local church in another city, and I enjoy receiving it.

By all means, keep up the good work. This is a demonstration of how God uses all avenues to praise His name.

Vernon F. Perry
Austin, Texas



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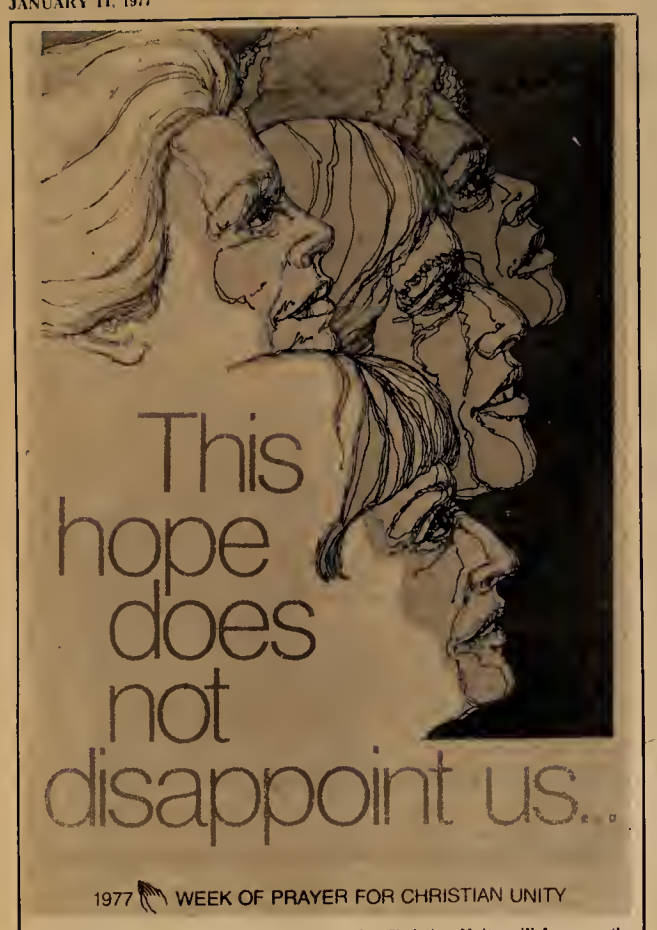


NEW YORK — The 1977 Week of Prayer for Christian Unity will focus on the theme of hope set forth in St. Paul's letter to the Romans, 5:1-5. Though the wording of the theme of the week — to be observed Jan. 18 to 25 — may vary somewhat from country to country, each formulation is intended to express the conviction that Christian hope, grounded in the victory of Christ over sin, suffering, and death, is especially relevant to the search for unity in the Christian family.

RELIGIOUS NEWS SERVICE

United Methodists join prayer for unity week

By PAT SITES
Staff Writer

NEW YORK — More United Methodist churches than ever before may be joining other Christian churches in their communities this year to observe the 1977 Week of Christian Unity. Yet the observances may not even rate a headline in the local press.

Happily, says the UMC's chief ecumenical officer, ecumenical community ventures like the Week of Prayer have become "so repetitive they're not newsworthy anymore."

And United Methodists — even when they occasionally run into sticky areas of disagreement with other denominations — are learning to "disagree in love," according to Dr. Robert Huston, top executive of the Board of Global Ministries' Ecumenical and Interreligious Concerns Division here.

United Methodist participation in the week of common prayer and fellowship, slated this year for Jan. 18-25, has increased three- or four-fold in recent years, Dr. Huston estimates.

Response this year has been impressive, he said, to a catalogue of Week of Prayer resources mailed last summer to every pastor in the UMC.

Observances will differ from community to community. "We shouldn't try to provide a 'laundry list' of ways for Christians to meet and share their faith."

But he has high hopes for common Bible studies being planned for the Week of Prayer in many communities.

"Grappling with what the Scripture says in company with other traditions is a very solid kind of ecumenical venture," he told TM/UMR. Hopefully congregations will use lay leadership for such studies.

United Methodist churches will also key in to common worship services, community prayer breakfasts and agreements to hold churches open all week for persons to stop in and pray, he believes.

"The UMC is at least as ecumenical if not more ecumenical than any other denomination," Dr. Huston said. He maintains it is more mature today about struggling with ecumenical concerns and understanding that ecumenism "does not mean uniformity."

The 1976 General Conference reaffirmed the church's increasingly ecumenical posture, he believes, not only in its legislation but also by inviting Dr. Philip Potter to make a major address — the first time a General Secretary of the World Council of Churches (WCC) has been invited to speak at a General Conference.

The legislative body soundly defeated any attempt to withdraw support from WCC, the National Council of Churches or the Consultation on Church Union (COCU), he noted. And it also increased financial support for the Interdenominational Cooperation Fund and adopted almost unanimously a "Mutual Recognition of Members Affirmation" presented to it by COCU.

Even when clashes come over issues like abortion or public aid to private education (which don't necessarily divide by denominational lines anyway, he noted), signs point to "a steadier effort to understand why the other traditions believe as they do."

The Week of Prayer for Christian Unity, he said, is especially helpful in enabling greater numbers of Christians to prepare for the possibility of reunion.

"After 400 years of building denominational walls, you can't expect instant success" at bringing persons of different faiths together.

The 1977 Week of Prayer for Christian Unity is sponsored by the Commission on Faith and Order of the National Council of Churches and the (Roman Catholic) Graymoor Ecumenical Institute, Garrison, N.Y. Its observance was begun in 1908 at Graymoor and has now become world-wide.

It will focus this year on the theme of hope set forth in Paul's letter to the Romans 5:1-5. In the United States, the theme is worded: "This hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit" (RSV).

Church leaders 'futurize'

Four 'decision makers' say moral directions important to future

By BUD HEBBON
Associate Editor

ARLINGTON, Tex. — Four experts from four professions "crystal-gazed" before United Methodist leaders from the denomination's South Central Jurisdiction here last week, each calling on the church to exert moral leadership in the uncertain world of the future.

Billed as a "Futuristics Conference," the meeting featured presentations from persons of note in the fields of education, communications, medicine and business. More than 140 annual conference leaders from throughout the eight-state jurisdiction heard the presentations and questioned the speakers on the kinds of decisions the future will bring.

In the process of being looked at by the church, however, the four speakers also looked at the church from the perspectives of their fields. What they said they saw ranged from a view of the church as "the most successful communicator of history" to the church as "a political aspirant looking for a public image."

Education

John Silber

Dr. John R. Silber, controversial president of Boston University, began his presentation with a blistering attack on a movie about education of the future, which had preceded him on the program. (Among other things, the movie had stated that in the future computers will largely replace teachers and children will be allowed to decide what they want to study rather than have a rigidly set course of study.)

"That's the sort of stuff which is turning schools into circuses and destroying our society," Dr Silber shouted, asking who had selected the movie and "wasted everyone's time." He went on to tag the movie as an example of "the pleasure principle" triumphing over the "reality principle" in our society.

"Society must recapture the difference between happiness and pleasure," Dr. Silber said. "The pursuit of pleasure soon makes pleasure a reason for itself. Pleasure has become our chief value — if it feels right, do it. Our people are not learning theology from the church, but from television beer ads — 'You only go around once in this life, and you have to grab all the gusto you can.' "

He said "sincerity" is the only virtue generally accepted in America because "anyone can be sincere about anything, anytime, with no stipulations on them."

Turning specifically to education, Dr. Silber said our future must be rich in not only the teaching of sciences, but in the teaching of moral values — something he says is missing in education for the most part today.

"We must teach values," he said. "We must advocate truth, honor and justice in our schools. We must teach the difference between right and power."

He went on to charge that the concept of equality in America has been perverted by some persons to mean equality of achievement instead of equality of opportunity. He said that "elitism of the most capable persons" is not only desirable but necessary.

"Most institutions should not be run democratically," he said. "They should be run on an elitist basis by the most qualified. That seems as obvious as the fact that intelligence is better than stupidity." He said educators and other leaders must be selected on the basis of ability without regard to race, sex, or other social factors.

On the relation of the church to all of this, he charged that the church "behaves like a political aspirant looking for a public image. It forgets and sometimes seems ashamed of the Gospel." In addition, he charged that the church has accepted "the pleasure principle" of society without firing a shot against it.

Communications

Roy Fisher

Dr. Roy M. Fisher, dean of the University of Missouri School of Journalism and former editor of The Chicago Daily News, told the church leaders that the challenge of the future in communications is to "prevent new kinds of technology from wiping out present concepts of intellectual freedom."

The United Methodist layman said technology is now available with which to "surround every person on earth with information" but that social and political barricades prevent such a reality. "Scientific possibilities are relatively meaningless," he said, "unless we can solve some of the human difficulties which stand as barriers." He pointed to the way different nations are unable to get together on a philosophy of communications.

Television, he said, is an example of what happens when media attempts to become "mass media."

"The first rule of a publication or a television network, or whatever, is that to be financially sound it must have an audience," he said. "And to keep that audience, the medium must not alienate it with what is being presented. As audience targets grow larger and become mass audiences, what is acceptable grows more and more limited. Finally all you have left is the bland area everyone agrees with. You have mediocrity."

Finally he pointed out dangers he sees in "fewer and fewer corporations controlling more and more media." He said that "eventually government will have to step in to protect the people if the trend continues" — a step which he said is also a threat to freedom.

Dr. Fisher said the role of the church is to present the case of humanity in the face of abuse by technology.

Business

Millard Collins

Dr. L. Millard Collins, an executive with the IBM Corporation and a United Methodist layman, told the church leaders that the future of the free enterprise system in America depends on its ability to "remain flexible." He said business must be willing to change and keep changing in reponse to society.

Dr. Collins said that while the chief concern of business "must always be profit," it must not forget the society it serves.

Among future needs he listed for business were a code of ethics that will work in a competitive society; more use of technology by small and medium size business; and support of efforts toward social betterment.

He said he is opposed in the main to foreign aid programs of the federal government, and he praised investment by American business in underdeveloped nations as the best method of development.

He said the media has often given a one-sided view of business and not reported the "good things done" by business, contributing to an overall image problem of corporations.

Medicine

Michael DeBakey

Dr. Michael E. DeBakey, internationally known heart surgeon, researcher, and developer of artificial artery transplant methods, said medical research needs to be made a higher priority in our society in the future.

"Research for health now receives a very limited amount of tax money," Dr DeBakey said. "Good health is dependent upon research, and health should be one of our highest priorities as a nation."

An Episcopalian, Dr. DeBakey called upon the church to "speak out" in favor of more money for research and better health care for the future.

He listed another issue of the future as dealing with the situation of people living longer than ever before. He said the church should concern itself with the implications of a larger number of people in the category we now call "aged."

Church leaders react

Following the presentations a panel of four church leaders from various parts of the jurisdiction discussed and reacted to the comments of the speakers.

The topic most on the minds of panelists seemed to be: How can the church begin to be more effective at giving moral direction in other professional fields?

Dr. C. Ebb Munden, pastor of First UMC Lincoln, Neb., said he feels the answer is in returning to a commitment to "the two basic doctrines of our faith — sin and eschatology (God's action in the present)." He said we cannot direct the rest of the world in moral values as long as we have drifted from a Biblical understanding of these concepts.

Kenneth Rigby, an attorney from Shreveport, La., said he feels church leadership needs to give "new theological tools" to its members. He said theology must be made understandable to the layperson if we are to understand and advocate moral righteousness in society at large.

Church going up in 1976

PRINCETON, N.J. (RNS) — U.S. church and synagogue attendance rose in 1976, for the first time since 1958, according to a new Gallup Poll.

Asked "Did you yourself happen to attend church or synagogue in the last seven days?" 42 percent of the respondents said yes. For the last five years, the figure was 40 percent, a low. A high of 49 percent was recorded in 1955 and 1958.

Gallup interviewed 13,898 persons 18 or older in more than 300 localities over nine selected weeks to account for seasonal fluctuations.

According to the Gallup analysis, 55 percent of Roman Catholics are in church in a typical week, 40 percent of Protestants; 46 percent of women, 37 percent of men.

First ordained woman priest at Communion

INDIANAPOLIS — The Rev. Jacqueline Means celebrates the Eucharist with Bishop Donald J. Davis of Erie, Pa., after she became the first woman to be "regularly" ordained as a priest of the Episcopal Church. Bishop Davis ordained the 49-year-old nurse, prison chaplain and mother of four children here in All Saints Church on New Year's Day.

RELIGIOUS NEWS SERVICE PHOTO

To protest violence

U.M. pastor urges week to boycott TV

MEMPHIS (RNS) — A United Methodist minister and author has invited concerned individuals and organizations to observe a nationwide "Turn The Television Off Week," to protest the violence and general quality of programming.

"It is time that people with normal mentality and decent morality speak out," said the Rev. Donald E. Wildmon, in calling for the TV boycott during the week of Feb. 27-March 3.

Mr. Wildmon is minister of the 500-member First UMC in suburban Southaven and is the author of 16 books and an inspirational column which appears in 18 newspapers.

"The television industry's self-imposed 'family viewing time' is a sham," Mr. Wildmon said in an open letter announcing TTTOW.

"We may not be able to tell the networks what to show, but we can certainly tell them that if they do not improve the quality of their programs they will be showing them to an ever decreasing number of viewers."

The U.M. minister said that "television can be a very enjoyable and helpful medium. It does not have to be base and degrading. It could be one of the most beneficial mediums of all time. But the quality of many programs now offered serve no decent purpose at all."

"We as individuals can always exercise the option of turning off any and all programs which we do not care to watch," Mr. Wildmon said. "At our house, we are doing a lot of that. And from what I can learn, others of you are doing the same thing.

"However, I feel that with a coordinated effort we can be much more effective in getting the word to those in positions of responsibility that we demand a higher grade of programming."

Mr. Wildmon said "perhaps if there is enough of us, the networks will get the message: We want a higher quality program!" He said the three national networks were being informed of the formation of "Turn The Television Off Week."

"Those who are responsible for producing the programs, and those who are responsible for airing them, have often stated that they are only reflecting our society," Mr. Wildmon said.

"This simply is not true and they know it. They are, to a great degree, setting guidelines by which society will function. The shoe is on the other foot. Society is reflecting what it sees on television."

Mr. Wildmon cited a report from "Better Homes and Garden" magazine revealing that "a typical child will watch 13,000 people die on television before he is 15 years old. If he should watch every show on network prime time he would witness murders, beatings, rapes, muggings and robberies at the rate of eight an hour. Three out of four programs feature violence during prime time."

"The tremendous rise in crime, the decay of a high standard of morality, the breakdown in family life are all partially a result of television's failure" to assume responsibility to the viewing audience, the pastor said.

He held that "television must see itself for what it is—an influence on the mental and moral life of our society. And as such it has an awesome responsibility which it is not assuming."

Famous anthropologist claims young adults need church as community

By PAT SITES
Staff Writer

MIAMI — Young adults today face decisions they never had to make before. They sorely need a community behind them — but so does everybody else.

That's why the church, as the only "cradle-to-grave" community we have, must try to be a model for the rest of the world.

So says anthropologist Margaret Mead, who told 300 Christian leaders in the young adult ministries here last week that young adults need help in defining their responsibilities in today's world.

Dr. Mead spoke about what she called the "Not-Yet-Parent and Responsibility" to a four-day consultation sponsored by the National Council of Churches, which included 70 United Methodists. "And if they shift a definition of responsibility away from parenthood — after many years when parenthood was the expectation — then what do they shift it to?" she asked. "What are they to be concerned with?"

It isn't age that separates young adults from others today, she said. It's the choice between being a parent or not being a parent.

"The question for all of us is, how does the not-presently-parent at any age help the young adult person just now making these choices?"

By restoring community, she maintained, a microcosm of human life that cuts across lines of age, race, education and lifestyles could be created. "Both parents and non-parents have important responsibilities, but we need to find a way they can carry them together."

Singles apartments are "loathsome," she said. "Complexes for the elderly are almost as bad. Isolated households of any kind are not good. We need three-generation communities where we are knitted together into lives of meaning for all."

Young adults need backing up because they have so many major choices to make, she said. But everybody needs the sanction and support of community. The church can help create that community, she told TM/UMR, if it only will. "It still keeps separating people," she said, "into the men's Bible class, the ladies' Bible class, etc."

But the church also has great potential, she said, because "it has established a level of trust, at least within the church community. People believe us when we say something. We need to be saying important things about community."

Dr. Mead has taken a leading role in both Episcopal Church affairs and the World Council of Churches (WCC). A member of the WCC Working Group for Church and Society, she also served in 1971-72 as co-chairperson of another WCC task force in the U.S. which studied the future of mankind and the role of Christian churches in a world of science-based technology.

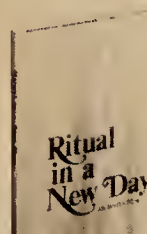
She teaches anthropology at Columbia University and is curator emeritus at the American Museum of National History in New York.

Guides to planning and conducting more effective services of worship!

Ritual in a New Day:
An Invitation

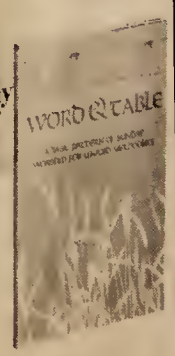
Take a fresh new look at the worship service! Discover new services for footwashing, naming, rituals with the dying, rituals with the divorced, and rituals for beginnings and endings.

The authors have used pioneering work, comments, and suggestions from laypersons and ministerial co-workers, to produce this worship resource. It is for everyone who has a special interest in, or responsibility for, the worship program. Edited by Hoyt Hickman. Paper, $3.75



Word and Table:
A Basic Pattern of Sunday Worship for United Methodists

This book studies the basic services of the church and offers alternative suggestions for Sunday and other services. It features a historical discussion, a look at the newer theological understandings of liturgy and worship, and a commentary on Holy Communion and other acts of worship. It also features the newer ecumenical forms for familiar texts and an alternate calendar and lectionary for the Christian year. Edited by Hoyt Hickman. Paper, $2.50



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The Jimmy Carter's visit Plains UMC

PLAINS, Ga. — President-elect and Mrs. Jimmy Carter attended the Plains United Methodist Church Dec. 26 to hear Bishop William R. Cannon of the Georgia Area preach. Posing afterwards with the Carters and Bishop Cannon are Mrs. Allie Smith and Murry Smith (far right in photo), mother and brother of Rosalynn Carter, both of whom are active in the Plains UMC. The Carters are members of the Plains Baptist Church.

PLAINS, Ga. — Persons of the news media crowd around Bishop William Cannon after his sermon at the Plains UMC. President-elect Jimmy Carter has asked the bishop to pray at his inauguration next week.

GEORGIA UM COMMUNICATIONS PHOTOS

Town still unsettled, says U.M. minister

By TOM McANALLY
United Methodist Communications

PLAINS, Ga. — "I was told that the next president of the United States might be living here when I was asked last April to accept the appointment," the Rev. Charles L. Houston Jr., recalls. "That didn't mean much to me at that point. It does now!"

Charles Houston

Mr. Houston serves the Plains United Methodist Church which has 180 members and two nearby United Methodist Churches: Rylander with 40 members and Benevolence with 60 members.

He and his wife Elizabeth and their two and one-half-year-old daughter live a short distance from the Carter home. "Wait until I turn off the radio," Mr. Houston responded when this reporter telephoned. "I'm sitting here listening to the national news to find out what's going on in Plains!

"We're covered with tourists," he exclaimed. "After the election everyone said things would settle down but nothing has."

Tourists occasionally ask for space at the church to hook up their campers, he said. "We kept a young girl overnight recently who had bicycled here from California."

With a note of regret, he said it had become necessary to lock the church building for security reasons.

President-elect Carter and his wife Rosalynn are reported to have met on the steps of the United Methodist Church in Plains where she was a member. They were married in the church where her mother, "Miss Allie" Smith, is still active. "Miss Allie" serves as membership secretary and Rosalynn's brother, Murray, teaches a young adult class.

On the day of this interview, Mr. Houston was to have lunch with Miss Allie. "When she says she is planning dinner for Rosalynn or lunch for Mondale, I have to remind myself that she is really talking about the First Lady and the Vice-President!"

An avid jogger, Mr. Houston runs past the Carter home each morning. "At the entrance there is a guard house, secret service cars, and a sign which says, 'Keep moving — don't stop.' Inevitably some tourists will stop and ask me if that is the Carter home. Now, what else in Plains would have guards and secret service cars?" he asks laughingly.

Appalachia 'hopes' outstrip failures

'Government failed; church faces responsibility for region,' speaker says

By SHARON MIELKE
Senior Staff Writer

JACKSON'S MILL, W. Va. — Church and government efforts in Appalachia have been "pock-marked" by wrong turns and dead ends, rutted and gutted as the country roads of the region's mountains and hollers, but still getting somehow to a better future.

That was the message United Methodists at Appalachia Assembly III heard as they met here at General "Stonewall" Jackson's boyhood home to review the gloomy and bright sides of Appalachia today and set new goals.

High on their list of "hopes" is that the church as a whole will start to think of Appalachia as a region and end the continuing fragmentation of mission resources.

And, right beside that hope, is the determination that their own annual conferences in the region will take the needs of Appalachia seriously.

Appalachia is not just a little run-of-the-mill concern for United Methodists, but a major responsibility. "We are here, we are there, we are everywhere in Appalachia," Bishop James Matthews, Baltimore Area, told the assembly of 130 people from 13 states. (Heavy snows kept 70 registrants home.)

One-fourth of all United Methodist local churches (about 9,000) are in Appalachia and one-fifth of the denomination's membership or close to 200,000, are in the region which is roughly comparable in size and population to California. About one third of all churches in the largely Protestant region are United Methodist, but it wasn't until after church union in 1968 that the combined strength of the new denomination became apparent, church leaders here said.

Recognition of responsibility in the region and organization of the Appalachian Development Committee (ADC) later in 1968 did not result in everyone's wanting to get on the handwagon, however.

Bishop D. Frederick Wertz of the West Virginia Area told TM/UMR that ADC has met with a cool response from areas of lower New York, central Pennsylvania and other states with small sections of Appalachia territory because they don't think of themselves as being a part of the region, the poverty and problems usually identified with it. Another difficulty is fragmentation. Not only does Appalachia overlap 13 states, but includes all or part of 18 episcopal areas, 24 annual conferences, and three of the church's jurisdictions: Northeast, Northcentral and Southeast, which continues to fragment United Methodist programs and funding.

"Almost heaven"

Where pop singer John Denver's song says "Take me home, country road, almost heaven, West Virginia," the key word is "almost," Dr. Jerome Pickard told the group. Dr. Pickard is a demographer with the planning and evaluation division of the Appalachian Regional Commission, an agency created by the federal government in 1965.

Dr. Pickard said the period of decline has past; it is now a region in change where the future is bright "in potential."

Since 1970 Appalachia has had a net population growth for the first time since early in the century with the coming of the energy crisis and renewed demand for coal. He said the coming of thousands and thousands of people will result in a greater mixing and lessening of isolation for the region, but statistics indicate other areas which need attention.

The average income for the region in 1974 was 82.6 percent of the U. S. average. Poverty is one-third higher than in the U. S. generally. The region lags in the number of doctors, especially in rural areas; the infant morality rate is lower than ever but still 6 percent higher than the national average and 11 percent higher for non-whites.

"Government has failed"

Dr. Pickard reported that "very few government programs are aimed at self-development." He said government uses two basic methods of meeting human needs: Welfare, which is used to lessen the effects of poverty, and self-help, which is to make people productive themselves.

Dr. Pickard essentially agreed with a charge made earlier in the assembly by former nine-term Congressman Ken Hechler of West Virginia, that "government has failed in Appalachia."

Mr. Hechler said the federal government is only good at dispensing money, and too much of it is for bricks and mortar and highways. He believes government hasn't faced up to the problem of helping human beings. Local governments and politicians in the region, he said, cater to the backbone of the voters - who are middle-class - in their desire to sweep problems under the rug. Basic problems for the region are long overdue tax and land reforms, substandard housing, a deadly cycle of "welfarism" which, in turn, supports local government corruption, and a long overdue federal strip-mining law.

He concluded by saying, "government has failed in Appalachia; it is up to you." He said the church could inform the grass roots and help stir the conscience of the people so that the thinking of representatives and officials would be tuned to the development of human resources by insistent local voices.

Church paternalism failure, too

But the church in the Appalachia region has tried and failed at a lot of things, too.

United Methodists and 17 other denominations and agencies launched CORA (Commission on Religion in Appalachia) in 1965, an ecumenical effort that nearly went on the rocks in 1974 and has since recognized the need to change its style at two key points.

First, it had to get away from being a paternalistic "mission to the heathen" to being a cooperative effort with the region's people. Secondly, ADC chairman Robert Lundy, Cleveland, Tenn. said CORA was too involved in advocacy programs and not involved enough with local churches to be effective. Another United Methodist said CORA was too interested in building new structures and not enough interested in changing existing structures.

Bishop Wertz' leadership of CORA as its president for the last two years has been largely credited with a turnaround in CORA toward a better balance of pastoral, service and prophetic ministries.

CORA coordinator John McBride said the organization has a $126,650 budget for 1977: United Methodists through the National Division of the Board of Global Ministries will give $11,000 which is a cutback of $6,000 from 1976.

Appalachian leaders here called for the division to restore the $6,000 and to stand by CORA as regional support developed. Charles Poole, Nashville, "This baby (CORA) has been born but is not quite walking yet."

High points and low points of United Methodist work in Appalachia which in addition to local churches includes over 75 nationally funded (about $1 million) mission projects, community centers, and conference projects, were outlined by Dr. Harold McSwain, a "founding father" of the Appalachian Development Committee.

His informal survey of church leaders pointed to formation of the ADC and CORA as high points as well as United Methodist participation in the Pikeville Hospital situation and call for a careful evaluation of strip-mining. Strengths, too, are the Red Bird Missionary Conference and the decision to become a region for funding purposes.

Weaknesses cited were unilateral decisions by the Board of Global Ministries, the failure of the bishops to take Appalachia seriously, and the failure to recognize the possibilities of cooperative ministries both between local UMC churches and other denominational churches.

Hundreds of practical steps for healing the hurts in the systems in Appalachia were generated by participants here under the leadership of Dr. Warren Ebinger. These action priorities will be sifted by the ADC and passed on to bishops, general boards, annual conferences and CORA.

Death penalty protested

TM/UMR Staff Special

DALLAS — United Methodist leaders in Kentucky, Kansas and Texas have joined other religious leaders to protest the death penalty in their respective states, according to reports recently received in the TM/UMR office here.

Kansas Area Bishop Ernest T. Dixon participated in a joint statement with 10 Kansas church groups released Christmas Eve. Their concern has been quickened, the statement said, by renewed efforts to reinstate capital punishment in the state.

Numerous leaders in the Kentucky and Louisville conferences, including Bishop Frank L. Robertson, Kentucky Area, issued a "Pastoral Letter to Governor Carroll, the General Assembly and the People of the Commonwealth." The statement called for rejection of the practice of capital punishment and it was signed by more than 30 heads of religious groups.

The Texas Conference Board of Church and Society asked Gov. Dolph Briscoe to remove capital punishment from state statutes and to offer clemency to persons presently on death row. The letter sent in early December also stated the board's stand against capital punishment "in no way removes our continued concern for the victims of such capital crimes and their families."

Began as search to end pain

Prayer project taps healing power

By PAT STIES
Staff Writer

COLUMBUS, Ohio — "More things are wrought by prayer than this world dreams of." Wordsworth said it a long time ago, but a United Methodist minister and his wife are trying to back it up today with research tools Wordsworth never heard about.

Biofeedback, relaxation techniques, imagery, dreamwork, Bible study — what the Rev. L. Robert Keck calls "the best insights from a variety of disciplines" — are being brought to bear on a research project in prayer and meditation with one aim, he says: to help Christians heal their minds, bodies and spirits by tapping their own resources for a relationship with God.

Today the project is focused in the "New Wineskins Center for Research and Development," housed in and "lab-tested" by 4,000 member First Community Church here, where Mr. Keck is an associate pastor. It is funded by foundation money including a Lilly Endowment grant. It is now being monitored by a team of seminary deans who will examine its theological implications.

And its results are being applied at workshops across the U.S. and Canada, where Mr. Keck, a member of the Iowa annual conference, and his wife have so far worked with 40 different churches and some 3,200 persons.

It all began three years ago as Mr. Keck's personal search for a way to end his own physical pain. Approaching total disability after a teenage bout with polio and the crippling effects of a later back injury, he tried "everything": spiritual healing, medical biofeedback, hypnosis, acupuncture, psychic phenomena.

In the search he discovered that "there is a vast potential in prayer that the mainline Christian churches haven't begun to tap. Why couldn't we broaden the concept of prayer, bring in all those things we can learn about ourselves from

Robert and Diane Keck

the other disciplines, and begin to channel them into a deeper relationship with God?"

Gradually what he learned began to work for him. His pain was alleviated and the need for pain-killing drugs was ended. He moved into experiential group work in a process of relaxation, concentration, imagery and dreamwork which he calls "meditative prayer." Soon the research led to a biofeedback learning center where internal physical states such as blood pressure, brain waves and muscle tension are measured.

Mr. Keck's wife Diane leads the dreamwork study — "a major biblical source of divine revelation that has been almost totally ignored by the contemporary church," Mr. Keck says.

There's no end to this kind of research, he believes. "There's an enormous range of possibilities for prayer." But already the project has convinced him that stress can be reduced; migraine and tension headaches alleviated; fears removed at the "deep mind" level; creativity can be enhanced by "an energy link to the life force which is God;" biblical lessons can be related to one's own life through the subconscious; and "spiritual communion can be experienced at a new depth."

The New Wineskins Center is now training persons, both lay and clergy, to conduct the workshops, which offer techniques in a wide variety of meditation and self-awareness skills.

Is this faith-healing? Yes, but with a different perspective, Mr. Keck says. "God gave a tremendous relationship to our minds, bodies and spirits. Conditions for healing do exist — but in each of us, not in a faith-healer."

While the seminary deans have not yet determined if Mr. Keck's program can or should be incorporated into the curriculum of theology schools, it certainly is "a valid attempt" says one of them. Dean James Laney of Candler School of Theology in Atlanta, told TM/UMR that the procedures for the work are "thoughtful and I am interested in the research."

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Forums to develop church family life programs expect 15,000 people

OMAHA, Neb. (RNS) — Protestant churches in North America will begin an innovative family education project in 1977, beginning with a series of eight regional Church & Family Forums.

The forums are designed to help individual churches develop a complete family life program and are expected to draw participants from more than 50 Protestant denominations, including an estimated 15,000 church leaders from 4,000 churches.

Sponsoring the program is Family Concern Inc., an interdenominational service organization with headquarters here founded and directed by J. Allan Petersen, an author and veteran leader in family relations.

The Church & Family Forums are an outgrowth of the Continental Congress on the Family held in St. Louis, Mo. in 1975.

Regional forums scheduled for 1977 are: Philadelphia, Jan. 25-28; Atlanta, Feb. 8-11; Dallas, March 1-4; Pasadena, March 29-April 1; Chicago, April 12-15; Seattle, May 3-6; Toronto, Sept. 6-9; Minneapolis, Oct. 11-14.

The major topics in the marriage seminar are: Communication and conflict resolution and sexual fulfillment in marriage. Sessions on singleness will discuss single identity and the single experience, creating a successful lifestyle. Topics for the parenthood seminar are building self-esteem in the family and building family unity.

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Lydia Patterson Institute plays significant role in Methodism

By HENRY BLOUNT*

Lydia Patterson Institute was founded to help young men and women to prepare for the ministry. It has stood as an educational institution since 1913, not only in helping students enter the Christian ministry but also students who will function effectively in the business and social life of their communities.

Here are some facts about the Institution today:

1. The tuition fee is the lowest of any school in or near El Paso.
2. Their policy is to help the needy, yet serious-minded students, who otherwise could not afford to attend school.
3. We of the Louisiana Annual Conference have committed our help to support this school with a goal of $17,688 during 1977.
4. Each church is URGED to include LPI in their budget as an Advance Special.
5. Their needs are many, but the most urgent need is to upgrade their staff. The present faculty is now being underpaid by an average of $1,500 (taking the public schools as a guide). This means we will lose qualified teachers if something is not done immediately.

Let us support this worthwhile Methodist Institution.

* The Rev. Mr. Blount is a member of the Board of Trustees of LPI.

Dillard presents Alumni Awards to clergymen

Special Alumni Awards have been presented to clergymen in the New Orleans area for their "Distinguished Services in Christian Ministry and Contributions to the New Orleans Community." The awards were announced by Dr. Samuel DuBois Cook, president of Dillard.

Dr. Alfred L. Norris, New Orleans District Superintendent, one of the award recipients, was speaker on the occasion of the presentations.

Other United Methodist recipients included: the Reverends Jeffrey C. Bibbons, Grace Church; Andrew J. Douglas, Laharpe Church; Robert S. Hall, Ray Avenue; Russell L. Jones, St. Matthew; William L. Jones, Bethany; Samuel W. Walker, Sr., Mount Zion; Nathaniel P. Williams, Peck; Max R. Butler, Philips Memorial; and William T. Handy, Sr. (retired).

SCJ program planners to meet

Exploring new and different ways of learning will be the underlying purpose of an event that will bring together "program planners" from the seventeen annual conferences of the South Central Jurisdiction January 24-25 at the Center for Christian Renewal in Oklahoma City. Attending from the Louisiana Conference are the Rev. Tracy R. Arnold, Minden; and Mrs. Inez W. Chrisentery, Baton Rouge.

Dr. Richard T. Murray, of Perkins School of Theology, will lead the group in exploring different ways of helping workers in the local church, district and annual conference. Participants, two from each annual conference in the Jurisdiction, were selected for their expertise in program designing. Exchange of ideas and significant training designs will be shared with the various annual conferences by their representatives.

Centenary College choir will tour southern part of state

Centenary College Choir

Churches throughout the Conference annually anticipate a visit from the Centenary College Choir, and Dr. Will K. Andress, Director, has just released a schedule, which will focus in the Southern part of the Conference.

Tuesday, January 25
7:30 P.M. First Church, Lake Charles
Wednesday, January 26
7:30 P.M. Asbury Church, Lafayette
Thursday, January 27
7:30 P.M. The Civic Theatre, Morgan City (sponsored by area UM churches)
Friday, January 28
7:30 P.M. First Church, Slidell
Sunday, January 30
11:00 A.M. First Church, New Orleans
6:30 P.M. First Church, Baton Rouge

If the choir is anywhere within driving distance, plan to hear them sing. They will give a preview of their coming summer tour of Europe, and a program of outstanding music is in store. Doctor Andress notes that young singers interested in being in the choir next Fall should contact him anytime between now and April 1 for an audition.

First Church, New Iberia has local edition

First Church, New Iberia began a local church edition of this newspaper on January 7. Congratulations to the New Iberia church and to their Pastor, the Rev. Roy Mouser on this journalistic "venture." According to an announcement, the paper will have a mailing list of more than 500.

This means that THE LOUISIANA UNITED METHODIST will be going into that number of homes of the New Iberia congregation. They will have their local page and the Conference page.

Mr. Mouser started a local church edition several years ago at Mangum Memorial Church in Lake Charles, when he served as Pastor there.

Readers are reminded that the subscription campaign for the LUM is underway, and already subscriptions are being tallied. It is anticipated that this will be the biggest year ever in readership. Re-subscribe; subscribe; or get a friend to subscribe. The cost is small; the value is excellent!

Cabinet sets dates for workshops

Clyde S. Clark, Director of the United Methodist Foundation of Louisiana, has announced approval by the Cabinet for a series of Workshops on "Wills, Trusts and Special Gifts" Committees of the local churches of the Conference. This arrangement grew out of the many requests from local church committees for information and guidance in their work.

The District Superintendents will announce the time for the meeting in each district, according to Doctor Clark, but the dates and places have been set as follows:

Tuesday, February 15	Shreveport
Monday, February 21	Lafayette
Tuesday, March 1	Ruston
Wednesday, March 2	Monroe
Tuesday, March 8	Baton Rouge
Wednesday, March 9	New Orleans
Thursday, March 10	Hammond
Tuesday, March 15	Lake Charles
Wednesday, March 16	Alexandria

Doctor Clark will serve as resource leader, and the agenda will include: "Motivation for Making a Christian Will;" "The Interpretation of the Foundation and Its Work;" "How to Set up a Wills Program in the Local Church;" "The Relationship of the Wills, Trusts and Special Gifts Committee of the Local Church to The United Methodist Foundation of Louisiana."

Each meeting will be set up to last an hour and a half, and all members of the "Wills, Trusts and Special Gifts" Committees of local churches in each district are urged to be present.

At Opelousas

CAP Program is innovative success

Children exploring State Trooper's car.

CAP group gathered with Stote Policeman Bill Futral and Mrs. Futral. The Rev. Alon Einsel also enjoyed the occasion.

A new monthly program has been instituted at Louisiana Memorial Church in Opelousas, and indications point toward success! The Rev. Alan Einsel, Pastor, notes that the program is designed for children ranging from two years through sixth grade. Mrs. Barbara Einsel directs the activities, and she is assisted by three adult leaders.

Each month 14 to 18 children get together for a program of music, crafts, games, worship, audio-visuals, fun and food. Last month they had a special treat when a Louisiana State Trooper (Bill Futral of Troop K) gave a talk and demonstrated his police car. The pictures are indicative of the interest shown.

Forty-second annual Minister's Week to be held at SMU

The evangelism theme will set the stage for the 42nd annual session of Ministers' Week at Southern Methodist University's Perkins School of Theology, February 7-10.

In conjunction with the evangelism theme, members of Perkins faculty and other resource persons will conduct five workshops. Topics for discussion include: "The United Methodist Comprehensive Plan for Evangelism;" "Working with the Bored and Apathetic Church Member;" "Evangelism through the Sunday School;" "Contemporary Issues on Evangelism;" and "The Evangelistic Outreach of the Emerging Church and the Mission Imperative."

Also during Ministers' Week the Fondren Lectures, the Jackson lectures and the Peyton lectures will be presented. These will feature outstanding leaders.

Various conferences and organizations have planned meetings to be held during the week. Displays and exhibits, including that of the Cokesbury Book Store, will enhance the gathering.

An announcement from SMU notes that as in the past there is advance registration for the Ministers' Week, and individuals are asked to obtain their own housing. Opening festival begins at 7:30 p.m. on Monday evening, February 7.

Mrs. W. R. Lafayette

Mrs. W. R. (Thelma) Lafayette, wife of the Rev. W. R. Lafayette, died January 10, following a stroke. Memorial services were held on January 13 at Camphor Church, Baton Rouge. The Rev. George W. C. Calvin, Dr. Douglas McGuire, and the Rev. Robert Crichlow, Baton Rouge District Superintendent, conducted the services.

The Rev. Mr. Lafayette served Jordan-LeJeune from 1969-1975, at which time he went on disability. His address is 6136 E. Central, Zachary, La. 70791.

Response is gratifying

Methodist Home Hospital superintendent expresses appreciation

Supt. William F. Mayo, of the Methodist Home Hospital in New Orleans is overjoyed with the concern that churches of the Conference have shown in the facility. Although the needs are great, and there is never enough to meet the needs, interested church members are responding to the needs in growing numbers.

The Reverend Mr. Mayo wishes to thank the local churches of the Conference for the ever-widening support of the new ministry to provide love and care for the abused, abandoned, and needy children of the State.

Mr. Mayo says, also, that he ". . . expresses the gratitude of the Chairman of the Board, the Rev. Kirby Vining, for the increasing number of individuals and groups who have provided the Home with special gifts that have meant so much to the children and to the success of this ministry."

Both the Reverends Mayo and Vining are encouraged and appreciative for the ever-enlarging number of persons who are sending memorial and honor gifts to the Home in memory of loved ones and friends.

February 16-17

Diaconal ministry workshop will be held in Oklahoma City

A workshop on the Diaconal Ministry has been designated for February 16-17 at the Center for Christian Renewal, Oklahoma City. Sponsored by the South Central Jurisdiction, the purpose and/or goal of the workshop is to create understanding of the diaconal ministry, to examine legislation, to provide guidelines and resources, to explore structures and procedures of working, and to share ideas and plans.

During the 1976 General Conference legislation was passed creating the office of Diaconal Ministry in the United Methodist Church. The diaconal ministry functions through diverse forms of service in Christ's name through the church. A professional career in the employed status in The United Methodist Church or its related agencies is one in which the person is engaged fully in a specific area of professional ministry . . . Detailed guidelines have been set up for identifying the diaconal ministry, and procedures for obtaining recognized status in this area. The workshop will be beneficial in interpreting and understanding the full meaning of this recognized ministry.

Those who would benefit by attending the workshop include: chairpersons of Board of Diaconal Ministry; vice-chairpersons; secretaries; registrars; cabinet representative; staff representative. Leadership will be provided by the Board of Higher Education and Ministry of the United Methodist Church. Cost is $17. per person, covering registration fee, room and meals. This registration should be sent to the Conference Council Director, according to S. Duane Bruce, Executive Director of the Center for Christian Renewal in Oklahoma City. If you have further inquiries, direct them to the COM offices in Shreveport.

The Rev. Abe M. Conerly proudly stands beside a new sign which recently was installed in front of Pine Prairie Church. Mr. Conerly serves the Ookdale-Pine Proirie Charge.

Iowa church has new UMW officers, special services for memorial gifts

Pictured here are the new officers of UMW of the First Church, Iowa, of which the Rev. John Sayes is pastor. Not all of the persons were identified; however the president, Mrs. Almeda Melenda is on the extreme right.

So many special memorials have been presented to Iowa Church on the Lake Charles District, that special services were held to show appreciation for these gifts. This picture was taken when District Superintendent Byrl J. Moreland conducted the services. Some of the gifts include a brass cross, communion linens, floor candlesticks, hymnals, communion trays, covers and collection plates and many other items throughout the church.

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Editorials

We should maintain perspective in face of bizarre news reports

The conducting of "nude therapy" sessions by a United Methodist pastor among members of his Ingleside, Illinois congregation has received widespread coverage recently in the public press (see related story elsewhere in this issue). Since the story broke, TM/UMR has been besieged by letters from readers who offer comments like the following: "Once again the United Methodist Church has caused people to turn to other denominations for their worship experiences. 'Nude therapy' sessions were held in the Ingleside, Illinois church with the consent and, evidently, approval of the district superintendent. Is anyone surprised that the United Methodist Church is losing members?"

Such gross generalizations are not warranted by the facts. And they reflect unfairly on thousands of United Methodist pastors and congregations who are faithfully — and inconspicuously — engaged in Christian ministry.

The reason a story of this type receives such broad coverage in the news media — even being included in the monologue on the Johnny Carson Show — is precisely because it is so bizarre and unusual. If "nude therapy" was a common practice in our churches, it would no more excite the interest of news reporters and comedians than a church's Sunday morning worship service.

Bishop Paul Washburn, whose Northern Illinois area includes the Ingleside church, made clear in a statement last week that neither he nor his district superintendents approve nudity in the life of the church.

With the avowed concern that "due process" be followed and "loving justice" be achieved, Bishop Washburn set forth the steps which will be followed in dealing with the Ingleside pastor. The Northern Illinois Conference cabinet has filed charges of imprudent conduct and unministerial behavior against the pastor. The conference's Committee on Investigation will inquire into the validity of the charges. If the evidence so dictates, a church trial will be held, with judgment rendered by a jury of the pastor's peers in the ministry.

Among the wrong options open to church officials in a situation of this type are: (1) inaction in the hope that the problem will go away; (2) sweeping the problem under the rug; and (3) buckling under public pressure, judging a person guilty and removing him from his duties without a fair hearing.

We commend the decision of Bishop Washburn and his cabinet to follow the process prescribed by our "Discipline" (paragraph 2521) when serious allegations are made against a minister.

We urge United Methodists — who understandably have been disturbed by reports of this incident in the news media — to recognize it for what it is: an isolated incident. Such an incident should not be used as the basis for making sweeping judgments about the moral climate of our entire church, or about the validity of most forms of group therapy.

Christian unity still important

Thousands of Christian churches are engaged this week in the annual "Week of Christian Unity" observance (see TM/UMR, Jan. 14). Many more churches should be involved than are.

Many Christians have come to minimize the goal of visible unity among all Christians because of their disillusionment with attempts to merge denominations and/or their dissatisfaction with the stands taken by some ecumenical organizations.

The inability or unwillingness of Christians to worship together, pray together, and gather with one another at the Lord's Table undermines the credibility of the gospel in an already skeptical world. If ever we come to accept the status quo as desirable, and cease to be ashamed of the disunity which exists among different parts of the Body of Christ, we will have betrayed our Lord.

Lifting up Christ's call for His followers to be one in the spirit and action during one week of the year should be assumed as the minimal obligation of every Christian congregation. In truth, we should be seeking ways to discover and demonstrate our oneness in Christ with other Christians every day of the year.

Welcome to new readers in Plant City, Florida, Artesia, New Mexico and Helena, Montana

With this issue, three congregations are beginning TM/UMR local church editions whereby their church news is published in combination with annual conference and general church news and mailed each week to every member family.

The new subscribing congregations and their circulations are: **Trinity UMC, Plant City, Florida (Florida Conference), 280; St. Paul's UMC, Helena, Montana (Yellowstone Conference), 750; First UMC, Artesia, New Mexico (New Mexico Conference), 400.**

To our new readers in these congregations we say "Welcome." We hope you will find your new church paper informative and that you will join our other readers in providing feedback via TM/UMR's "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter.)

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
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Letters to the Editor

Quit robbing old people of their dignity

To the Editor:

It is disturbing to consider the meaning of the conversational niceties which consist of assuring quite mature people that they do not look their age, that their attitudes and activities indicate they will never grow old, that true age is a state of mind, and so on ad nauseum.

Age is a blessing. (Consider the alternative!) Why do we seem to feel such a need to degrade the length of the life that God gives? To be sure, many elderly people do seek and appreciate flattery, but are such superficialities altogether harmless? Do they not tend to perpetuate the popular devaluation of living the good long life and to deepen the self-depreciation and sense of abandonment of the aged?

When such expressions are addressed to me, I regard them as withholding due recognition of my longevity. I am getting to be an old man — or am one already, depending on an observer's perspective — glad that I have been permitted to live as long as I have, and prayerful that I will enjoy the great gift for more decades than I have seen so far. Why should I regard comments that I am "young in spirit" or "young at heart" or even young in actual number of years as types of a compliment? If you are someone who mouths such flippancies, do you also call females "male" and blacks "white"? Of course not? Then why do you call the old "young"? Both females and blacks have the right to affirmation as persons instead of as stereotypes. So do those who have achieved the dignity of many years.

Do not consider this a plea for unfeeling or brutally honest responses to the old. Surely we can learn to exhibit sensitivity to human needs for admiration and emotional support without relying on such outright distortions of reality?

Edward E. Marcus
Chicago, Illinois

A judge has gored us

To the Editor:

It isn't enough that on a regular schedule movies, television and yellow-journalism feed us a diet of gore and violence. Now a judge in Dallas has given permission for an execution in the electric chair in our state prison to be televised for the public to see. This is not only repulsive, but is a reversion to the dark-ages when it was a favorite sport to attend a public hanging or head-chopping spectacle. This is primitivism reborn, a violation of everything decent that mankind has attained in his struggle from the jungle of "tooth and claw" to a moderately civilized society.

In some ways this decree, by a judicial servant, is a logical step in feeding the seeming insatiable hunger of the public for more violence, more gore, more killing.

Members of the church should cry out in protest against such an unbelievable possibility as permitting the televising of executions in our prisons.

Ted Richardson
San Antonio, Texas

We aren't 'too good' to meet in Atlantic City

To the Editor:

I understand the executive committee of the General Board of Global Ministries may soon discuss whether BGOM meetings should be held in Atlantic City, New Jersey, because of the recent passage of a gambling referendum by New Jersey voters. I also have heard the good (?) news that the 1977 national convocation of the "Good News" movement has been moved to Indiana (presumably a safe, God-fearing location) from Atlantic City, largely because of the gambling issue.

If this kind of thinking is valid, I suggest that the United Methodist Church also give serious consideration to closing our four churches in Atlantic City because we really would not want to be associated with the 850 or so persons in that dreadful city who call themselves United Methodists. The money they contribute to the church might be tainted (even the money that goes to conference benevolences and World Service). It's almost too much to contemplate. Particularly, we would want to withdraw our pastors, their wives and children from this environment because it would be unthinkable to ask them to serve, live and attend school in Atlantic City.

It would be necessary, to be consistent, to do the same in all of Nevada, where we have 16 churches and some 6,300 members of the United Methodist Church. Certainly we have no use for persons who live in such a sinful state, and it's beyond comprehension that they or their neighbors would have any use for us.

Seriously, if we are to be the church in the world today, it would be both a tragedy and a mockery for any agency of the United Methodist Church to consider itself "too good" to hold a meeting in those areas, or that those areas are "too evil" to serve as a meeting site.

The "Good News" group probably won't reconsider its action, ill-conceived as it is, but let us hope that the Board of Global Ministries will see the opportunity to proclaim its Christian witness by its presence in Atlantic City. And our six congregations in Las Vegas, averaging 500 members each, undoubtedly would welcome them to their city, as well.

Raymond H. Wilson
Glendale, California

God is more to be believed than Elizabeth Kubler-Ross

To the Editor:

It is sad, indeed, when Christians are so easily deceived by such a sincere — but Satanically blinded — person as Dr. Elizabeth Kubler-Ross (TM/UMR, Dec. 17, "One need not fear to die . . .").

She said that there is no evidence of a "judgmental, punitive God." God is all love. He surrounds people with incredible love and compassion. It is man who is punitive and condemns himself.

What does the Bible, the Word of God say? Proverbs 1:7 says, "The fear of the Lord is the beginning of knowledge . . ." Proverbs 14:27 states, "The fear of the Lord is a fountain of life, to depart from the snares of death."

And why should we fear the Lord? What does the Bible say? Matt. 10:28 and Luke 12:5 say "And fear not them which kill the body, but are not able to kill the soul: but rather fear him (the Lord) which is able to destroy both soul and body in hell."

I'm sure you are familiar with the many other Biblical references Jesus made to the "outer darkness" and "gnashing of teeth" — the story of Lazarus and the rich man, and so forth. Do we Christians believe what God speaks to us through His Word, or don't we?

I agree with Dr. Richard S. Blacker (same article) in saying, "Is the experience happening to the patient — or in the patient?" The beautiful experience of these people must be a Satanic deception — the lie that eternal life is the same for all regardless of faith in Christ or lack of it, in this life.

Why is it a lie? It is a lie because the Bible says in Hebrews 9:27 "And as it is appointed unto men once to die, but after this the judgment: Anyone who has indeed died, stays dead to this life because God has said so in His Word!

Today when we are being awed by much new wisdom and knowledge, it would be good if each Christian would prayerfully read I Corinthians, Chapter 2, asking him or herself why Jesus Christ was crucified.

Carol Kuhn
Easton, Pennsylvania

I'm inclined to agree

To the Editor:

It has been a pleasure to me to read much that is printed in our United Methodist paper. I practically always read your editorials and that part under "Here I Stand."

I was particularly pleased with the way the Rev. Pedro Orlando Salazar handled his protest of the "People and Systems" study book (TM/UMR, Jan. 7). I am strongly inclined to agree with him.

Leslie C. McDonald
Houston, Texas

Friendly enthusiasm should be evident in our churches

To the Editor:

I enjoy reading our conference edition of TM/ UMR and wish that all United Methodists could have access to it. It is interesting to read the many different viewpoints relative to the challenges, opportunities and problems facing our churches.

If the Christian church is to truly serve its purpose of bringing to people a greater understanding of the saving power of Jesus Christ, we must try to achieve a greater sense of responsibility on the part of all members. Both enthusiasm and lack of enthusiasm are contagious and every empty seat at Sunday services tends to have a depressing effect on the congregation. If we are going to invite others into our churches, hoping that they will find there the means of spiritual growth, it is essential that we all feel a responsibility toward these people — which can be shown by enthusiasm, friendliness and a sincere effort to make every area of our lives a true witness for what we profess to believe.

Paul L. Jameson
Holton, Kansas

If amnesty was wise then, it is wise now

To the Editor:

In the issue of Dec. 24, several readers vigorously condemn the amnesty proposals of President-elect Carter. May I ask all such critics: (1) Had you lived during the War Between the States, would you have condemned President Lincoln for granting "a full pardon" to all persons, except the leaders of secession, provided they take an oath to support the Constitution? (2) And would you have condemned President Johnson when, on Christmas day 1868, he granted "unconditional pardon" to every person who had participated in the rebellion?

It is important to remember that this was amnesty for those who had actually taken up arms against the nation, and had tried to kill (or had actually killed) loyal soldiers of the USA. If it was wise, then, to try to heal the bitterness of the Civil War, is it not wise now to try to heal the bitterness of the Vietnam War?

A. Ray Grummon
Pontiac, Illinois

They missed the point

To the Editor:

In the "Letters to the Editor" of January 7 there are several letters accusing those who oppose amnesty as being "haters" and "unwilling to forgive."

It seems to me this misses the point. Surely the New Testament teaches forgiveness. But forgiveness which is something "willy-nilly" is not forgiveness at all, but indifference.

The Bible speaks clearly and with one voice, the Old and New Testaments alike, in saying that forgiveness is conditioned upon repentance and restitution. The present policy seems to me to open the door for reconciliation and restoration of citizenship rights to all those who really desire it on the basis of "works meet for repentance." On this basis we must all face the challenge to "forgive and forget." Otherwise, it's just another example of "cheap grace."

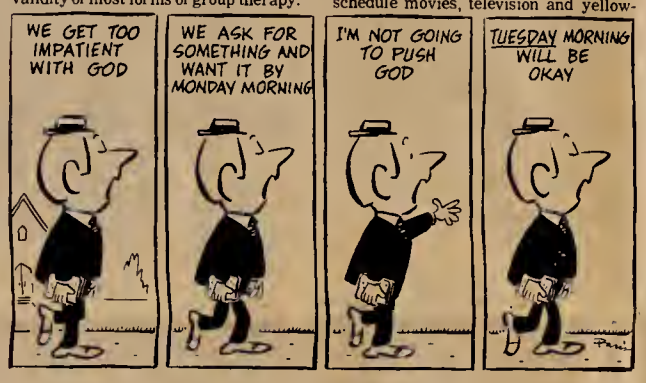
Edwin M. Walker
Oklahoma City, Oklahoma

No one 'earns his ticket'

To the Editor:

In response to the letter from Russell Allen in your Jan. 7 issue concerning his belief in not pardoning draft evaders, I would like for him to compare "earning your ticket to live in America; it's not a free ride" to earning a ticket to eternal life through Christ Jesus. I wonder if he would fall short of earning his ticket. To me, that is what amnesty is all about.

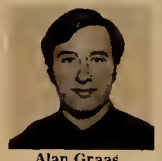
Arnetta Derickson
Berlin, Maryland



Here I Stand

Being a Christian is sometimes easy and sometimes very hard

By ALAN GRAAS


Alan Graas

Perhaps there are few professions where the day to day encounters with people are made under circumstances of extreme emotion: crisis, anger, hurt and also joy and jubilation. As a police officer, I am called upon by the taxpayers to deal with these situations quickly and effectively. As a Christian, I am also called, as are all Christians, to attempt to follow the example of Christ in handling the situations which come up in our lives.

Some situations are easy to deal with, both as a policeman and as a Christian. Occasionally, an expectant mother doesn't quite make it to the hospital before having her baby. Although a tense situation, most of the time it is one with which a police officer can deal because of his training. And certainly there is no problem in that circumstance in being a Christian. The sense of joy and amazement in watching a new person enter the world is a real emotional high. It's really easy to be a Christian!

Recently while on duty, I saw a man slump over the steering wheel of his car as he sat parked in a store parking lot. The man apparently had a minor heart attack. I called via my radio for an ambulance and the paramedics, and proceeded to give him first aid and comfort. By the time his wife arrived on the scene, the paramedics assured her that he was stable. The man is doing very well. I thanked God! I felt relieved. I felt joy! It's really easy to be Christian — sometimes.

Last year in Fresno County, over 22,000 arrests were made of persons under the influence of an alcoholic beverage in a public place. Commonly, this circumstance involves a person we call a "wino" — the public drunk who is picked up, taken to jail for the night, given breakfast in the morning, and then released. As a police procedure, that is how the situation is handled. Of those 22,000 drunk arrests, most are the same 500 or so hard-core winos who get drunk every day, who have no home, who sleep in parks, in Chinatown alleys, and in the railroad yards of our town — the same faces, picked up totally inebriated, minds rotted away, night after night, week after week. The cost in dollars to the taxpayers is over two million per year. What is the cost of souls? How can I as a Christian deal with this problem? As a police officer, it is an unpleasant, frustrating task to be performed again and again. As a Christian, it hurts! It not only hurts, but it challenges me. It challenges me as a member of the Christian community to find a solution to this problem. It is not an easy task.

I think just about every beat in this city has a Mrs. Jones. The Mrs. Jones I'm thinking of lives in Southeast Fresno. She is a pleasant lady of 82. She was born in the house in which she now lives. Inside, her home is absolutely fascinating. Its immaculate rooms are filled with the possessions and memories of her younger days. Mrs. Jones, a long retired school teacher, lives alone, her children in far away cities. Every two or three weeks she calls to report a prowler. After the first few such calls, the responding officer realizes that there is no prowler; there never was. She quickly says that the prowler is gone and then immediately tries to engage the officer in a conversation — about anything, anything to keep the officer there and talking with her. Her conversation cries out the loneliness in her heart. I can't stay too long, for there are other calls and emergencies. I hope that in some small way, I have added to her day. The Mrs. Joneses of the world challenge me; they challenge us all. So maybe being a Christian isn't all that easy.

There are other facts of law enforcement which pose a challenge to me, and hopefully, to us all. Here we are, a predominantly Christian nation, yet during the three weeks before Christmas, child beating and abuse cases, and family disturbance/fight calls go up over 300%. December 25th holds a special meaning in our lives — Christmas. It also marks a special day in law enforcement. For in our country, on December 25th more suicides are committed than on any other day of the year.

I occasionally become frustrated and depressed being a policeman. But, I try to think of it as a challenge, something that motivates me to be a better person. I also hope that I can add a positive contribution to the lives of those I meet. And finally, I remind myself that a little, even a very little, is better than nothing.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Alan Graas, is a member of the Wesley UMC in Fresno, California (California - Nevada Conference).

My Witness

A response to 'Tommy's essay'

By CLETUS B. BEIGHTS

I have just read Jane Lindstrom's article entitled, "Tommy's essay" printed in your January 7 issue. My heart is aching and there are tears in my eyes, for you see, my wife and I are divorced and we too have a young child. She was in the fifth grade when we separated seventeen months ago. She also had trouble concentrating on her school work and her grades tumbled. Her little happy secure life was suddenly filled with fears and insecurity.

My love and concern for her in her time of frustration, as well as that of our three grown children, has sent daggers through my heart. Believe me, divorce is a terrible, terrible thing!

But the point I want to raise is the writer's seeming assumption that because mother and dad left together hand-in-hand that all three lived happily ever after. I hope they did, but I doubt very seriously that this is true; for merely knowing that your children love both of you does not remove the causes of the separation and divorce. They are still there. And until these are resolved. "Tommy" might be worse off than before. Persons from whom I have sought counsel and books that I have read all point out the psychological dangers to a child whose parents are together only because of the child. The burden on the child becomes too great and then he or she is emotionally crippled for life.

I am happy to say that time has healed some wounds and settled some of our frustrations. Our now sixth grader is enjoying school again, making excellent grades and doing the neatest work she has ever done. While things are different, they are beginning to be good again and the love relationship between children and parents is deeper than ever.

I urge everyone to express loving concern and support in every way possible to each member of the divorced family. We desperately need it. But doing what the teacher did in "Tommy's essay" is a very dangerous thing. Leave that to the professional counselors.

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of Christian life.

This week's contributor, the Rev Cletus B. Beights, is Associate Minister of the Central UMC, Fort Worth, Texas (Central Texas Conference).

Christian heritage

By SALLY R. JOY

No respecter of sectarian walls
Is Christian heritage.
Trappist monk,
Quaker saint,
Spirit-baptized Pentecostal,
Totally-immersed and born-again Baptist —
Any one of these
May speak the Word of God
I feel within my heart.
Brothers and sisters all —
Unseparated by geography,
Chronology,
Or variance of ritual —
Are those who comprise "Christ's holy Church."

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Prayer For Our Government

On the occasion of the Inauguration of the 39th President of the United States, Jimmy Carter, January 20, 1977.

Father, a handful of courageous men in a moment of danger, pledged their lives, fortunes and honor to proclaim a nation whose citizens' rights were based not on the nod of king or ruler, but on creation at your hands. Grant to our administration a ministry of service to all, not the few: to our Congress the upholding of public interest, not merely a welter of competing private claims: to our judiciary a wisdom in interpreting law, grounded in principle, not expediency.

Send your spirit on our people, that they may become active in the affairs of government, that they may not confuse dissent for disloyalty, that they may use their mighty power for the healing of differences among nations with justice and mercy and love.

by THE CHRISTOPHERS

President Carter

Vice President Mondale

U.M. bishop participates

Inaugural prayers given

WASHINGTON, D.C. (RNS) — Two bishops — a United Methodist and a Roman Catholic — offered prayers at the Presidential inauguration of Jimmy Carter here Jan. 20.

The opening prayer was given by United Methodist Bishop William R. Cannon of Atlanta, and the benediction by Roman Catholic Archbishop John R. Roach of St. Paul-Minneapolis, who was chosen to take part by Vice-President-elect Walter Mondale.

At press time protests had been raised but no action taken over the omission of Jewish and Eastern Orthodox clergy from the inauguration ceremonies, a break with 20 years of tradition.

Sponsored by the 1977 Inaugural Committee as a part of its official functions for inauguration day, a 35-minute "interfaith service" was held at 8 a.m., Jan. 20, on the East steps of the Lincoln Memorial.

The Rev. Martin Luther King, pastor-emeritus of Ebenezer Baptist church, Atlanta, preached during the service from the approximate location his late son, the Rev. Martin Luther King Jr., delivered his famous "I Have a Dream" sermon 13 years ago.

The Rev. Bruce Edwards, pastor of Plains (Ga.) Baptist Church (of which Mr. Carter and his family are members), conducted the service. Mrs. Ruth Carter Stapleton, sister of the President and an evangelist, read a Scripture selection.

Inquiry launched over nude therapy sessions

TM/UMR Staff Special

CHICAGO — Charges of "imprudent conduct and unministerial behavior" have been brought by the bishop and cabinet of the Northern Illinois Conference against the Ingleside United Methodist pastor who allegedly conducted "nude therapy" sessions with members of his congregation.

"A Committee on Investigation, made up of five elders, has been called to inquire into the validity of the charges," Bishop Paul Washburn reported last week in the Northern Illinois United Methodist edition of TM/UMR. "If possible (the committee) will bring the accused and the accusers face to face . . . Due process as prescribed in the law of the church will be employed to get at the root of this matter."

These actions resulted after the therapy sessions came to light during two child custody cases in Lake County Circuit Court in which the ex-husbands of two women charged they were unfit mothers because they had taken part in the nude sessions.

The minister, the Rev. Louis Hillendahl, 56, pastor of the Ingleside congregation for 12 years, acknowledged to reporters that "We ran a few experiments in the summer of 1975 and stopped it in a matter of about 60 days.

"We were trying to find some way for our children to withstand the onslaught of sexuality that is stressed in advertising, television programs and in other ways," he told the Chicago Daily News.

Although formal charges have not been brought against the minister by any person in Ingleside, complaints by a few ex-members of the Ingleside congregation allege that Mr. Hillendahl led therapy sessions in which there was breast feeding of unrelated men, women and children, with participants stripping to the waist to bare their breasts; and that totally nude sessions were held by certain members who comprised a "special-special" group of program leaders, including a weekend retreat at the Holiday Inn in Kenosha, Wis.

Two women who said they participated in the sessions told the Chicago paper the "nude therapy" meetings had continued up until last July despite denials by Mr. Hillendahl and leaders of the congregation.

Ex-congregation members have stressed that there was never any sexual intercourse during the nude sessions, Elgin District superintendent Robert Schumm has said.

Bishop Washburn said in his statement that some of the Ingleside congregation's experiments in ministry have been questioned for many months, but that "it was only through the news media that the superintendent and I learned of the bizarre character of the experiments. If the pastor said he had the support of his superiors in all that he was doing he misrepresented the facts.

"The district superintendents and I do not approve of nudity within the life of the church even for the purposes of therapy. All along we have questioned the use of group therapy unless someone is certified to conduct it properly.

The bishop said that his concern now is to see "loving justice" administered to the pastor in question, the Ingleside congregation and the Northern Illinois Conference. He said he could not accept the relevations of the news media as prima facie evidence, nor allow the news media to be judge and jury of the matter, nor allow himself to be swayed unduly by the offended sensibilities of the membership of the conference.

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New Internal Revenue ruling's impact on church unknown

By SHARON MIELKE
Senior Staff Writer

WASHINGTON, D. C. — The impact a new Internal Revenue definition of "auxiliary organizations of churches" (published Jan. 4) will have on church-related institutions is not fully known. But several church-state experts say it will not affect the tax-exempt status of any agency.

The new ruling says, in part, "an organization affiliated with a church will be considered an integrated auxiliary if the principal activity of the organization is exclusively religious."

The definition deals only with section 501. (c) of the IRS code which outlines who must file information returns and which groups are exempt from that requirement, the Rev. Dean Kelley, civil liberties official with the National Council of Churches, New York, told TM/UMR. He said filing information returns may be a "nuisance" for agencies attected by the ruling, but it won't cost them any taxes.

The Rev. Andrew Leigh Gunn, executive for Americans United for Separation of Church and State, said AU is taking a "wait-and-see" stance. He said, "Our concern is that the government not impose limitations on the scope of the church's activities in violation of the First Amendment. Interpretation and application of the ruling remain to be seen."

James E. Wood Jr., executive director of the Joint Baptist Committee on Public Affairs, however, said he believes "the churches accepting this new IRS rule is tantamount to their acceptance of the authority of the government to define the role and mission of the churches."

Mr. Kelley said the key part of the ruling is in how "affiliated" is defined. He said it is much "broader" than the Treasury Department appeared to have wanted earlier, and goes far to meet the concerns of "congregational" type denominations such as Disciples and Baptists.

"Affiliated" is defined as being "controlled by or associated with" a church body. "Controlled" means agency officials are appointed by the church directly. "Associated" means the integrated auxiliary "shares common religious bonds or convictions."

The definition of "associated with" is the "big, open-ended part of the regulation," Mr. Kelley said.

The term "exclusively religious" has also raised some consternation, Mr. Kelley said it will mean some colleges, hospitals, homes, etc. will have to file on the basis of being educational, literary, charitable or of any other nature that would serve as a basis for exemptions. He said it would not affect any agency filing information returns.

The new regulation is not expected to affect most United Methodist agencies because they already hold independent exemptions.

Pastor holds 'gulp in' for world hunger

FARGO, N.D. (RNS) — A Lutheran clergy man here swallowed 25 live goldfish and raised about $35 per fish for a fund to combat world hunger.

The Rev. Ron Baesler downed the fish during a Sunday evening service after challenging parishioners and members of a youth organization to contribute so much per fish to the world hunger appeal of the American Lutheran Church.

His "gulp for development" had no overhead expenses because the fish were donated, said Mr. Baesler.

Evangelism 'platform' unveiled

Ten planks for outreach laid down by priority engineer

By BUD HERRON
Associate Editor

DES MOINES, Iowa — Saying "every person on this planet has the inalienable right to an opportunity to follow Jesus Christ," the chief "engineer" for United Methodism's avowed evangelism priority sketched the "bare bones" of his plan of attack here Jan. 11.

Dr. George Hunter, recently hired head of the Board of Discipleship's evangelism section, outlined three historic precedents of church growth springing from stagnation and said "we can do it again." He then went on to list ten planks of a platform he said will get the job done.

His points — which were presented to an overflow crowd of about 300 persons gathered for a meeting here of the United Methodist Council on Evangelism — included appeals for ministers to become "fishers of men" instead of "keepers of the aquarium" and for the laity to quit thinking that by merely attending church and serving "on some church committee" they are involved in "the redemptive mission of Jesus Christ."

His points — which he termed "fragmentary at this time" — were as follows:

(1) **"We must become free to apply critical standards to what we or anyone else does in evangelism."** He said we must stop "pretending that everything called evangelism is evangelism." He said the church must openly reject some methods that call themselves evangelism but only serve up "cheap grace" — "baptizing civil religion, right-wing ideology and other idols dressed in Christian clothing."

(2) **"We should be honest enough to take statistics seriously."** Pastors decry the "numbers game" when they are judged on the basis of their new converts, he said, but apply another standard at "moving time" when each wants to be sent to a larger church. He said numbers are important and ministers need to be given the "vision to build the kind of church they want to serve where they are" rather than wait for the system to reward their service with an appointment to a church someone else has built.

(3) **"Most viable evangelism will meet people at their point of need, we must invite them to become disciples through Christ's church."** He pointed out that there are styles of evangelism which "perpetually meet people at the point of need, but never get around to making disciples of them." Some approaches to evangelism he said, are "preoccupied with getting 'decisions' as an end in themselves" and do little to make disciples of the persons making those "decisions."

(4) **"After we have met them at their point of need, we must invite them to become disciples through Christ's church."** He pointed out that there are styles of evangelism which "perpetually meet people at the point of need, but never get around to making disciples of them." Some approaches to evangelism, he said, are "preoccupied with getting 'decisions' as an end in themselves" and do little to make disciples of the persons making those "decisions."

(5) **"Let us use this quadrennium to fashion a viable national strategy for United Methodist outreach."** He said the church does not have either a national strategy for making disciples out of the American public or for development of new congregations. Pointing to statistics which show the UMC averaged 25 new churches a year in recent years compared to about 600 a year for the Southern Baptist Church, he said "we do not even pretend to have a national church extension strategy." He pointed out that the National Division of the Board of Global Ministries at the present only sends out resource materials to districts or local churches which "decide on their own" to start a daughter church.

(6) **"We are called to be open to and invent many models and methods of evangelism."** He said there is a desire in grassroots United Methodism for a single method of evangelism that will "fit everyone like a stretch sock." Such a method will never be found, he said. "We must tailor evangelism to fit each individual community we reach."

(7) **"We must free our churches and our people to take risks in outreach."** Most of our congregations and most of our pastors do not take chances necessary to win people to Christ, according to Dr. Hunter. He said we must risk failure and ask ourselves as congregations: "What are we trying to do that we could only succeed at if God is with us?"

(8) **"Let us reach out for God's own reasons."** We warned against going into evangelism in order to improve our own circumstances as a church. Instead, he said, God's motive for evangelism must be our motive.

(9) **"Let us, as Wesleyans, once again wager our very being on the doctrine of prevenient grace."** ("Prevenient grace" is a central part of the theology of Methodism's founder, John Wesley. Simply stated, it is the concept that human beings cannot move toward God except by His enabling grace, but that human beings are free to accept or reject God.) Dr. Hunter said we have forgotten that the Holy Spirit is already in the communities to which we reach out and enables those to whom we reach out to accept an evangelical meeting. He said that as evangelists we simply cooperate with the Holy Spirit.

(10) **"Let us become driven by God's own dreams for His world."** He said there is great evidence that an disciple-making will result in social concern, but that singular emphasis on social concern will not necessarily make disciples. History shows, he said, that when we have not first emphasized discipleship we have neither made disciples nor had much social impact.

'Tent preachers:' where do they fit in United Methodist plans?

By BUD HERRON
Associate Editor

DES MOINES, Iowa — Crusade evangelists — "tent preachers," as they were called in another era — are an indelible part of the history on which United Methodism stands.

In the intertwined folklore and fact of an earlier age they were the silver-tongued preachers in long, black coats who pitched a tent at the edge of town and filibustered against the devil. In the stereotype of today they arrive in nine-passenger vans with one or two well-scrubbed singers, recorded background music and a "sound system" that would make Donald Duck sound like Enrico Caruso.

Their stated purpose is to call persons to "decisions for Christ." Their technique is largely the mass service and the altar call — but with refinements and precision planning that "sawdust" preachers of the past never dreamed of.

To these crusade evangelists (approved evangelists) and the thousands of United Methodists who back their methods they are the very heartbeat of where the church needs to be in evangelism. To other United Methodists, and to most general church leaders, they represent a style of evangelism which well serves a certain "subculture" in the denomination, but which is not where the efforts of the larger church should be in evangelism.

When about 20 of the estimated 60 full-time United Methodist approved evangelists gathered here last week for the annual meeting of the National Association of United Methodist Evangelists (NAUME), an awareness of that national split in opinion on the value of their minstries was rarely far below the surface.

There were jokes about the 1976 General Conference of the denomination "discovering" the Holy Spirit and evangelism. There was constant expression of alarm over the "unsaved multitudes" of the world. And all the while there seemed to be an undercurrent of concern about the frustration of doing a job which many of the evangelists feel the church's "power structure" doesn't consider important.

"The church often seems to be ashamed to admit we exist," said the Rev. Whitney Dough, an evangelist from Orlando, Fla. "By and large the power structure just doesn't recognize our contribution."

No salaries paid

Evangelists must be appointed by their bishops and "approved" by their annual conferences, he points out, but receive no salary from those conferences — leaving them to support themselves through offerings at their crusades. Mr. Dough claims that, for this reason, the title "evangelists" has been sometimes "used by bishops to starve out the preachers they didn't know what to do with." He says many of the negative feelings held about evangelists and the work they are doing stem from this image of them as a preacher who "couldn't make it."

A particular sore spot among the evangelists is the fact that no where in the avowed "evangelism priority" of the church (approved by General Conference and now being planned by the Board of Discipleship) is there any indication that crusade evangelism or the full time evangelist will have any significant role.

Dr. Jack Gray, an evangelist from Tulsa, Okla., and immediate past president of NAUME, says he feels there is no intention on the part of the church hierarchy to exclude evangelists from the thrust of the emerging priority, however. He says evangelists generally have a low profile in the national church because of the relative independence they work under, and are often just over looked.

"As those in power learn to understand us and what we are trying to do better, there will be more and more acceptance of us," Dr. Gray says. "Things are already a lot better than they used to be."

No emphasis planned

Dr. George Hunter, a top executive in evangelism for the General Board of Discipleship, says "'approved evangelists' in general are an excellent group of professionals," but that he does not see the church placing any major emphasis on their work as a part of the evangelism priority.

"We won't pretend to emphasize everything in the priority," he said. "The objective of the General Conference priority is to make every local congregation an agency of loving outreach to non-Christians." Asked whether this wouldn't also be the claimed goal of most crusade evangelists, Dr. Hunter said it might be, but he has "yet to see documented evidence of that fact."

Later, in a speech before the United Methodist Council on Evangelism, Dr. Hunter drew sharper distinctions between his viewpoint and that of some evangelists when he said: "There are approaches to evangelism in our culture which seem preoccupied with getting 'decisions' (for Christ) as an end in itself. And the more 'decisions' you are able to record the more successful is your evangelism. That is highly dubious

Three percent or less of the people who recorded decisions (in the "Here's Life America" series in target cities studied) could be found in churches six months later," Dr. Hunter said.

But regardless of what the national church hierarchy might think of their work, the evangelists claim they are being accepted at the grassroots level with enthusiasm that is growing every day.

"The people are asking for us," says the Rev. George Phillips, an evangelist from Maceo, Ky. "Church leaders don't always recognize us and local pastors sometimes feel threatened by us, but the people in the pews are asking for us."

Schedules booked up

Many of the evangelists say their schedules are booked-up "months in advance" and that only their personal endurance limits their ministry.

They also claim there is a misconception about who is seeking their services. Although roughly 80 percent of the evangelists and part-time evangelists who are listed as members of NAUME are from the "Old South," they say requests for their crusades come from all over the country.

Dr. Gray says he has never found "sectionalism" to be a major factor in the acceptance of the crusade method.

But are "evangelists" the dying breed of preacher they are sometimes said to be?

"Not in the least," Dr. Gray says. "There are more evangelists serving within the United Methodist Church today than there have been at any other time in the past 100 years. And the signs seem to say we are going to get even stronger."

5-year evangelism plan set by Methodist council

CHICAGO (RNS) — Two dozen Methodist leaders from around the world mapped out a new five-year program of evangelism at a meeting here sponsored by the World Methodist Council.

The Rev. George W. Sails of London, who succeeded the late Bishop F. Gerald Ensley of Columbus, Ohio, as chairman of the Council's Evangelism Committee, stressed that "whatever we do must come down to the local church. We've nailed our colors to that mast."

On Sept. 4 of this year, congregations will be asked to launch the drive with a service in which they will covenant with God to "witness more urgently to Jesus Christ as the world's Savior and Lord."

Lenten study materials are being prepared for 1978 by the Rev. Donald English of Wesley College, Bristol, England, "to inform, inspire, and equip Methodists everywhere on the urgent task of witnessing to the world about Jesus."

A "Festival of the Open Door" will be observed in November 1978 in connection with the reopening of Wesley's Chapel, currently undergoing renovation. The Rev. Raoul C. Calkins of Columbus, administrative assistant to the evangelism committee, said, "This will provide an opportunity for churches to stress such considerations as church doors opening in for worship and out for service."

In approving the five-year plan last August, the World Methodist Council urged that it focus on "a personal experience of God, private integrity of living, and a radical challenge to the unjust structures of society."

Layman to help design city

NEW YORK — Stephen Isom, a United Methodist layman of Whispering Pines, N.C., left Jan. 8 for Tanzania where he will help design and supervise the construction of a new capital city and train Tanzanians in urban planning and architecture.

Mr. Isom is being sent to Tanzania by Church World Service, the international development agency of the National Council of Churches. He will be part of a multi-national team of urban planners.

The city that will become the new capital, Dodoma, is now the country's main trading center and its population is expanding rapidly. The Tanzanian government has decided that Dodoma should be the capital because it is centrally located and is more accessible to all areas of Tanzania than the present capital, Dar Es Salaam, which is on the coast.

The team of planners will design housing, government buildings and all elements of the urban community; decide where they should be built; and supervise the actual construction. Isom will train Tanzanians to participate in the planning and building of the new capital. His assignment will last two or three years.

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Formally accepted to priesthood

NEW YORK — Episcopal Bishop Paul Moore of New York embraces the Rev. Carter Heyward after formally welcoming her into the diocese and the church as a priest. Ms. Heyward, assistant professor of theology at Episcopal Divinity School, Cambridge, Mass., is one of 15 women ordained "irregularly" before the Episcopal General Convention approved female priests and bishops last September. Looking on is Canon Edward West.

But, later in the week protests were made as Bishop Moore ordained an acknowledged lesbian — the Rev. Ellen Marie Barrett — to the Episcopal priesthood. RELIGIOUS NEWS SERVICE PHOTO

Young adult needs examined

NCC consultation views kaleidoscope of ministry directions

By PAT SITES
Staff Writer

MIAMI — Young adults today live in a kaleidoscopic world — rapidly changing, exciting, confusing, painful, often lonely. And that's just how ministry with them is likely to be.

To see that world more clearly — and to share the joys and frustrations of their ministries — 300 campus ministers and young adult leaders from 27 denominations, including United Methodist, met here last week in the Florida sunshine. The event was a four-day National Council of Churches (NCC) consultation called "Together in Young Adult Ministries."

The church may have to follow tortuous paths to reach out in love to young persons from 17 to 30, participants learned. The generation gap is real and wide, they were told. And the diversity of lifestyles of young adults is hard for older adults to deal with.

But they were challenged again and again to create support and community for the young married and single, student and worker, churched and non-churched, parent and non-parent, and those living in both traditional and non-traditional sexual lifestyles.

"Back them up. They have so many major decisions to make," anthropologist Margaret Mead pleaded in the first major address of the conference. (See TM/UMR Jan. 14.) "Help create three-generation communities where young persons can know older persons and can also be close to children, even if they themselves have no children. So at the same time they embrace freedom they're also close to the past and close to the future."

"Assume little besides openness and love," said University of Minnesota director of student affairs Bob Ross, another keynoter. Dr. Ross charged his listeners to "relate one-to-one with young persons. Forget numbers. Raise religious questions courageously, but separate those questions from expected religious behavior. Be open and accept experimentation and change. Be a non-condemning role model. Develop a high tolerance."

Young adult profile drawn

Another speaker profiled young adulthood as a time of transition, when persons want both to keep their options open but also begin to want stable life structures. Yale psychologist and researcher Daniel J. Levinson said a great need in society which the church can help fill is for "mentor relationships" — a mixture of parent-peer relationships in which a young person looks to someone specific to help him "foster his dream" for his life.

"We can enrich our lives by mentoring. But we have to learn how to do it and also learn to carry that responsibility. That young person has to believe our blessing is worth something; therefore, so do we, and that's a burden."

"A disco is the closest thing to a church lots of young people have," said Bill Wolfe, producer of a "top-40" radio program syndicated by the UMC and leader of a workshop on music and young culture.

Calling on participants to listen to young persons' music, he said "today's themes are escapist, highly personal and carry sexual implications. Don't think, feel. Enjoy life. Relax. If you enjoy something, it must be all right," are implicit messages in much of the "pop" music, he said.

Apartment living creates great problems for young adults, reported the Rev. Jim Ozier, a United Methodist from Dallas. "More and more they are losing control over their own lives," he said. "They feel helpless because they can't make any decision — they can't even paint the walls of their apartment the color they want unless the owner says so. They feel it's no use to make friends because one of them will move in six months, so relationships are casual."

Leading a workshop on alternate sexual styles and ministries, the Rev. Paul Abels, United Methodist minister at Washington Square Church, N.Y., said those of "non-traditional" sex styles "want to be and need to be responsible sexual Christians." He called for both responsibility on the part of gay persons and opportunities for support and leadership for gays "in a church where sexuality is irrelevant."

Need to be in ministry

And the need for young persons to be in ministry as well as ministered to was one focus of a session called "Single on Sunday," by United Methodist Jan Harayda, who works with young adults in a local church setting in New York. "The church sometimes provides the only continuity a young adult has," Ms. Harayda told TM/UMR. "Often we forget how much people need to be needed — especially young persons who don't have too many constants in their lives."

An attempt to symbolize the ambivalence and confusion which surrounds ministry with young adults may have come from the Rev. Al Carmines, a New York pastor, and writer and composer of many award-winning off-Broadway shows. Mr. Carmines, during a final session, introduced a song he had written during the conference using phrases he had overheard: "I hate young adults / I love young adults / what is a young adult? / O my God."

The consultation was itself a kaleidoscope of "plunges" into young adult "scenes" in Miami, workshops on "programs that work," and denominational meetings geared to setting on-going strategies for young adult ministries.

In at least 25 workshops, participants eyed a successful apartment ministry in Chicago and a young adult network in San Francisco; United Methodism's young adult laboratory design and post-high school retreats in Wisconsin; alternate lifestyles and a healing ministry in White Plains, N.Y.

Training for leaders of young adult ministries was shared with participants in a workshop by Clifford Kolb, director of United Methodism's Board of Discipleship, who led them through a weekend design for pastors and lay persons in the local church. (Mr. Kolb was also a member of the design team for the conference.)

Still more exposure to young adult life came when participants fanned out in Miami for "plunge" experiences into a drug rehabilitation center, singles scenes, and a "Transperience" center which focuses on human sexuality, consciousness-raising and human relations. They returned to reflect on the role of the church in contemporary society.

Working in ministry with young adults isn't easy, Mr. Kolb told TM/UMR. "But we know we can never do it if we start judgmentally. If we do we've built a wall 12-feet high. Christ saw persons first; he loved them as persons. Our task is to see each one as a person of worth. Walk a pilgrimage with them. Help them to re-examine their values."

Some expectations dashed

If the consultation didn't meet all needs —and there were signs that it didn't—that may have been symbolic of the diversity in young adult ministry, said one United Methodist participant. "Some people came here hurting and needing to be heard," said Ron Lynch, Board of Discipleship staffperson. "Others came just for program ideas. It's too much to expect from one meeting."

Some dashed expectations were voiced at least by Third World participants, who issued a three-pronged protest that the conference was white-oriented in planning and design and did not address the special needs that ethnic young adults have. "A large populace of young adults wasn't included here," Lawrence Webb, a member of the C.M.E. Church from Jacksonville, Fla. "Talking about ministry in upper-middle-class apartments doesn't help many of us minister to great numbers of unemployed young blacks."

William Lovell, NCC executive for education in society, told TM/UMR he was concerned about Third World persons' complaints. "I guess the problem is we didn't set out to design a consultation so much around areas that need special attention, such as ethnic concerns," he said, "as to expose participants to some things that are already working." He said an effort had been made, unsuccessfully, to recruit more leaders for workshops on ethnic concerns.

Prime purpose of the consultation, he said, was to enable denominations to learn some things and then set strategies for ministry within their own structures.

TV writers blamed for sex stereotypes

NEW YORK (RNS) — Two television stars have told a United Methodist Church executive that the way to overcome sex stereotyping on popular programs is to convince the writers to change their scripts.

Alan Alda of "M * A * S * H" and Jean Stapleton of "All in the Family" made that point in letters to Ellen Kirby, executive secretary for administration of the denomination's Women's Division. She had sent them copies of a study on sex stereotyping conducted by her agency, which was also sent to other television personalities.

Mr. Alda suggested that "what is called for is not an improved image of women but a realistic image of women. What writers and producers can be asked to do is simply to improve their research and let their writing conform more to the world around them. We're really just asking them for the best writing they can give us."

According to television's "Hawkeye," the problem is that "the female characters portrayed on television don't conform to reality. Women in the real world tend to be stronger and more self-reliant than that, but instead we're usually treated to a fantasy (often a sexual fantasy) of what women are like; a fantasy that appeals more to men than to women."

Mr. Alda urged that the United Methodist survey be sent to the Writers' Guild of America, as did Ms. Stapleton.

"Make the Writers' Guild of America aware of your study and your goals," wrote television's "Edith Bunker," adding, "It is in the script . . . that is where it begins."

Copies of the survey report were also sent to Mary Tyler Moore, Beatrice Arthur, Angie Dickinson, Bonnie Franklin, Cloris Leachman, Valerie Harper and Katherine Hepburn.

Among other things, the survey found that although 40 percent of those employed in the U.S. in 1975 were female, only 22 percent of the television characters who were employed were female, and that within the employed group portrayed, "stereotypic identification of male and female employment" was found in 15 categories.

All opposed say 'neigh'

NORMAN, Okla. (UMC) — A new addition has been made to the alphabet soup of United Methodist lingo.

The 1976 General Conference of the denomination created a new national youth organization called simply the "National Youth Ministry Organization."

Meeting here for the first time, the members of the steering committee for the new organization quickly abbreviated the awkward and unglamorous title by dubbing it NYMO (pronounced ne-mo)!

The new acronym might catch on quicker, one person suggested, if people could be convinced that NYMO was actually the name of John Wesley's horse!

Networks expand to aid U.M. ministry with young

TM/UMR Staff Special

MIAMI — No more are many United Methodist churches tending to "write off" young adults and hope they'll be back in the fold someday.

There's increasing local church concern about reaching them, says a denominational director of young adult ministries — but also some frustration about where to start, now that more churches are realizing that "young adult" doesn't just mean "student."

The big need for many churches today is to find out what's happening in young adult ministries and what will work for them, according to Board of Discipleship staffperson Clifford E. Kolb. And thanks to at least two "ad hoc" groups in United Methodism, that job may get easier.

Helping create a communications network across the church will be a prime task for a new United Methodist "intentional team" born here last week during a National Council of Churches consultation on young adult ministries. (See related story.)

And a Southeastern Jurisdiction young adult ministries organization (SEJUMYA) now in its fifth year continues to give "tremendous support" to annual conferences in that region, Mr. Kolb says, as well as to the general church.

The 20-member "intentional team" formed last week will hopefully, he believes: (1) spread the word about existing programs and resources; (2) stimulate leadership by young adults themselves, because of its own heavily-young adult composition.

SEJUMYA, now an official agency of the jurisdiction, has existed as a support group since 1972 to provide fellowship, learning and growth opportunities for annual conference young adult leaders, says its current office coordinator Florence Sapp, of Columbus, Ga. More than 100 persons are expected to turn up in Nashville for a SEJUMYA IV weekend Feb. 11-13 for workshops and sharing opportunities, according to "Foster," SEJUMYA's newsletter.

A vital part of SEJUMYA's job, Mr. Kolb says, has been its "advocacy" role, not only for annual conferences but to the general church. He estimates that 75 percent of all young legislation forthcoming from the 1976 General Conference originated with SEJUMYA.

Ms. Sapp admits that SEJUMYA has been beset with problems. "We aren't a program group — we can only try to be a support base. We've been funded only through donations. We've had a small leadership base. Young adults are so busy and so transient. And the transiency problems have made it hard even to maintain a mailing list."

Meanwhile, according to Mr. Kolb, 33 of the church's annual conferences and 165 districts now have coordinators of young adult ministries. His staff has conducted some 25 lab schools for training young adult leadership, and some 20 other training events over the past three years — evidence, he believes, that churches are concerned about "closing this gap in their ministry."

Mission leader pleased

U.N. ambassador appointment lauded

NEW YORK (UMC) — Congressman Andrew Young (D-Ga.) has been "uniquely prepared" for his new role as chief of the U.S. delegation to the United Nations, according to a national mission executive of the United Methodist Church.

The Dr. Randolph Nugent, a fellow black clergyman and staff executive for the Board of Global Ministries National Division, has known Mr. Young for several years and recently participated with him in the annual dialogue of the African/American Institute held in Maseru, capital of Lesotho.

"Mr. Young's sensitivity on human rights questions and on participation of people in the governance of their lives has prepared him well for the U.N. position," Nugent told United Methodist Communications. "Of course, he will still need the full support of President-elect Jimmy Carter, the new Secretary of State and the American people to implement his own commitment to the developing nations.

"But the U.N. is an arena in which the U.S. has a new opportunity to work out significant relations with African nations," Nugent concluded.

Andrew Young

The meeting in Lesotho early in December was important, according to Mr. Nugent, because it enabled Mr. Young and other government and business leaders to hear from foreign ministers of 13 African countries how they view their own situations and what the U.S. can and cannot do about it. Also present were foundations executives, leaders of the NAACP and the Urban League and academics. Dr. Nugent, a member of the African-American Institute's Executive Committee, was the only church leader in the group.

In the keynote speech, Nigeria's Commissioner for External Affairs, Brig. J.N. Garba, criticized Dr. Kissinger's visit to South Africa for making no mention of Namibia, which is "illegally occupied by troops of the apartheid regime of South Africa."

Stating that African nations were in a hurry to eradicate the ravages of poverty, ignorance and disease and gain "a decent standard of living, progress and stability," Brig. Garba said, "We believe the United States with its reservoir of a highly sophisticated knowledge of science and technology ought to be a logical partner in our struggles to attain these objectives."

Sen. Dick Clark (D-Iowa), another major speaker, advocated major changes in his nation's Africa policy at the beginning of the new U.S. administration.

"The first act of the new Congress must be to repeal the Byrd Amendment that allows American companies to break the Rhodesian boycott and this forestall majority rule," he said.

He called on the U.S. to support the U.N.'s mandatory arms embargo against South Africa "so long as South Africa continues to occupy Namibia in violations of international law." He also urged withdrawal of tax credits for the American companies which operate in Namibia and pay taxes to the South African government.

African-American participants at Maseru drafted their own nine-point "course of action." They pledged to develop "a forceful lobby on Africa" which will work for "a rational U.S. policy toward Africa." It will try to isolate South Africa from public and private support and demand that the admission of South Africans to the U.S. be on a reciprocal basis.

African statesmen do not give support to Bishop Muzorewa

LUSAKA, Zambia (RNS) — Leaders of the five "front-line" African states supporting black majority rule in Rhodesia have pledged their full backing of the nationalist Patriotic Front alliance of Joshua Nkomo and Robert Mugabee.

The move represented an abandonment of the leaders' posture of neutrality toward Rhodesia's various nationalist factions and a setback for United Methodist Bishop Abel Muzorewa and the Rev. Nadbaningi Sithole, a United Church of Christ minister, the leaders of two other nationalist groups.

The announcement was made following a two-day meeting here involving the presidents of Zambia, Tanzania, Angola, Mozambique, and Botswana.

All four Rhodesian nationalists have participated in a conference on the future of Rhodesia held in Geneva under British auspices. The conference, adjourned in December, was scheduled to resume on Jan. 17.

Bicentennial activities are summarized

NEW YORK (RNS) — Project FORWARD '76, an interreligious effort that has encouraged religious agencies to engage in Bicentennial programming, has issued a comprehensive 246-page report summarizing activities of the past year relating to "Religion and the Bicentennial."

In a summary article entitled "The Nation With the Soul of a Church," Richard R. Gilbert, one of the project coordinators, writes that the forces of "Pluralism, Enlightenment, and Awakening were the seed beds of the great reversal, the disestablishment of religion and the emergence of religious freedom" in America.

He declares that "the fact that thousands of churches studied these events during the Bicentennial may have a more lasting effect on contemporary religion than more flamboyant celebrations."

Mr. Gilbert also comments that the emergence of the term "value" rather than "religion" to describe the religious orientation "is the most significant development for Bicentennial religion, even though most religious leaders have not faced its implications."

He writes that "today, valuing has suggested a way out of moral relativism without bringing back the evils of religious inculcation (in public schools). In brief, thousands of public schools have opted for the values process without violating Constitutional protections against values prescriptions. That's the theory, although in practice teaching values is just as tricky as teaching religion."

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Conference committee meets

Ethnic Minority Local Church group formed

By ROBERT F. HARRINGTON

Bishop J. Kenneth Shamblin has constituted a Conference committee on the Ethnic Minority Local Church. This is in line with the three missional priorities mandated by the General Conference: Hunger, Evangelism and the Ethnic Minority Local Church.

The committee met at Newman Church, Alexandria on January 17, with Bishop Shamblin presiding. He pointed out that help was available from Boards and agencies of the general church, but within the Louisiana Area it is necessary to review our own situation and move forward to initiate remedies designed to help our own areas of need.

The committee explored many ideas and discussed needs and goals. The consensus was that major needs included: Church Extension, A study of consolidation of some churches; Local Church Nurture (involving stewardship) lay leadership training, Sunday School and evangelism); Ministerial Recruitment and Improvement; Special Effort to involve Spanish and Indian members in leadership roles. It was the general opinion that other significant matters would be brought to the attention of the committee as they progress in their efforts.

The Rev. George W. C. Calvin, Pastor of the Camphor Church, was elected chairman of the newly-organized group. Miss Zoeanna Francis, Dulac Community Center was elected vice-chairman; and Mrs. Inez Chrisentery of Baton Rouge was elected secretary.

Others on the committee are: L. Ray Branton; J. Vernita Booker; Allen L. Brown; Alonzo J. Campbell; Nathan Daniels; Clyde C. Frazier; W. T. Handy, Jr.; Robert F. Harrington; J. Woodrow Hearn; Freddie C. Henderson; J. E. Hines, Jr.

Also, Lawson Lee; Thomas H. Matheny; Spiller Milton; Alfred L. Norris, Sr.; Charles Teamer; Sam White; and Roger Dale Lathan.

Wesley Church, Sulphur

Bishop Shamblin leads service of dedication

Wesley Church, Sulphur, had "cause" to celebrate on January 16, for on that date the formal Service of Dedication of their church was observed, with Bishop J. Kenneth Shamblin conducting. Also on hand to assist in this monumental occasion were Conference Lay Leader Tom Matheny, of Hammond, and the Rev. Byrl Moreland, District Superintendent of Lake Charles District. Charles B. Humphreys, Pastor, was at the forefront of the enthusiastic crowd who helped to celebrate.

Also taking part in the dedication were Ms. Jean Dillon, Wesley's Board Chairperson, James Perry, Chairman of the Board of Trustees, and Hubert Blanchard, Lay Leader.

But the entire congregation took part in the day of festivities, and with the Family Life Committee and the UMW working together, a covered dish luncheon was served to many guests and well wishers. Church Historians Tootsie Hoffpauir and Juliette Lathrop compiled and set up an interesting and informative display on the history of the Wesley Church.

The celebration "went on into the night," for the Sunday evening services provided a time of singing which was a fitting climax to the Day of Dedication. Hubert Blanchard was in charge, and the Wesley Choir and several musicians and musical groups provided special music. Following this service in song, the congregation rounded off the day with cutting of an appropriate birthday cake, prepared by member Diana Beglis.

Why do Wesley members have so much pride in their church? The answer was given very clearly in a recent issue of the church's newsletter. We quote: "As we celebrate the burning of the mortgage in our church, it is only natural that all our members and friends will be proud. Our congregation has had many experiences in sacrificial giving, which is why we are celebrating so soon in our church's 14-year history. The old Church of Christ was bought for $5,000, all raised in contributions . . . the time came for a new church . . . $9,000 was raised by holding a $100-a-plate dinner. A church layman, John Young, was the builder and church members pitched in to help.

"Six months after purchasing the property behind the church in 1975, the congregation held a special campaign and in two months paid off the $15,000 debt. They continued to pledge to the Building Fund . . . a corner lot nearby was acquired for $2,500 down payment . . . Our total property is now valued at $195,000 and the church owes only $19,300 on the parsonage and new lot . . ." The church has a right to be proud!

Laity Week at Perkins is February 10-12

Laity Week '77 at Perkins School of Theology of SMU is February 10-12, and this event once again will feature seminary courses and seminars taught by members of the Perkins faculty. These studies are condensations of regular seminary courses.

In addition to the seminars and courses, Laity Week Lectures will be presented by Dr. Schubert M. Ogden, Professor of Theology at Perkins.

Other events of interest are scheduled, and each fully registered person attending will be able to take one course and one seminar and attend all of the lectures. Full registration is $25. A fee of $15 covers partial registration which provides participation for two days of the event. For additional information write to: Perkins School of Theology, Office of Continuing Education, SMU, Dallas, Texas 75275.

Algiers Church to hold revival

Carey Martin
Pastor, Algiers

Algiers Church is hosting a revival January 30-February 2, and New Orleans area pastors will be the featured preachers.

The schedule indicates that the Rev. Bob Honaker, St. James Church will be guest speaker on January 30, following a covered dish supper in the fellowship hall. On the next three evenings preachers include the Reverends Calvin Lapuyade, Napoleon Avenue; Brady Foreman, Kenner; and George Harbuck, Gretna.

Carey Martin, Pastor of the Algiers church, extends an invitation to all Methodists and friends ". . . in the New Orleans area to join us for a time of renewal of our vows and rededication of our lives for Christ.!"

"Caribbean Crescent" emphasized by projected tour

Mrs. Wayne (Margaret) Bryan, Ruston District Coordinator of Global Concerns, has announced a Caribbean tour beginning August 6, and visiting some of the mission areas of the "Caribbean Crescent." This is one of the studies which will be on the program of the 1977 School of Mission.

The Rev. Claude Cadogan, President of the Conference Methodist Church of the Caribbean, will coordinate visits to four churches of the area. Some of the ports to be visited are in Haiti, Puerto Rico, Virgin Islands and Dominican Republic.

For more detailed information, contact Mrs. Bryan at P.O. Box 355, Springhill, La. 71075.

Local Church job descriptions

A one-page description of every major elective office in the local church is now available from the Conference Council On Ministries office. It has been correlated with the 1976 DISCIPLINE and compiled with the help of many persons for the CCOM office. To order, please send $1.00 per set to the Council at P.O. Box 4325, Shreveport, La. 71104

Around our Conference

United Methodist Women at Metairie Church have developed an interesting project, which grew out of gift deliveries made by them to Charity Hospital. They observed that many of the patients, particularly post-surgical and pediatric had no "slippers." So — they conceived the idea of a "Slipper Shower." The response for the project was "tremendous," according to the Rev. Rick Hebert, Pastor at Metairie, and the recipients were grateful and pleased. Comments Mr. Hebert: ". . . This is a project that does not require a lot of time, talent or money — just open hearts to perceive the need, and Christian love to fulfill it."

Metairie Church is also sponsoring another "giving" project. A Food Bank has been established, and a small room set aside in the church to store canned goods and other non- perishable items to be distributed during the year to needy families as the occasion arises.

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A Prayer Service of Christian Unity was celebrated at Henning Church this month, when United Methodists and Catholics gathered together for the event. Father Vechio of the Catholic Church brought the message, and the Rev. Warren Blakeman of Henning lead the ritual. The folk choir from Prompt Succor Church was in charge of the music. Following the service, a fellowship time was enjoyed.

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Lasseigne Memorial Church is sponsoring a Church-wide Missions night on January 30. Guest speakers will be the Rev. and Mrs. Lawson Lee of the Spanish work (and Felicity Church) in New Orleans. Families will bring a covered-dish meal. The event is sponsored by the United Methodist Youth of the church; Garland Dean is Pastor.

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Munholland Church, Metairie is participating in "Volunteers on Wheels," a community church project to provide transportation for older citizens to their doctors' appointments. This is a joint project among the United Methodist, Episcopal, Evangelical, Lutheran, Presbyterian and Catholic churches. William Blakely is Pastor of Munholland.

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Centenary-Fisher Church, Franklinton, has purchased a mini-bus, and although it is not quite two months old, it has already seen a lot of mileage. It is being used for varied church activity, and the purchase is supported by the total congregation. Pastor at Centenary-Fisher is Lael S. Jones.

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Junior Highs at First Church, Baton Rouge are having fun and fellowship with "PEMFWOK." This group means "Presbyterian, Episcopal, Methodist — Fun With Other Churches." Its membership is composed of junior highs from First Church, St. James Episcopal and First Presbyterian in Baton Rouge. The youth have a joint council, and they have come up with lots of "fun and fellowship" ideas.

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The Retail Merchants Association of the Ark-La-Tex area has made a grant of $2,500 to the recently established Center for Economic Education at Centenary College, according to an announcement from Richard M. Davis, Executive Vice President and General Manager. The fund will be used by the Center to conduct in-service workshops for high school teachers throughout the area to aid them in developing courses for the teaching of free enterprise which is now mandatory for all students in the state of Louisiana. The Center is funded entirely by grants from business and industry.

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George W. Ross, pastor of First Church, New Orleans, has been named vice-president of Administrative Services Division of the Greater New Orleans Federation of Churches.

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Sicily Island Church hosted a joint worship service with the ministers and laymen from First Baptist, Pine Hill Baptist and the Methodists all taking part. Three joint choirs, and the congregation, which exceeded 200, participated in the program. The Rev. James Hodges was host pastor, and his office reports an enthusiastic response.

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The joint session of the Perkins Alumni, the Lay Advisory Council and the Lay Representatives was held recently on the Perkins campus, to hear a report on the work of the School and to bring feedback to the Seminary from grassroots Methodism. Taking part from the Louisiana Conference were Alumni Robert Ed Taylor, Chaplain at Centenary College; and the Rev. William D. Peeples, Pastor of Haynesville Church.

On the Lay Advisory Council were Tom Matheny, Hammond, Chairperson; Mrs. Warren Blakeman, Sulphur, vice-chairperson. Also, E. E. Armstrong, Shreveport; Charles C. Beard, Shreveport; Mr. and Mrs. Howard Carter, Lake Charles; R. H. Crosby, Jr., DeRidder; Dr. C. W. Lowrey, Alexandria; Lucius D. McGhee, Ruston; Albert M. Moody, Keithville; Harold P. Nelson, Lake Charles; Jack L. Paris, Lafayette; Dr. William H. Patrick, Jr., Baton Rouge; Kenneth Rigby, Shreveport; Corbin J. Turpin, Monroe; James W. Walters, West Monroe; and Charles N. White, Alexandria.

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Broadmoor Church, Shreveport, as a part of their bicentennial celebration, prepared a Time Capsule to be buried on their church lawn. Members and friends contributed many historical items. On invitation of the Pastor, the Rev. Jack Cooke, the United Methodist Foundation of Louisiana has placed documents telling of the newly formed Foundation. Along with the documents, two bicentennial Medallions were included.

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We recommend for reading: "Creation," a tract written by Donald C. Cottrill, of Nashville. Don, a member of the Louisiana Conference, is Youth Coordinator of the General Board of Discipleship in Nashville.

******

United Methodist Women of Asbury Church, Natchitoches, recently sponsored a churchwide Women's Day program, with the theme "Christians Reacting to Change and Conflict." A stimulating program was well attended, and many women of the church participated, according to Mrs. Winderlean Lewis. Pastor is the Rev Alonzo Camphell

Convocation on the Black Church will meet in Dallas

Preliminary announcements have been received of the upcoming Convocation on the Black Church to be presented by the South Central Jurisdiction Feb. 24-26 in Dallas, Tx. The Convocation will be held at the Baker Hotel. Attendance is expected to cover a wide range of concerned church members and leaders. For additional details address Convocation of the Black Church, North Texas Annual Conference Office, 1928 Ross Ave., Dallas, Tx. 75201.

Young people play important role at Jordan Church

The "Cherubims" are shown with Pastor A. D. Ennis, Mrs. C. McMorris, organist; and Miss Stacey Mills, pianist. Those in the choir are: Kevin and Nicole McGhee; Denise Wade; Stacy Ellis; Gralyn, Katrina and Kimberly Green; Keith and Kelvin Mills; Don Bailey; Derrick Mills; Collette and Richard Stills; Richard Levy, Theresa Burton; Andrea Jefferson;

Rhonda Johnson, Diana Slone and Stephen Thomas.

Jordan's Cherubim Choir and the ladies who worked so faithfully to make the new choir robes. They are (front, l-r): Mrs. Elsie Franklin, Mrs. A. D. Ennis, Mrs. Mattie Chinn, Mrs. Myrtle Jefferson, Mrs. Joyce Green, and Mrs. Annie Mae Sloan.

Young people at Jordan Church are very much in evidence — both in attendance and participation! One of the main activities of all the "young ages" is the choir participation.

At a recent Sunday worship service the Youth Church observed their regular monthly communion, and The Cherubim Choir also sang. The Rev. Ameal D. Ennis, Pastor of the Jordan Church, dedicated the new robes for the Cherubim Choir and installed this young group as an "official choir" of the church.

This church, at Baton Rouge, has seen much growth and many improvements are being made, according to an announcement from the church. A steady growth in membership has been noted.

What are you doing?

What are you doing out there — in the Louisiana Conference? You are making news by your many efforts, programs and activation of your concerns. And this newspaper wants to know about all of these efforts so that they can be shared with readers all over the Conference. If we don't know, we can't publish your news.

We need good pictures most of all Black and white glossies are the best. Occasionally we receive a picture in color, and although it will reproduce, it is not nearly as good for printing as a good, sharp black and white. Polaroid photos, if sharp and clear, reproduce very well. You do not have to be a professional photographer (although we have no objection to professional quality).

And a word of caution about what our policies dictate. We cannot use pictures of strictly "social events." That is, such things as brides, or kings and queens in contests. And action shots are always better than "posed" shots. There are times, of course, when pictures have to be posed, and we run these. There are all sorts of creative ways of composing pictures, and if you have any questions, ask someone in your church or community who can help you. Sometimes, also, your local newspaper will carry a picture of some of your activities. Ask the paper to "lend" the photograph to the LOUISIANA UNITED METHODIST. We will gladly return it and give them a credit line.

We regret that we have no funds to pay for pictures or stories which are sent. To be perfectly honest, we operate on such a tight budget we really do not have money in our budget to pay postage to return pictures which you send. (Some of you who wish them returned have included return postage; and for others who request return, we do so as a service.)

It is the belief of the staff and governing board of this newspaper that the paper belongs to the church members of our Louisiana United Methodist Conference. And since this is YOUR newspaper, we hope you will take advantage of the space allocated for your church activities and programs. Share with readers across the Conference your innovative ideas, your news items, your features. Share them through the medium of this newspaper.

There have been times in the past several years when we had so much material that we could not find space for everything on our limited Conference page. On those occasions we had to run the more "dated" items. We can now report that we are on schedule with our dated material, and we welcome your contributions and urge you to send us your news. Please realize that we often edit it for the sake of conserving space. If possible, type and double space all articles. If you don't have access to a typewriter, send it in longhand. But send it!

Bernard Briscoe, Bible teacher for the North Louisiana Ashram, this weekend Mr. Briscoe, a native of Cumberland, England, was formerly associated with the institute of Banking in England. He has served as Bible teacher to inter-faith groups in England, Germany, Austria, Switzerland and the U.S.A.

Jimmy Bass, in charge of special music, and Ashram Evangelist, is on the staff of the Board of Discipleship in Nashville Tenn. He has traveled extensively around the world, sharing the Christian message in word and song.

Subscriptions, subscriptions

The excitement of seeing the first subscriptions to the newspaper come in is hard to describe. It is almost like having a party for "best friends," and hoping and praying that everyone shows up. Well, this party is — so far — a success. Subscriptions are arriving daily. And best of all, they are ALL "Every-Family-Plan" in number.

For those of us who work with the LOUISIANA UNITED METHODIST and believe in its importance to and for our Conference, we are absolutely elated at the response. We hope to see the rest of you at the party. There are refreshments for all.

287 6/68
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The Question Box

The execution of Gary Gilmore by the state of Utah seems certain to elevate public discussion about the morality and effectiveness of capital punishment in our society to a new level of intensity.

The United Methodist General Conference has included a statement opposing the death penalty in our denomination's Social Principles. In recent months, the United Methodist Council of Bishops and the editorial columns of this publication have urged an immediate and permanent end to the death penalty in America. Many TM/UMR readers, however, have expressed strong support for the death penalty for a variety of reasons.

To register your opinion on this issue, fill out, clip and return the form below to TM/UMR for tabulation. If you dislike the wording of any question or wish to qualify any answer, use the space marked "comment."

1. Under present circumstances in the United States: (circle one)
   a. I favor use of the death penalty.
   b. I oppose use of the death penalty.
   c. I am uncertain about use of the death penalty.

COMMENT: _____

2. Do you believe that the threat of the death penalty deters the commission of capital crimes? (circle one)
   a. Yes.
   b. No.
   c. Uncertain.

COMMENT: _____

3. Do you believe that justice demands that a person who commits murder should be required to pay for his crime by the loss of his own life? (circle one)
   a. Yes.
   b. No.
   c. Uncertain.

COMMENT: _____

4. Do you believe that executions should be televised as some persons have suggested? (circle one)
   a. Yes.
   b. No.
   c. Uncertain.

COMMENT: _____

5. Do you believe there are effective alternatives to the death penalty for protecting citizens from wanton murder and meting out social justice to those who commit capital offenses? (circle one)
   a. Yes.
   b. No.
   c. Uncertain.

COMMENT: _____

6. Do you believe the church should: (circle one)
   a. Actively oppose capital punishment as an instrument of justice.
   b. Actively support capital punishment as an instrument of justice.
   c. Take no position on an issue such as capital punishment.
   d. Uncertain.

COMMENT: _____

Are you a: Layman Laywoman Minister (circle one)

Age group: 18 or under 19-35 36-50 51-64 65 or over (circle one)

To participate in the results of this survey, clip and mail your response before midnight, February 2, to: "Question Box," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Here I Stand

Some believe justice demands death penalty

By JERALD H. RICHARDS

Your recent editorial on the death penalty failed to mention one reason that is often given in favor of the death penalty (in the case of deliberate, premeditated murder). And this is that the person who has deliberately taken the life of another person has forfeited his right to life, and ought to make restitution by giving his own life in return. Quite often this retributive theory is identified with a revenge theory. This, however, is a mistaken view which is a caricature rather than an accurate description of the retributivist standpoint.

The very high value placed upon the preservation and enhancement of life leads some persons to conclude that the only just punishment for murder is execution. It is easily conceivable that the legal execution of a murderer could be carried out regretfully and sorrowfully, without any desire whatsoever for revenge. For persons who take the retributivist approach, legal execution is not looked at as a panacea for social failure, nor as a way of solving a problem, but as a just means of dealing with a tragic situation.

Your implication that only the person who favors the death penalty places himself ". . . in the godlike position of deciding who should be allowed to live and who should die . . ." is misleading also. Each time a woman decides to abort a fetus, each time a doctor (or relative or guardian) decides to cut off a life-support system allowing a patient to die, each time a nation resorts to warfare, each time a nation decides to send wheat to the Soviet Union rather than to India, decisions about who should be allowed to live and who should be allowed to die are being made. Like it or not, many human beings find themselves in the tragic situation where they must make a life-or-death decision.

I would agree with you that the attempted justification of the death penalty on the ground alone that it deters similar crimes in the future is wholly inadequate. The statistical data is, and always will be, inconclusive.

Jerald Richards

As I see it, the strongest argument against the appeal to the deterrence theory is that it involves a total disregard of the personhood of the condemned murderer. It would treat the murderer, not as a person to whom respect and regard are due, but as an object or thing to be used for the sake of influencing the behavior of others. It is the treating of persons as means only and not as ends in themselves.

It may well be true that the unfolding of the implications of the Christian gospel will lead us to condemn as unChristian all forms of killing, legal or otherwise. I personally believe that concerned Christians actively should be seeking to discover creative and redemptive ways of dealing with crime, of dealing with the punishment of criminals, and of dealing with the social and economic conditions that are all too often the breeding ground of criminal activity. And these creative and redemptive ways would not, in my view, include capital punishment. But they might well include the ideas of retribution and restitution, tempered, of course, by the forces of love (agape) and forgiveness. And it may be the case also that only by retaining the ideas of retribution and restitution can any semblance of a just system of criminal law be preserved. These are the very ideas that some of the defenders of the death penalty are appealing to in support of their position.

"Here I Stand" is a forum through which TM/UMR reoders may express their concerns and opinions obout the church.

This week's contributor, Jerald H. Richards, is a professor of philosophy at Northern Kentucky University ond a member of the Highlond UMC in Ft. Thomas, Kentucky.

Letters to the Editor

Death penalty necessary to protect society

To the Editor:

Some time ago I read in the paper that the bishops of the United Methodist Church had taken the position that they were opposed to capital punishment.

I admit you have the right of your own decisions, but by inference, the public will assume that this is the official position of the United Methodist Church. I question whether this is correct. I am not aware that there has been a referendum, or that you sought the opinion of the rank and file of your members.

Personally, I think anyone carrying a weapon (as a gun, ice pick, chain, tire tool, hammer, chemical, etc.) has premeditedly planned for its use if necessary. It seems the time has come when we should think of the intended victim (actual or intended) rather than the criminal. What profit, or benefit is there in keeping these people alive for years in institutions at great costs?

I view these people as a cancer of our society. Sen. Kennedy did not hesitate to have his son's leg removed to save his life. I would not hesitate to remove these people to protect our society. Obviously, judgment must be exercised in this approach, but I am convinced we have bent over backward in the sociological and penal experiment.

H. Close Hesseltine
Chicago, Illinois

Place U.S. flag at the right of the speaker

To the Editor:

This is in answer to the letter from Paul A. Brown, Hollywood, Maryland in your January 14 issue. The following statement was taken from an American Legion publication in late 1976.

"The new Flag Code was recently signed into law in July. Some of the changes include: (1) The U.S. flag when used on a speaker's platform or on the level of the floor, has been modified to provide that at all times the U.S. flag shall be at the speaker's right (Sec. 175 K)."

Also according to the rule in effect for many years, no other flag should ever be placed higher than the U.S. flag.

I hope this will settle the "controversial discussion."

Mrs. Ed Boecker
Stratton, Colorado

U.S. flag should face cross

To the Editor:

There should be no matter of priority over where the U.S. and Christian flags should go in a church. A letter in the Jan. 14 issue asks which should go on the left or which should be higher.

It seems obvious to me that if you have a Christian flag, it represents the cross and should be on the stage behind the chancel rail for the people to see. If you have a U.S. flag, it represents the people, not God or the church, and should be on the people's side of the rail or off the stage. Then the flag could be on either its left or right hand side as it, with its people, faces the cross.

My church has a cross, but neither flag.

George Eldredge
El Cerrito, California

'Good News' IS good

To the Editor:

You have published several references to the "Good News for Modern Man" Bible that came out last December 1st, some of which was adverse. You mention especially that a pastor in Colorado burned a copy in the church service. Such conduct is pitiable, lamentable and unjustifiable. Yet it is not surprising, for every worthy translation — the idolized King James Version included — has been met with just such opposition. Tyndale paid for it with his life.

I have been an ardent observer and supporter of the Bible cause ever since forming friendships with agents of the American Bible Society and the British and Foreign Bible Societies for all Brazil in 1911.

All faithful translators seek: (1) the most absolutely accurate text of the original, sought out of the many manuscripts that exist; (2) the most accurate meaning of each word, both from text and from all other customs or usages bearing on the same; (3) the most accurate, clearest, best equivalent in the language into which it is being translated. "Good News" "in toto" obeys all of this.

Charles A. Long
Tulsa, Oklahoma

What makes you think you're possessed?

'Chairman' is appropriate

To the Editor:

In a recent "Letters to the Editor" column there was a letter protesting the use of the term "chairperson." I am in absolute agreement with Catherine E. Thomas of Blue Island, Illinois on this. Any of the terms used by many groups to avoid any "male-sounding" designation are most distasteful and annoying to me.

As a member of the National Association of Parliamentarians, and as a Registered Professional Parliamentarian of that Association, I write in hopes of dissuading the further use of such terms. My arguments are contained in a resolution adopted by the convention of the National Association of Parliamentarians in 1975. I do hope more effort will be made so that the use of other terms than "chairman" will be discouraged.

I enjoy the information in our "Interchange" edition of TM/UMR.

Rachel Luree King
Kansas City, Kansas

Language used is not trivial

To the Editor:

Language is not a trivial issue distracting us from the real work of the church. I express myself as I express the Christ in me: through words and actions, sexist, racist, whatever! I can't separate the process of changing my language from the parallel process of changing my world. I do the work of Christ with my mouth as surely as I do it with my feet.

So please don't call me chairman, and I'll try to speak the truth when I talk about you, too. Recent experience in changing my own first name (to my middle one) has demonstrated vividly to me how hard it is for persons to change accustomed speech habits — but how rewarding!

God give us all wisdom to undertake our task of using language to say what we mean whenever we express ourselves.

Carol Holle Umber
Los Angeles, California

Editorials

'Execution': Absurdity heaped on absurdity

The execution of Gary Gilmore last week by the state of Utah brings into focus a number of absurdities about contemporary life and values in America.

It is absurd that a man who admittedly killed two other persons in cold blood could emerge as a kind of folk hero — being the subject of numerous feature articles, a network television special, a book, a song, and doubtless a future made-for-TV movie. But it happened.

It is absurd that this same man could be poignantly described by one of his attorneys as "a good man" who "expressed love for children." But it happened.

It is absurd that the state of Utah had a long list of volunteers willing to fire a bullet into Mr. Gilmore's heart for a small fee (one person, at least, said he would be willing to do it for nothing). But it happened.

It is absurd that a state government is willing to preside over a person's "suicide" — even a person as tormented and degenerate as Gary Gilmore. But it happened.

It is absurd to believe that by the state killing a killer, other persons will be shown that killing is wrong. But it has happened. We cringe to think how many demented minds in our society would be willing to die to achieve the fame and instant immortality that came to Gary Gilmore.

Some persons believe that the execution of Gary Gilmore — which breaks a 10-year moratorium on executions in this country — will clear the way for many more executions in the near future. We hope this does not happen.

As Christians, we believe that killing is wrong — whether it be an individual killing an individual or the state killing a condemned prisoner.

For decades the number of executions in this country has declined. Given the way our legal system has evolved, there is no way that most people who kill will be executed. Those who are executed will continue to come from the ranks of people who are poor, uneducated and otherwise socially deprived. The mass media will continue, appropriately, to treat executions as major media events. On each occasion that the state finally executes a person, we believe far more damage will be done to the moral fabric of society than is done to the condemned.

Aside from the usual arguments for and against capital punishment, we believe there is an overwhelming need in our society to reject killing as a means of solving problems, and to affirm non-violent models for dealing with conflict. The alternative is a desensitized society in which killing seems less and less appalling.

Our United Methodist "Social Principles" state: "We oppose capital punishment and urge its elimination from all criminal codes."

We urge all Christians to ponder the effects of capital punishment on our already mixed-up society, and to work to bring about a time when this practice will be abandoned forever.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church

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The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Welcome to readers of East Ohio and Wyoming Conference editions

With this issue, nearly 13,000 families in two annual conferences begin receiving editions of The Texas Methodist/United Methodist Reporter.

The new editions are being published for the East Ohio Annual Conference, with a circulation of nearly 8,000, and the Wyoming Annual Conference (North Eastern Pennsylvania and Southeastern New York), with a circulation of 5,000.

These new editions — which feature conference news on page 1, plus three pages of general news, features and opinion related to United Methodists — bring to 34 the number of conferences for which TM/UMR serves as the official publication.

We believe that our new readers will benefit from this weekly flow of information about the church into their homes. They are encouraged to join other readers in contributing to "Letters to the Editor" and other forms of reader-feedback which we regularly solicit.

Our continuing readers also will benefit from these new TM/UMR editions. New circulation serves to offset a major portion of our constantly increasing costs of printing and postage for all editions.

Our purposes as a publication remain the same: to provide a flexible medium through which programs and ministries of local churches and annual conferences may be made known: to provide fast, accurate news and analysis at the regional, national and world levels from a United Methodist perspective: and to provide a forum for the exchange of opinion by concerned churchpersons

Our editorial policy is two-fold: (1) to be Christian; and (2) to be fair to all gradations of opinion among Christians.

This newspaper is able to serve the church in many parts of the nation because United Methodists are a diverse people who are, nevertheless, united by common concerns regardless of their geographical locations. By changing front pages, and sometimes a few articles on the inside pages, we have found that TM/UMR can serve the church in many different areas without diminishing its services to those areas which have developed the ideas and the realities known as The Texas Methodist and The United Methodist Reporter. With this issue, TM/UMR will visit more than 390,000 United Methodist homes.

To our new readers we say: "Welcome." We hope you will find your new conference paper informative.

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM/UMR."

Mutable

In our struggle for survival.
We forget the other guy:
Brush him off with cool indiff'rence.
He's rejected? Let him die.
With our living growing denser,
We might work the other way
As we're kinder to each other
We could make compassion pay.

—Joel Miles
Edgewater, Colorado

On the TM/UMR Beat

'Turn off Television Week' can provide side benefits

Bud Herron

Three cheers for the Rev. Donald E. Wildmon. He's the United Methodist minister in Mississippi who is trying to organize a "Turn The Television Off Week" for Feb. 27-March 3 (see TM/UMR, Jan. 14) to protest the prime-time junkyard being passed off as TV entertainment.

I appreciate his effort, in spite of the fact that I seriously doubt that he has much chance of forcing changes through this tactic. After all, TV programs are selected by "Nielson ratings" — which we are told are derived from scientific surveys of "representative viewers" who want to see what most Americans want to see.

When we work the whole process is reverse (looking at television programming and then drawing a picture of this "representative" sample), it's not hard to come to the conclusion that the average American TV viewer is a moronic psychopath. Whether this is a true image, or not, is not the point. That seems to be what the TV networks think of us and a few protests from us in "the lunatic fringe of religion" will do little to change "the gospel according to Nielson."

Still, Mr. Wildmon's protest is worthwhile. If nothing else it will cause a few of us to turn off our television sets for a week — a gesture which may be a reward in itself. At my house such a gesture will mean there will be an entire week when:

- I won't sit through Kojak complaining to my wife about the violence but too addicted to "watching something" to shut it off.
- I won't have to choose between bed and the hedonistic parade of "stars" who define "the good life" on Johnny Carson.
- I won't have to explain to my children that the new Monsters and Beasts breakfast cereal someone is telling them they need is 90 percent refined sugar, five percent coloring and five percent some combination of chemicals to keep it from getting stale.
- I will miss 74 murders, 314 assaults, 12 rapes and assorted thefts of one kind or another.
- I won't have to wonder whether "Charlie's Angels" will have its first plot this week or will continue to exist only as a dispenser of female flesh.
- I won't have to be concerned that my pre-schoolers will come down stairs for a drink during an ax murder scene and not be able to sleep the rest of the night.

Hopefully, my non-television week will also mean there will be an entire week when:

- My family might have a conversation without background noise.
- My children might discover breakfast can be eaten without the aid of Captain Kangaroo.
- We all might find out there are ways for our family to spend an evening together without the glow of a picture tube on our faces.

Anyway, I am going to try it. It won't be easy; for in spite of my general disgust about most of what I see on television, I know it's a part of my daily ritual — for better or worse. I grew up with it from the age of five. For 26 years it has been a part of my routine. I must be an addict, because no other reason would explain watching day after day that which I by and large consider to be trash.

So thank you Mr. Wildmon for your suggestion. You may not change Nielson's mind, but you've shut off the TV at my house. Maybe when I turn it back on I will have developed a little more sense about when to shut it off.

—BUD HERRON

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Bishops join in prayer vigil at execution site

Compiled From News Releases

POINT OF THE MOUNTAIN, Utah — Three United Methodist bishops representing the Council of Bishop's stated opposition to the death penalty stood in the 17-person all-night prayer vigil of religious leaders outside the Utah State Prison here last week.

The execution of convicted murderer Gary Mark Gilmore was carried out at dawn Jan. 17 by a five man firing squad — a death which he said he wanted and which various relatives and anti-capital punishment groups managed to delay but not prevent.

Bishops A. James Armstrong of the Dakotas Area, Jack M. Tuell of the Portland Area, and Melvin E. Wheatley Jr., Denver Area, joined the delegation led by William P. Thompson, president of the National Council of Churches (NCC). The Rev. John P. Adams, director of the department of law, justice and community relations of the Board of Church and Society, also stood in the vigil.

After the execution which ended a 10-year moratorium on capital punishment in the U.S., the president and general secretary of the National Council of Churches issued a joint statement.

"It is no solution to the serious problem of crime in this nation for government itself to take the lives of citizens," the statement said. "As Christians we have a commitment to seek redemption and reconciliation, not death, for those who wrong society."

Mr. Thompson pointed out that the NCC and many of its 30 member church bodies have consistently opposed the death penalty. "This position is based primarily on belief in the worth of human life and the dignity of human personality as gifts from God," they declared.

The two church leaders noted that the NCC's governing board has urged that "whenever and wherever an execution may be scheduled, there shall be a day of protest and mourning by church people to express sorrow and alarm at this backward step for our nation, and to renew our belief in the sanctity of human life."

At a rally in Salt Lake City the Saturday before the executions, the Fellowship of Reconciliation and the National Coalition Against the Death Penalty issued an "Appeal to End All Executions," endorsed by 44 religious, humanist and civil rights leaders.

The statement said "the majority of those on death row are poor, powerless, and educationally deprived. Almost 50 percent come from minority groups. This reflects the broad inequalities within our society, and the inequity with which the ultimate penalty is applied."

The appeal was directed "to individuals of conscience in every state to act to prevent the passage of new death penalty laws, and to intervene to prevent current death laws from being carried out. We call on local, state, and national religious bodies to speak out against capital punishment, and urge the commutation of all death sentences."

POINT OF THE MOUNTAIN, Utah—An unidentified young man, taking part in an all-night vigil outside the fence at Utah State Prison, breaks into tears at about the time convicted murderer Gary Mark Gilmore was executed by firing squad. Those maintaining the vigil, including religious leaders, urged "viable alternatives to deliberate death." The execution of Mr. Gilmore, who had repeatedly expressed his wish to die, ended a 10-year moratorium on capital punishment in the U.S. (See related story.)

RELIGIOUS NEWS SERVICE PHOTO

Suit dropped in retirement home case

Compiled from News Releases

LOS ANGELES — A $1.2 million law suit filed in November against Bishop Charles Golden and three other officials of the Pacific and Southwest Conference of the United Methodist Church will be dropped, according to information released here Jan. 24 by conference officials.

The Rev. William Steel, conference director of communications, said in an article appearing in the Jan. 28 edition of "Circuit West," the conference newspaper, that the suit will be dropped because "it has become evident to attorneys for the plaintiff" that those persons named in the original suit had no part in the negotiations the suit questions. The plaintiff, Christian Financial Corporation, now has 30 days in which to decide if it will refile the suit in some other manner.

The suit claimed that the conference officials had violated an agreement under which Christian Financial Corporation was to have received a $150,000 broker fee for work in securing a $6 million loan for Pacific Homes Corporation, which runs conference-related retirement homes.

Named in the suit, besides the bishop, were Pacific Homes President Edward R. Marek, Pacific and Southwest Conference Treasurer John W. Kirkman, and Pacific Homes Chairman Randall C. Phillips.

Main points of the argument which led to the withdrawal of the suit filed by the finance company were that:

- Bishop Golden should not have been served a summons in the suit because he was not an officer of the conference corporation and was not authorized to receive service of a summons on behalf of the corporation. (At the time the suit was filed, the conference was not incorporated — only the conference trustees were incorporated.)
- Bishop Golden was not a signer of an agreement between Pacific Homes Corporation and Christian Financial Corporation.
- Neither Mr. Kirkman, Mr. Marek, nor Dr. Phillips were signers of the agreement on which the suit is based.
- Documents filed by the plaintiff show Howard W. Washburn, not Mr. Marek, was president of Pacific Homes when the agreement was signed. Mr. Washburn resigned last May 30.

Bishop Cannon prays

'Spiritual tone' set at inauguration

WASHINGTON, D. C. (UMC) — The inauguration of the nation's new President took a highly spiritual tone here Jan. 20 — a tone set both by President Carter's address and by the prayers of two bishops, including United Methodist Bishop William R. Cannon of Atlanta.

Jimmy Carter of Georgia, who has expressed his Christian belief perhaps more than any other President and more than most candidates in the nation's history referred to the words of Micah to establish his call for a new dedication and spirit among the people.

And Bishop Cannon's invocation was a plea to "save us as a nation from the arrogant futility of trying to play like God" — whether through knowledge, wealth or power.

"Teach us that a democracy is not sacred just because it is a democracy, and that a government by the people, of the people and for the people is no better than the people themselves," he prayed.

The plea that the nation not "play like God" continued, "as if we knew everything there is to know; as if our wealth were so great that we could satisfy the needs of people everywhere over the world and buy their favor and support; as if our power were limitless, so that we could manage and direct the affairs of humankind.

"The truth is that we are not able properly to manage and control ourselves," he said, "and to guarantee to every American the full advantage of the fruits of his labor."

In asking for God's blessing on the new administration as well as on the one departing, Bishop Cannon expressed hope for the beginning of "a new era — a time of rectitude, righteousness, prosperity for all our citizens based on their own toil and productivity, and peace."

He prayed also that the nation be saved "from factionalism and from divisiveness" in order to build a nation united for "the service of the world."

President Carter said that Micah's declaration of how men should live — "do justly, love mercy and walk humbly with thy God" — is the basis for a "new beginning, a new dedication within the government and a new spirit among us all."

He has no new dream, said Mr. Carter, but faith in the old—"the bold and brilliant dream of our founders awaits its consummation." In that spirit, he called for the nation's people to "learn together, laugh together, work together and pray together."

In its 200 years, the President declared, the nation has torn down barriers of race, region and religion. Now it is time to build trust, to respect unity and diversity, to find work for all who can work, to strengthen the family, to build respect for the law, to provide equal treatment under the law and to build peace "not based on weapons but on policies which reflect our most precious values."

Human rights issues seen as basic to all mission

WASHINGTON, D.C. (UMC) — The missionaries started out talking about "values" and "the future of mission." But they seldom got beyond the topic of human rights, viewing that as basic to all Christian values that might help form the future of the world.

Some 60 United Methodist overseas missionaries here Jan. 11-14 didn't spell out that future but they made some expectations clear — no divisions between the gospel for persons and for society or for the temple and the marketplace, between evangelism and liberation.

This was the semi-annual conference of overseas missionaries of the Board of Global Ministries — all retiring, on furlough or about to begin their assignments. Also participating were an almost equal number of "persons in mission" — board and staff members and nationals from India, Liberia, South Africa and Rhodesia.

Values that are subject to a continuing study by the board and missionaries are personal meaning, human rights, cultural diversity, economic justice, peace and ecological balance. Human rights dominated not only as a basic but because of the reiterated experiences from many countries and through the Bible study and preaching here.

Proposed value statements by which board action may be guided were studied here, with reactions from persons on four continents, but without organized, adopted packages of recommendations.

First hand reports given

From Constance Thetele, a South African studying in New York, came graphic reports of laws prohibiting "meetings" of three or more persons, often resulting in arrests and shooting for violators. She said that nation is able to continue such "diabolical acts" only because of U.S. investments.

Joyce Mumdiro of Rhodesia, serving as a missionary in Indiana, told of the concentration camps and curfews for blacks and of the need for pastors to explain their sermons satisfactorily to government officials. She expressed dismay that many Americans seem more concerned what might happen to Rhodesia's few whites than about what is happening to the black majority.

Also from Rhodesia, missionary Frank Messenger explained that Bishop Abel Muzorewa, as head of the African National Council there, is trying to add religion to politics, rather than vice versa; is striving "to bring a Christian witness and message in a historic situation."

Media criticized

Deceptive use of words by the media was criticized by the Rev. Isaac Bivens, Africa executive for the board. "If Rhodesia were in Europe, we'd be speaking of the people as resistance fighters, not guerrillas or terrorists."

A representative from Latin America referred especially to the "black night" of current repression in Chile, but said they had not lost hope for the future because: "This is the time to plant seeds for a new world God will bring about . . Seeds are hidden from view while they germinate." The speaker referred to the Hebrew exile in Babylon in asserting that "The Bible affirms that the oppressed are the seeds of the future."

Louise Durst, missionary to Korea, said that nation's repression of people is supported by U.S. and Japanese policies, particularly in economic, military and environmental activities. She urged American churches to support Korean groups working for human rights but also to "face honestly the cause of repression here at home." One benefit Mrs. Durst saw from decreased mission giving by U.S. churches is that it forces overseas churches to develop and use their own resources, especially for buildings, and to evaluate the meaning of ongoing program

Many of the participants expressed fear of polarization along a line between evangelism and liberation, and frequently used the term "the whole gospel for a whole people."

MINNEAPOLIS — A "Jesus Jacket" is slipped easily over a standard size cereal box. The jacket is designed to offer breakfasters a devotional start for the day. "Jesus Jacket" designer, Robert C. Nelson and his wife, Carol, right photo, used a silk screening process to print the cereal box covers with the assistance of some 30 other Grace UMC members.

Cereal box 'Jesus jackets' bring religious messages to breakfast

MINNEAPOLIS — Colorful "Jesus Jackets" now cover cereal boxes on the breakfast tables of hundreds of members of Grace UMC here reports the pastor, the Rev. James Schneider.

It all started with cereal boxes offering plants, T-shirts and whistles. Mr. Schneider told the Minnesota United Methodist Reporter, an edition of TM/UMR. Someone asked, "Why couldn't a cereal box on the breakfast table say something about Jesus?"

After literally months of ideas came and went, the right one was on paper, designed by Robert C. Nelson, a member of Grace church and an art instructor at the College of St. Catherine's. The design met all specifications: attractive, fun, adaptable and capable of being kept current.

The four-color design has a "Jesus quiz" on one end, "And Jesus said" with verses about Jesus and food on the front section, and space for "Daily Bread," where verses can be changed each week.

Over 30 people helped the Nelsons silk screen a generous supply of the covers; they were dedicated, and then the Council on Ministries hand delivered them to every home in the 569 member congregation.

"Even the oatmeal eaters and the bacon and egg people can get a devotional start for the day by standing a jacket on their tables," Mr. Schneider said.

What started with a cereal box ended up as a way of offering the Word

Good News Bible sets sales record

NEW YORK — In its first month of distribution, the American Bible Society's "Good News Bible" sold one million copies — exceeding records set by other best-sellers.

Dr. Laton Holmgren, senior general secretary of the ABS, said the Society is not surprised at the success of the new Bible, because "from the immense advance interest in the 'Good News Bible,' we knew sales would be very rapid."

The Good News Bible is a major new translation of the Bible in English which was published Dec. 1, 1976, completing a project which began with the publication in 1966 of the Today's English New Testament, "Good News for Modern Man." More than 55 million copies of the New Testament translation are in circulation.

The "Good News Bible" is described by the American Bible Society as a "common language" translation of the Bible in dynamic, contemporary English. According to the ABS, "it is not designed to displace the standard versions in English, but to reach readers who find the standard versions too difficult to read and understand."

'Myths' debunked by food policy researcher

By SHARON MIELKE
Senior Staff Writer

OMAHA, Neb.—Startling new findings about world hunger reported here last weekend at an interreligious "Farm and Food Issues" consultation sharply challenge much of the conventional wisdom about hunger and its cures.

Frances Moore Lappe, international food policy researcher, told a group composed of roughly equal parts commercial and subsistence farmers, middle and low income consumers from 14 denominational groups, that the reason the right answers to hunger issues are not emerging is because wrong questions based on a number of "myths" about hunger are still being asked. "Myths" such as:

- Rapid population growth is a direct cause of hunger;
- Drought was the cause of hunger in the Sahel region of Africa;
- Some nations simply do not have enough land to feed their people;
- Hunger is a technical problem which can be overcome with the right amounts of technical development assistance;
- Grain reserves would establish world food security.

Ms. Lappe prefaced her presentation by attacking a "fear mongering cartoon" in a current food publication which shows a very pregnant woman about to birth a baby named "famine."

"It is highly misleading to connect hunger to rapid population growth. While it would be irresponsible to say population growth is not a problem, it is not the cause of hunger," she said.

She backs up this contention with the fact that there is enough grain—and there has been enough grain even during peak famine years—to provide every man, woman and child on earth with 3,000 calories per day. Further, this figure doesn't include all the beans, root crops, fruits, nuts, vegetables and grass-fed meat.

"Hunger is a social problem"

"Hunger is a social problem and not a scarcity problem, either of food or land," she reports from her extensive research. She is the co-director of the Institute for Food and Development Policy, San Francisco, and author of the book "Diet for a Small Planet." She addressed the consultation on food issues coordinated by the National Council of Churches. The consultation provided a situation in which Christian farmers and consumers could talk to each other about their mutual interests, potential conflicts and common concern with hunger both within the U.S. and around the world.

Illustrating her contention that food is primarily a social problem, Ms. Lappe said recent studies have found there was enough grain produced in the Sahelian nations of Africa during the recent drought years to feed everyone. Exports of cotton and peanuts increased as hunger loomed. (Mauritania is a possible exception, she reported.)

For one thing, there was tremendous hoarding, but other social factors led to starvation, not a scarcity of food, Ms. Lappe said.

Another popular "myth" is that some nations just don't have enough agricultural land for their population density. She said the Institute tried to find a correlation but was unable to. Bangladesh, considered the basketcase of the world, has just half the people per cultivated acre that Taiwan has. Yet Taiwan has no hunger while Bangladesh is considered the world's worst case. China has no hunger with twice as many people per acre as India.

Every country has the capacity

"Every country has the capacity to achieve basic food self-reliance," Ms. Lappe contends, and says that food self-reliance "first" should be the objective of concerned Christians in relation to every nation.

Research studies have also convinced her that "people will feed themselves if allowed to," and cites example after example where large acreages abandoned by industrial farms were immediately planted to corn and beans, etc., by local people.

This means the basic question for U.S. Christians is "What obstacles are being put in their way to feeding themselves, and are my tax dollars helping put obstacles in their way?"

Tax supported "obstacles"

She argues that U.S. development assistance has hardly been a boon to the world's hungriest rural majorities because hunger is treated only as a "technical problem."

Research in seven Asian countries where the U.S. Agency for International Development (USAID) has projects indicates that food production has douhled but there is more hunger than ever. Why? Ms. Lappe says it is "because the USAID focus on production alone which only reinforces the maldistribution of land. Farming becomes a lucrative business for the elite landowners, but the rural masses don't get any more of the food."

Another problem with USAID is its belief that a proper direction for the agency is to support the penetration of Third World economies by American agribusiness corporations. In Latin America tax dollars subsidize the expansions of some of the largest U.S corporations.

Ms. Lappe said many will argue that at least jobs are created, but she has found most enterprises are "capital intensive" and not "labor intensive" so few jobs result. Further, products are usually for export and not for local consumption, so food supplies are not increased

"Basic questions" concerned taxpayers should be asking, she said, are: "Is it possible for any arm of the government to help some of the world's most powerful corporations and the world's most powerless peasants at the same time?" and, "With a U.S. government that thinks it must maintain diplomatic ties with rulers of other countries, is it likely to ever undertake development projects that might threaten the security of these very rulers?"

While grain reserves may result in stable grain markets, Ms. Lappe said world food security cannot be measured by a certain amount of grain in the global food system.

"Food security can only result when every country puts its incentives into building basic food self-reliance first, protects its soil resources and is not dependent on expensive, imported technology or chemicals to grow its food," she says.

Voluntary agencies better

Ms. Lappe told TM/UMR that concerned Christians should work for development assistance to go through voluntary agencies. But again, few voluntary agencies see hunger as being more than a technical problem, she said.

With co-director James Collins, Ms. Lappe developed seven questions which can be used to query voluntary agencies about their views of development. In their new book, "Food First" the authors also discuss several agencies which they think have the right approach to development assistance.

Questions to ask

Examples of the questions which she suggests be directed to agencies such as Church World Service, the United Methodist Committee on Relief, and hunger projects undertaken in the church's world hunger priority are: (1) Whose project is it? The donor agency's or the people involved? (2) Does it diagnose the problem to be tackled as a technical or physical deficiency that can be overcome by the right technologies and skills? (3) Does it reinforce the economic and political power of a certain group who may then become more resistant to change that might abolish this privilege? (4) Does it, through the intervention of outside experts, take away local initiative? (5) Does it reinforce dependence on outside sources of materials and/or skills? (6) Does it merely help individuals adjust to their exploitation by such external forces as the national government or international market? or, Does it encourage understanding of that exploitation and a resistance to it? (6) Will success be measured only by pre-set plans of the outside agency or by the local people as the project progresses?

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A peaceful place amid violence

BELFAST — Children prepare to enter a "playbus," one of five gaily decorated, converted city buses that operate as mobile nursery schools in Protestant and Roman Catholic areas of violence-plagued Belfast and Londonderry, Northern Ireland.

The buses, which each week provide some 125 pre-schoolers with a peaceful place to learn and play are partially funded by Ireland's Children, Inc., a new, all-volunteer, non-sectarian, tax-exempt American Charity.

RELIGIOUS NEWS SERVICE PHOTO

'I found it'---What's it all about?

Evangelistic campaign sweeps nation behind media blitz

By BUD HERRON
Associate Editor

SAN BERNARDINO, Calif. — "I found it!" shout the bumper stickers, buttons, billboards and television commercials of what has become perhaps the slickest "blitz for Jesus" ever attempted.

Its organizers claim to have "offered Christ" to several million Americans across the nation during the past two years and have logged about half a million "decisions for Christ." Their blitz has swept through 165 cities, and as a by-product of such crusades, organizers claim to have trained more than 300,000 laypersons on techniques of "witnessing to others about Jesus."

Its originator and motivating force is Dr. William R. Bright, a Presbyterian layman who left the retail food business in California in 1951 to launch "Campus Crusade for Christ," an organization devoted to evangelization of American college campuses. The "Here's Life, America!" program which runs the "I found it!" campaign, is a spin-off of Campus Crusade.

But unlike previous attempts at mass evangelization — most of which have been closely attached to magnetic personalities such as Billy Sunday, Dwight L. Moody, Billy Graham and Oral Roberts — Dr. Bright's efforts revolve around a concept. "I found it!" is not the slogan of an evangelist, but the carefully planned and executed battle-cry of a nationwide sales campaign. And while some critics claim their methods offensively "sell Jesus like soda pop," campaign backers argue "the devil shouldn't own the mass media."

Based in a one time hotel in the mountains near here, Dr. Bright and a staff of mainly laypersons, drawn mostly from the business world rather than church vocations, direct a $34 million-a-year operation with an ultimate goal of "presenting Christ" to not only America, but the entire world. World-wide there are 5,300 staff members.

Most work local

Their technique begins with local church contacts in "target cities." It is the local pastors and local congregations of a city which bear most of the work and supply most of the money for the campaign. Staff trainers teach them the techniques of "offering Christ over the telephone" and of witnessing in person to those who agree to visitation on the basis of the telephone contact. Then comes the well-oiled media blitz behind the slogan "I found it!" Not saying at first what "it" is, the campaign teases its audience and provides a telephone number to call for more information.

Telephones are answered by banks of volunteers from the local churches — each equipped to present Dr. Bright's copyrighted "four Spiritual Laws." They are: (1) "God loves you and offers a wonderful plan for your life." (2) "Man is sinful and separated from God." (3) "Jesus Christ is God's only provision for man's sin." (4) "We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives."

But while volunteers and others in churches across America give thanks that so many persons are "finding it" through Dr. Bright's program, many other Christians — both inside and outside of United Methodism — question both the methods and theology behind his program.

Robert Pittenger, special assistant to Dr. Bright for "Here's Life, America!," says most of the resistance to the program has come from within the Christian church and "not from the places we normally think of as most resistant to the Christian message."

'Cheap grace' charged

Most frequent charge made by those who object to "Here's Life, America!" seems to be that the program offers "cheap grace" and emphasizes "decisions for Christ" without proper attention to discipleship through the church. Dr. George Hunter, chief engineer of United Methodism's avowed evangelism priority, recently charged in a speech in Des Moines, Iowa, for instance, that test studies of cities where Dr. Bright's campaigns have been held show that "less than three percent of those making decisions could be found in local churches six months later" (see TM/UMR, Jan. 21).

Mr. Pittenger said "Dr. Hunter has a right to his assumptions" but that "he is wrong in the way he views what we do."

"Our primary purpose is to begin movements in discipleship and evangelism in the local church," Mr. Pittenger said. "Everything we do is through the local churches. We work with the local people in an effort to have the work of discipleship continue there. We believe it does in most cases."

Program attacked

A number of church leaders, however, say that whatever the plan of "Here's Life, America!" is, it is not encouraging real discipleship. After a campaign in Peoria, Illinois, for instance, Roman Catholic Bishop Edward W. O'Rourke described the program as "incomplete, misleading and mischievous."

Bishop O'Rourke said the whole campaign was "simplistic" and treated acceptance of Christ as the end of a Christian's journey rather than the start of it. He also charged Dr. Bright's campaigners with "proselytizing" by encouraging Roman Catholic "converts" to enroll in Protestant Bible study groups.

Other critics have said the media blitz is offensive — that it reduces Christianity to a sales gimmick full of easy answers which do not consider the demands of the Christian gospel fully.

"I'm amazed that some Christians get alarmed over our media campaign," Mr. Pittenger says. "It's not really super selling, it's just our way of using the best methods at our disposal to get Jesus before people. Television has been used for terrible things and no one complains. Now they complain when we use it to glorify Jesus Christ."

Still other critics say "Here's Life, America!" costs more than it accomplishes and that money could be used for more effective types of evangelism. Mr. Pittenger says the cost of a local campaign ranges from $40,000 to $200,000. In his viewpoint, the money is well spent.

But while the critics attack Dr. Bright's methods and his theology, and even charge he uses his position to espouse right-wing political views (a charge he strongly denies), nearly no one finds fault with his commitment and his absolute belief in what he is doing. He draws a salary of only slightly more than $10,000 a year and pays his staff just as conservatively.

Believes in calling

He sincerely believes that he has been chosen by God to carry the message of God through Christ to the whole world in the present generation. He plans to do so with computerized efficiency and every modern technique at his disposal.

Where do his plans end?

"We have no plans to ever end it short of the end of time," says Mr. Pittenger. "God has called us, and we plan to keep going." He says 225 American cities will have been reached by the end of this year and that the campaign has now been launched in eight Asian countries.

Irish teens reunited on home territory

TM/UMR Staff Special

WILMINGTON, Del. — The 30 Irish teenagers who spent three weeks here last summer breaking down barriers among themselves brought off their first organized "reunion" on home ground recently — and an American churchman who helped bring them to the U.S. was in Ireland to see it.

So says a report in the Jan. 7 issue of the "Communicator," Peninsula Conference edition of TM/UMR.

Home territory for the Protestant and Catholic youngsters is Portadown, 30 miles from Belfast in war-torn Northern Ireland, where Pacem in Terris executive director Charles Zoeller from Wilmington visited them to see how well the American experience had "taken."

"Approximately 140 teenagers, their parents and clergy mingled easily and laughed and chatted at the reunion," Mr. Zoeller told reporter Kathleen Horning.

They gathered at the only neutral ground in the town — a new hospital, to see home movies taken in Delaware last summer, listen to tapes from their American hosts and receive additional souvenirs from the trip.

While several of the teenagers have maintained friendships across denominational lines, Mr. Zoeller noted, no group efforts have developed to bring them together other than periodic reunions organized by the Anglican couple who served as chaperones during the trip to Delaware.

While efforts to keep the young Catholics and Protestants in touch have not abounded, Mr. Zoeller saw signs of progress.

Before the "Ulster Project" which brought the young people to America in August, Protestants and Catholics "sat icily on opposite sides of the room, during an orientation meeting," he recalled.

Also, at the recent reunion in Portadown, the pastor of the local Catholic church issued an invitation to the Protestant teens to a gathering at his church the following Saturday — the first such offer by local clergy. The ministers, Mr. Zoeller says, "are themselves able to meet together but, until now, apparently have not felt quite comfortable or safe offering their churches for interfaith gatherings."

As a result of the reunion, Mr. Zoeller has decided to recommend an "Ulster Project 1977," the article says.

Pacem in Terris, an ecumenical task force here which promotes understanding, coordinated the unique experiment in reconciliation last summer with the help of both Protestant and Catholic churches in the Wilmington area. Program coordinator for the Irish youngsters' visit was the Rev. Charles Greene, associate pastor of St. Paul's UMC here.

Missioners see 'awakening'

By SHARON MIELKE
Senior Staff Writer

BEVERLY, Ky. — Nothing short of a "religious awakening" has come, along with other massive changes, to the mountains of southeastern Kentucky in 37 years.

Two who have been here have good reason to know. Dr. John and Donna Bischoff, who came when roads, radios, telephones and electricity were almost unknown, have both seen the changes and helped them to happen.

This spring an era will close as Dr. Bischoff leaves his post as superintendent of the Red Bird Missionary Conference. But he will leave convinced that "a religious awakening is taking place" in a region where once snake handling and Sunday testimonies were all-important "signs of faith."

Today, people are looking increasingly for "fruits" of Christian faith in daily living and community responsibility, and less to how well a person professes on Sunday, he believes. Furthermore, a higher proportion of people are becoming church members and even are starting to appreciate trained, educated preachers!

These are big changes indeed from the days when the Bischoffs came to Jack's Creek in 1940 and found the region in the grip of a fatalistic Calvinistic understanding of religion which left them largely unconcerned with their own salvation or community betterment.

People would say, Dr. Bischoff recalls, "Don't worry about your soul; if you are supposed to be saved, you will be." And of coal mining or hunting or feuding deaths: "It has to be this way."

"A psychologist has said that people could not have survived the dangers of life without this fatalistic resignation, but sometimes I just wanted to cry out, 'It doesn't have to be this way,' " he said recently in remembering those early years.

With the arrival of electricity and World War II, some windows on the outside world were opened. But helping the mountain region to better education, medical care, and jobs was the task of Red Bird Mission, which became a missionary conference of the United Methodist Church in 1956

To carry it out, Dr. Bischoff says, required at least three guiding principles:

(1) "We worked with people in local communities who had a vision of hope for their area We teamed up with them and added the resources of the church.

(2) "We worked with people and didn't just take things to them We never talked about how poor people were or how terrible things were We talked about opportunities."

(3) Any project undertaken in a community was for all people, not just for church people.

Community work has taken Red Bird into education — early, secondary and vocational — as well as a hospital, a clinic and job training, but always in cooperation with existing agencies. "We are a cooperative endeavor and sooner or later counties or other government agencies will be able to take over the work," Dr. Bischoff said.

More can be accomplished by working with other "systems" for bringing change than combatting them, he maintains, but even the best systems can't be expected to do it all, as Red Bird discovered with War on Poverty programs.

"It became clear the church had to get in the stream. "By the time the poverty programs got to our region they were so bogged down in politics and paternalism they were barely recognizable, even though the idea had originated with us."

During the War on Poverty days an on-the-job training program — now training 400 persons per year with more than half moving into permanent jobs and off welfare — was developed by the mission staff. Area manpower training has since taken over the concept they developed.

"Many people have the misconception that mountain people are 'Lil Abners,' says their staunch advocate. "That is wrong. The potential here is as high as anywhere."

United Methodists join protest

OAHU, Hawaii—A United Methodist minister's wife [center] joins marchers here in a protest against eviction of 79 tenant farmers in the Waiahole-Waikane farmlands. More than 15 United Methodist ministers, led by District Superintendent Earl Kernahan, and a number of laypersons from Oahu churches have signed pledges supporting the tenants in their struggle to remain on land slated to be re-zoned for housing units.

PHOTO BY ALAN FERGUS

Church workshop on sexuality

'Myths' about retarded exploded

By PAT SITES
Staff Writer

NASHVILLE — The sound of exploding "myths" may be heard at Scarritt College here this week as 70 concerned churchpersons meet for a five-day workshop on the sexuality of persons who are retarded.

The myths are rampant, a nationally known expert on retarded persons has been telling participants, and the handicapped are still "our most oppressed group." But honesty and acceptance should come first from the church if it truly accepts "the Christ-idea that everybody is human and of worth."

Hacking away at common beliefs ranging from "Retarded persons are not sexual beings" to "Retarded persons cannot control their sexual impulses" is Winifred Kempton, author, counselor and education director for Planned Parenthood of Southeastern Pennsylvania.

Ms. Kempton is one of three key resource persons at the first church-sponsored training event of its kind, hosted by United Methodism's Board of Discipleship and the Center for Continuing Education at Scarritt, in cooperation with the National Council of Churches task force on mental retardation.

The workshop for lay volunteers, pastors and professional workers will fill a real gap, Ms. Kempton told TM/UMR last week. "Despite all we've learned about education and training and care for the retarded in the past 20 years, we've left out the sexual part — and I don't just mean genital sex."

Helping retarded persons deal with their feelings about themselves, their bodies and about others is vitally important, she believes, and should be part of the church's ministry.

Once churchpersons have dealt with their own anxieties, she says — both about sexuality and about retarded persons — they can:

- help retarded persons develop social skills by providing programs for them;
- help communities stop rejecting retarded persons;
- help parents of retarded persons stop over-protecting them.

It isn't easy to overcome our own anxieties about the retarded, Ms. Kempton admits. And adequate preparation is a "must." "The move now, for example, to remove retarded persons from institutions to foster homes, is going too fast, because many foster parents are not prepared. And when efforts are made to provide a group home for the retarded, the neighbors are not prepared, and they're afraid."

To overcome those fears, it's important to know that retarded persons can develop a sense of responsibility about their own sexuality, she planned to tell workshop participants this week.

With proper training, retarded males can learn to control their sexual impulses. They can be guided in how to show affection. And they need not be feared. "If they are not emotionally disturbed, they tend not to be aggressive."

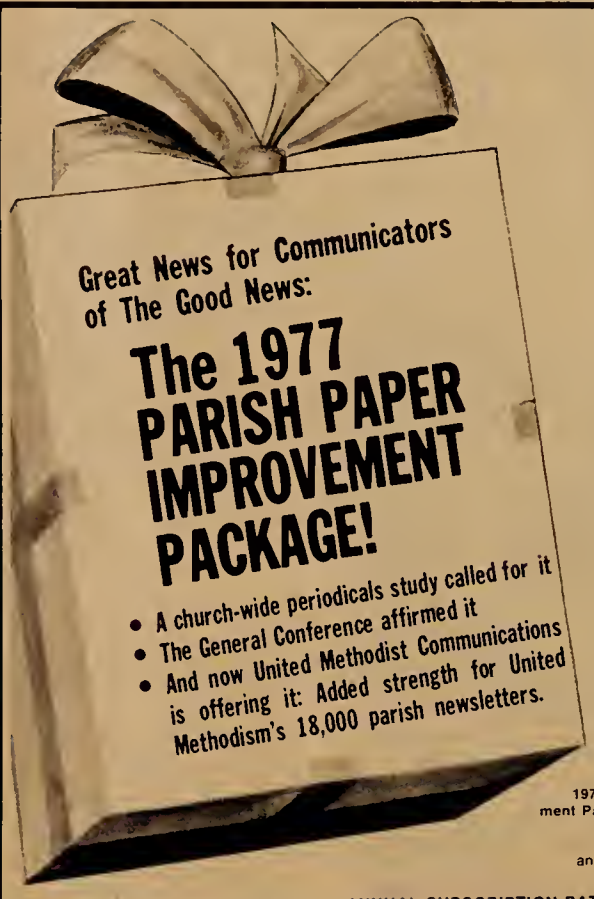
Retarded women have been oppressed, she maintains — often sterilized — because of anxiety that they will reproduce. They are often committed to institutions to "keep them away from men," she says. "This is not necessary."

And although it's true that retarded persons appear to have better marriages without the pressures of child-raising, the higher-level retarded person needs to reach her own conclusions about child-bearing — and can, with proper sex education and counseling, she says.

Workers with the retarded need not, however, feel undue pressure to turn retarded 16- and 17-year-olds into sophisticated sexual people. They are not ready. They still have too many social skills to learn—how to greet people, how to talk with the opposite sex, how to deal with their feelings."

Robert Reber, dean of Scarritt's Continuing Education Center, told TM/UMR he hopes the workshop will result in valuable back-home work for participants, in parent education, sex education for the retarded and in community and church awareness of the need to deal with the retarded as sexual persons.

"We in the church have helped isolate these people," he said. "But there is less closeting today, and hopefully, as we learn what to do, we'll do it."



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FEBRUARY 4, 1977

SUBSCRIBE NOW!

First Church, West Monroe sends 358

The Rev. Robert L. Peyton, Pastor of First Church, West Monroe, has just written to the offices of this newspaper with some very good news.

His letter states, in part: "... Our Finance Committee and Administrative Board voted to participate in the Every-Family-Plan and send the LOUISIANA METHODIST to our entire congregation ... sending in 358 subscriptions ..."

The accompanying picture shows the Church Financial Secretary, Mrs. Ross Golson, writing out the check for the subscriptions. (And of course that is the Reverend Mr. Peyton looking on with pride!)

He indicates, also, that he feels "... the Monroe District response this year will be encouraging ..."

A check for 358 subscriptions.

at Lake Charles Camp

Campus Ministry Workshop set for March 25-26

Eloi Primeaux

A conference-wide Workshop on Campus Ministry is scheduled for Friday evening and Saturday, March 25 and 26 at Lake Charles District Camp in Kinder, La. Plans for the event were made final by the Conference Commission on Higher Education at the recent Convocation of Boards. Featured speakers will be Bishop Kenneth Shamblin and the Rev. Joe Gipson, of the General Board of Higher Education and Ministry.

According to Dr. William H. Patrick, Chairman of the Commission on Higher Education, the Workshop will afford campus ministers, Commission members, members of Boards of Directors and students needed opportunity to share ideas and thoughts about the Church's mission in higher education. Attending the Workshop will be all campus ministers from across the Conference, and members of the Commission on Higher Education as well as representatives of both Boards of Directors and student planning groups from each campus ministry program.

Registration will begin at five P.M on Friday evening, with supper planned as a buffet style meal to be eaten as Workshop participants arrive. Costs of the Workshop will be underwritten by the Commission on Higher Education with participants assuming responsibility for their travel costs.

The Louisiana Conference provides one of the largest campus ministry programs in United Methodism with full time ministries at 10 state campuses, chaplaincies at two Methodist related schools, and part time programs at eight smaller institutions of higher education in various parts of our state.

The Commission is planning this Workshop at a time when campus ministry programming across our Conference is lively and vital, in order to insure the continued strength of ministry in higher education by our denomination in Louisiana universities and colleges.

Will Finnin, Jr.

Mr. Eloi Primeaux, member of the Commission on Higher Education and the Rev. William M. Finnin, Jr., will serve as co-chairmen of the Workshop. Any inquiries should be addressed to "Workshop," 333 East Chimes Street, Baton Rouge, Louisiana 70802; phone (504) 344-7695.

Conference membership motivation workshop termed success

Leaders of the Membership Motivation Workshop were (l-r): Mrs. Edward T. Corruth, Mrs. Kenneth Barto, and Mrs. Truman Ward

The Louisiana Conference Membership Motivation Team of United Methodist Women met at Hot Wells Resort near Boyce, Louisiana in mid-January for a workshop aimed towards increasing membership in the Conference and a renewal of the commitment of those who already are members.

This special emphasis was begun at the annual meeting in Sulphur last September by the Membership Committee, headed by Mrs. Edward T (Nancy) Carruth of Bunkie. Special recognition will be given at the 1977 annual meeting in Alexandria in September to those units which have reached a goal of ten percent increase in membership.

The recent Workshop was a three-day event and was attended by 40 women from all districts in the Conference. Mrs. Kenneth Barto, Reading, Pa., was the enthusiastic leader. She is a former member of the Women's Division. Each District will plan a Workshop of its own for the purpose of assisting local units in membership motivation. Membership Chairperson Nancy Carruth and UMW President Amy Ward are urging all local units to have representation at the district workshops and to avail themselves of the opportunity to share the work and experience of United Methodist Women.

Not all dates have been finalized for the District meetings, but those which are firm at this time are listed. (Others will be printed when they are determined.)

Please note the Districts and dates:

Alexandria
March 19, Horseshoe Drive Church, Alexandria

Baton Rouge
March 26, place to be announced

Hammond
to be announced

Lafayette
Sub-district I (Jan. 30, met at Houma)
Sub-district II February 5, New Iberia
Sub-district III February 12, St. Martinville

Lake Charles
March 19, place to be announced

New Orleans
to be announced

Monroe
(held January 22 at First Church, W Monroe)

Ruston
March 6, Arcadia

Shreveport
(held January 29, Centenary College campus)

Human Relations Day is February 13

Churches are reminded that Human Relations Day has been set for February 13, 1977. This will be observed throughout the United Methodist Church, and is a time for sharing in some particularly worthwhile endeavors.

Next week this newspaper plans to carry a story outlining some of the purposes and projects connected with the special observance in our general church calendar.

Off to a good start

With two weeks left in the 1977 subscription campaign for the LOUISIANA UNITED METHODIST, indications point toward a healthy success! Already, subscriptions are coming in, and the most gratifying note is that the majority are on the EVERY-FAMILY-PLAN!

Now, this is no small accomplishment. For the plan means that at least one-third of a church's membership must subscribe to be eligible for the special rate of $2.50 per year. (The regular rate is, of course $3.00, which is a bare minimum to cover the cost.)

Even before the campaign began on January 16, even before 1976 had ended, the Rev. Fred Schwendimann of Oak Grove Church, sent in 112 subscriptions (gift of an "interested church member") for the Every-Family-Plan. You read about this in the LUM edition of January 7, 1977. Again, just prior to kick-off Sunday, the Rev. Jack Midyett (retired Pastor serving Union Church on the Monroe District) sent in 19 subscriptions, for every family in the Union Church. Since January 16, others have been coming in. This week, elsewhere on this page, you will read about First Church, West Monroe, of which the Rev. Robert L. Peyton is Pastor, and what they are doing!

We are sure that our readers will forgive us this burst of enthusiasm which we are experiencing here at the newspaper. For Conference churches to indicate such confidence in the paper, and their continued interest in the effectiveness of religious communication, is gratifying.

Our newspaper in the Louisiana Conference has been through many years of publication, both in a smaller format and since 1974 in its present format. We believe we express the feeling of each person who has anything to do with the editing that it always has been, is today, and always will be a "paper belonging to the people of the Louisiana Conference." Many Conference newspapers across United Methodism are sent to "selected" readers; that is, those who hold elective jobs in the local churches. In these cases, the entire budgets are underwritten by the Conference budget, so in actuality each church does pay. But our newspaper is different. The cost of production is totally underwritten by your subscriptions. A small Conference subsidy helps to provide complimentary copies for retired ministers and/or wives, and a "courtesy list." As in all things, the cost of printing, production and mailing has escalated annually, but the subscription rate has not been raised. It is almost superfluous to state that this year we will barely break even (we HOPE).

Because it is your paper, and because we believe that you should receive the Good News of our church, locally, nationally and worldwide, we urge you to continue your subscription. We also urge you to encourage someone else to subscribe. And by all means, send us the "good news" of your local church activities.

To all of those who have already indicated their love for and confidence in the LOUISIANA UNITED METHODIST, we say humbly and proudly "Thank you." It stimulates us to want to do a better and bigger job for you.

Jonesboro church trains visitation team

A total of 20 persons have been receiving training to be team leaders in a program of visitation, set up by Jonesboro Church. This visitation emphasis is the number one priority of the local congregation approved by the Council on Ministries and the Administrative Board.

According to the Rev. Dan Tholine, Pastor, the teams have begun with 55 families on their "responsibility list," which includes names of prospective new members, shut-ins, and inactive members. Main purpose is EVANGELISM, and this includes "inreach; outreach; and caring concern."

Reports will be given weekly, so that the project can be evaluated and implemented.

Learning Resource Center Is Adventure

The Learning Resource Center is scheduled to open soon at First Church, Baton Rouge and will fill a need in the learning process. Dr. Woodrow Hearn, pastor indicates that the center is located on the third floor of the sanctuary building.

For children of the church the Learning Resource Center will be a place to find a book or to research a topic for Sunday School class. Also tapes and filmstrips related to subjects of interest will be available for listening and watching.

at Trinity

Ruston member receives outstanding award

Wallace L. Martin, a member of Trinity Church, Ruston, was recently named recipient of the Ruston Jaycees' annual Outstanding Young Man award.

Dr. Merlin Merrill congratulates Wallace Martin, recipient of Ruston's Outstanding Young Man Award.

The award, which carries with it national recognition, is important to an even greater degree in the case of Wallace Martin. In accepting it, he said, "All I've ever done or accomplished has been for one thing — to glorify the name of Jesus Christ. Thank God I've had such a wonderful community in which to work."

This "wonderful community" is made of many friends and professional connections. Mr. Martin is offensive line coach and golf coach for Louisiana Tech University. He has been an outstanding athlete since high school days in Ruston, and has successfully coached various winning teams in several aspects of sports. While doing all of this, he has been active in Trinity church and the many worthy causes of his community. He works extensively with youth in the church and community, and his leadership extends to wide areas of concern.

In nominating Martin for the award, Ben James of Ruston said, "He has been a profound influence in helping my own teenagers properly identify themselves and set high Christian standards." Dr. Merlin Merrill, his Pastor, praised Martin for his unselfish service. District Superintendent Ed Thomas calls him a "... real prince of a guy ..."

The award is made each year to a young man between the ages of 21 and 36 who has made significant contributions to the community during the past year. Mr. Martin was selected from a field of nine persons who were nominated.

Perkins seminarians will hear Bishop Shamblin

Richard O. Beckham, III of New Orleans, a student in Perkins School of Theology, Southern Methodist University, Dallas, will be among some 30 persons who will gather in the Wycliff Lounge at Highland Park Church to hear Bishop J. Kenneth Shamblin address the Perkins seminarians. This event is scheduled for February 9, 1977 at 5:30 P.M.

Most of these Louisiana Conference students will be meeting their new Bishop for the first time at this dinner gathering. Married students will be accompanied by spouses. Also attending the meeting will be some of the Louisiana district superintendents and Dr. Robert F. Harrington, Area Provost. This will afford an opportunity for some of the graduating seniors to talk with both Bishop Shamblin and their prospective district superintendent.

Similar meetings on a smaller scale are contemplated for at least two other seminary centers where a number of Louisiana students are enrolled. When the meetings are completed, the Cabinet will have contacted at least 42 of the total number of 52 Louisiana students now studying in seminaries across the country.

Perkins Seminarian Richard O. Beckham III

Richard Beckham, III, who is helping to arrange the meeting in Dallas, is the son of Mr. and Mrs. Richard Beckham, Jr., all members of Munholland Church, Metairie.

at Pineville

Week of prayer for Christian unity observed

Beverly E Bond, pastor of First Church; Tom M Wade, III, pastor, St. Michael Episcopal, Georgie Dunbar, chairperson of sponsoring Commission on Ecumenical and Interreligious Affairs of First Church; Robert C. Landry, guest speaker; and Russell Richie, pastor of Sacred Heart Catholic — all were a part of the celebration.

A Fellowship Supper marked the "Week of Prayer for Christian Unity" at Pineville Church. Participating congregations were First Church, St. Michael Episcopal, and Sacred Heart Catholic.

Speaker Father Robert C. Landry, of St. Alphonse Catholic Church in Maurice, La., stressed "spiritual ecumenism" at the local level. He challenged participants to learn about the positive strengths and contributions of all Christian denominations and then cherish and share them as our common religious heritage.

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Editorials

Freedom is 'some kind of thing'

"Freedom. That must be some kind of thing," says the slave "Fiddler" in the recent television dramatization of Alex Haley's book "Roots." Born into slavery, "Fiddler" had a hard time understanding the passion for freedom held by his African-born fellow slave who had just been harshly introduced into the 18th-century America.

The problem of understanding faced by "Fiddler," however, did not pass into time like those pre-Civil War days in America's South. Persons and peoples are still being born into "slavery" in 1977. A recent study by "Freedom House," a New York-based, independent organization concerned about freedom around the world, claims that less than 20 per cent of the world's population now lives in "free societies."

Granting the problem of defining a "free society"—the existence of an elite corps of "free persons" even in the most totalitarian of nations and the existence of groups of "unfree" persons in every so called "free nation" — human freedom as we understand it is still a relatively scarce commodity on planet Earth.

Like "Fiddler," millions of persons who live today understand freedom only as a nearly undefineable gnawing inside themselves which tells them they have been denied a God-given right to realize their own worth.

Most Americans do not face such a problem. While fully recognizing some blockades to human dignity and freedom still existent in our society, the United States still represents one of the most free societies on earth. "Liberty and justice for all is a basic tenet of our national creed, even though it has not always been realized in fact.

For most Americans, freedom has not resulted from a hard fought struggle, but realized as a birth-right. To many of us freedom is something that "always has been" and we assume "always will be." It is a major "given" in the way we think of human life.

Such an attitude creates a new problem for us: How do those of us born into freedom keep alive an appreciation of that gift? How do we make ourselves aware that freedom is "some kind of thing" that shouldn't be taken for granted?

One way is for those of us who are free, to develop a continuing commitment to help those who are not "free" to realize their God-given right to freedom. In our society that means speaking up in the interests of all those persons who have less than an equal opportunity. It also means urging our national government to act out of concern for human rights around the world in its economic and political dealings.

In each Christian family it means a renewal of efforts toward a deeper understanding of what it means to be free: an understanding of freedom as a gift from God which we all must help maintain.

ABC-TV deserves commendation

There is an emerging consensus from such widely diverse groups as the American Medical Association, the Parent Teachers Association, and the National Council of Churches that national network television programming is in dire need of improvement. Violence for the sake of violence, exploitation of sexual themes, profanity, and glorification of the inglorious are but a few of the charges being leveled at TV today.

Several times in the past TM/UMR has editorially joined the chorus of protests and upon occasion has urged readers to write to networks and/or commercial sponsors to protest. The usual response of network executives to such criticism is that they are simply producing what viewers want to see and are not responsible for viewer tastes.

The recently televised dramatization of Alex Haley's book "Roots," however, is a superb positive example of what television can do in programming. And the ratings, which show that series of programs to be among the top audience attracters in television history, do not support the claim that viewers prefer mindless and repetitious tripe.

Although "Roots" is far from perfect, it seems to be an honest attempt at providing viewers with more than cops and robbers "action" and unfunny "situation comedies." Few persons who have watched the series — which deals with a black family's enslavement and rise from slavery — could deny its impact. It is an educational experience, a cultural experience, and as meaningful a statement of the 300 years of struggle by American blacks for human dignity as has ever been presented.

We agree with a recent comment in "The National Observer" newspaper which says: "For all its shortcomings as anthropology or sociology, TV's 'Roots' has made accessible a part of our common history, slave and master, that many of us thought was irretrievably lost."

We congratulate the American Broadcasting Company (ABC) for its investment of time, money and belief in this production, which so many advisers said would not command a wide enough audience to warrant the cost. By producing "Roots," ABC has taken a major step toward disproving the idea that American viewers prefer the mediocre programming usually served up by the networks.

We hope TM/UMR readers will join us in commending ABC-TV, and asking for more programs of this quality. The address is: American Broadcasting Company, 1330 Avenue of the Americas, New York, New York 10019.

Welcome to readers of new Davenport, Iowa edition

This week TM/UMR welcomes St. John's United Methodist Church in Davenport, Iowa to the growing number of churches which publish local church editions of this publication. More than 1,200 members of St. John UMC will receive the newspaper each week with local church news printed on the front page and general church news printed on the other pages.

To our new readers in Davenport we say "Welcome." We hope you will find your new church paper informative, and that you will join our other readers in providing feedback via "Letters to the Editor" and other columns.

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church

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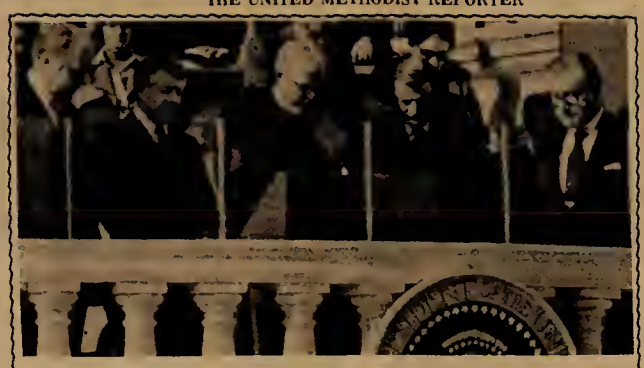


A Christian prayer for America

Offered by Bishop Cannon at Carter, inauguration

EDITOR'S NOTE: United Methodist Bishop William R. Cannon of the Atlanta area, delivered the invocation at the inauguration of President Jimmy Carter on Jan. 20. Because of its view of the nation from the perspective of the Christian faith, we believe Bishop Cannon's prayer is worthy of thoughtful reading by United Methodists and other Christian Americans.

O God, whom people of different persuasions call by different names, yet on whom we all alike depend for our lives, our land, and the opportunity for happiness: Grant us, we pray thee, a new and vital realization of thy sovereignty and our servanthood, of what it means to be creatures responsible to our creator, and of our obligations, both as individuals and as a society, to thee.

Save us as a nation from the arrogant futility of trying to play like God; as if we knew everything there is to know; as if our wealth were so great that we could satisfy the needs of people everywhere over the world and buy their favor and support; as if our power were limitless, so that we could manage and control ourselves and to guarantee to every American the full advantage of the fruits of his labor, so that each one of us may sit under his own vine and under his own fig tree, and none shall make us afraid.

The management of the world is thy business, not ours, O God. Give us the humility and good sense to see this. Help us deal with others as equals, seeking advice as well as giving it, receiving help from them as well as lending them our aid. Teach us that the only abiding influence we can ever have in the world is the influence of a good example.

We ask thy forgiveness for those sins that marred our national character and impaired the effectiveness of our government in recent times. Help us as a people to confess our sins, not to blame our politicians alone for them. In their evil and wrongdoing thou dost hold before our face a mirror in which we see our own misdeeds writ large. Teach us that a democracy is not sacred just because it is a democracy, and that a government of the people, by the people, and for the people is no better than the people themselves.

Let this the first Administration in the third century of our national existence be the beginning of a new era — a time of rectitude, righteousness, prosperity for all our citizens based on their own toil and productivity, and peace.

Bless our outgoing President, Gerald Ford. Give him the satisfaction of knowing that he rendered inestimable service to our country under trying circumstances.

Bless the Congress of the United States, the newly-designated Cabinet, and all others, either elected or appointed to public office.

Lend thy favor and aid to our Vice President, Walter Mondale, that he may support and complement in unselfish service the work of the President, and thereby make his own role in government indispensable.

Pour out the abundance of thy grace, we pray thee, upon Jimmy Carter, about to be inaugurated President of the United States. We thank thee for his brilliant mind, his signal accomplishments in public service, his exemplary Christian life, and his devotion to thee and to thy people. Give him the wisdom, the strength, and the goodness to take his place among the greatest of our Presidents; and grant him, like Solomon, an understanding heart to govern people rightly.

Make our people governable, O God. Save our nation from factionalism and from the divisiveness of those who exert pressure on government for their own interests, seeking selfish gain more than the common good. Make us, we pray, one people under thee, united for the good of the nation and the service of the world. Help us together to build a nation here on earth that in its manner of life anticipates thine everlasting kingdom in heaven.

All this we ask in the name of Jesus Christ, thy Son and our Savior. Amen.

Readers offer solutions to Christmas giving dilemma

EDITOR'S NOTE: Several weeks ago in a column on this page, TM/UMR Editor Spurgeon M. Dunnam III told of his family's dilemma in dealing with materialism and over-consumption at Christmas and asked for readers to offer suggestions. The following are some of the letters received on the subject.

Give to charity

To the Editor:

In reply to your January 7 article on the Christmas over-consumption dilemma, I had what I thought was a small solution to the Christmas-buying problem.

Instead of the name drawing and bauble-buying among the families of my four brothers and sisters and me, I thought we could each year take up a collection with even the youngest contributing what he could afford. The responsibility would pass from one family to the next, year after year, to find a really worthy cause for the money and report to the others on what was accomplished, the more imaginative, the better.

I guess maybe it wasn't such a great idea, because they never ever answered my letters. This year they decided to exchange Christmas tree ornaments instead, since I was obviously dissatisfied with drawing names.

However, I am with you. What an empty feeling when you discover only a shirt or a bathrobe behind all that magic. I wonder how it would feel to wake up on December 26 knowing you had helped someone who needed it and laid up eternal riches instead.

Good luck on finding a solution. I hope you will share it with us if you do.

Carol Fennell
Greenville, Tennessee

Remember needy

To the Editor:

This is in response to your article in the January 7 issue. In it you say that someone, somewhere must have found a way to give gifts to the needy, in lieu of giving gifts to loved ones who do not need them, and yet not be just writing an impersonal check to do it.

In doing this very thing I've found a special joy, and I believe this joy has been echoed in the hearts of those who have received these gifts.

First, I think of the person I would like to honor with a gift, and what his special interests are. Then I turn to the great catalog of General Advance Specials of our United Methodist Church, remembering that every penny of the gift will go to where designated, without overhead cost being included.

The last two Christmases, the one who had done farming and become interested in the Heifer Project, opened an envelope which said:

"I got your goat, I got your goat
To transport to Korea, on a flying boat.
In spite of the regime of President Park,
This goat will bring joy, via Noah's Ark."

* * *

"This isn't just a lot of bull
To pack your Christmas stocking full,
But a pregnant heifer that will go
Where food supplies are very low.
And I don't have to have steak if someone
else gets staked to grub."

It takes some imagination, linked to some mission education.

Mrs. Jean B. Rothe
Chico, California

Remove Santa

To the Editor:

In response to your article on the Christmas over-consumption dilemma, I'd like to share our family's "Alternative Christmas Celebrations."

We have taken Santa out of our celebrations (yes, we have young children). We make the most of the Advent season both at church and at home. We make plans for celebrating Christmas along lines of "Christian mission."

We do not exchange gifts within our own family (not even with parents, grandparents and children) because our family does not need in the neediest sense. We try to stay out of the stores during the month of December. Our children (presently ages 4, 8 and 10 years) have helped pack food baskets and are aware of year-round emergency care to neighbors; as such, a ministry happens within our local church.

We do go caroling, entertaining family and friends. We do Christmas baking and put up rather traditional decorations. We plan a special family outing during the school vacation. We have gone as far as buying a "family game" to share with each other and friends during the holiday week.

Christmas Day we play with each other and visit and eat with either family or friends. Christmas services are attended.

Yes, many people including some family members think we are nuts or unChristian. Sometimes our children wish we were not "so different." We do hold a family council yearly to rediscuss our Christmas practices.

We do receive some presents from others, and we say, "Thank you." But our gift giving to loved ones is done during other times of the year.

I'm grateful my husband has the creative ability and faith to seek out alternative celebrations of Christ's birth.

Dorothy Noer
Chicago, Illinois

Found a special fund

To the Editor:

How can we solve the Christmas dilemma (TM/UMR, Jan. 7)? A lay member of our official board raised this question at a meeting about seven years ago. Out of the conversation which ensured, the Otterbein Christian Christmas Fund was born.

The Christian Christmas Fund offers an alternative to the common dilemma in which we so often find ourselves — that of buying a gift with no real meaning for a particular person, or too many material gifts for another. The Christian Christmas Fund allows those who participate the opportunity to honor a friend or relative by giving a monetary gift through our church to some special nonbudgeted mission venture.

An offering envelope is sent to each member of the church immediately following Thanksgiving. That envelope includes a place for the name and address of the person to be honored and for the name of the donor. Other envelopes are placed around the church, for we have found that there are many persons who make dozens or more gifts to this fund in honor of another person.

In recent years the pastors have asked that members place the money that they would have used to purchase a Christmas card for the pastors, plus the postage in a Christian Christmas Fund envelope, write "Merry Christmas" on it, and place it in the offering plate. The pastors have given money to the Christian Christmas Fund in lieu of sending cards to each individual member of the church.

This year, Contact Telephone Ministry was the designated nonbudgeted Christian Christmas Fund special. Over $432 was sent to this cause. Last year the Mission and Benevolence item selected was the Bishop's Appeal for Hunger.

This is a way that many members and friends of Otterbein UMC have found for solving the Christmas dilemma of overconsumption.

Alan S. Brown and
Robert S. Zimmerman
Lancaster, Pennsylvania

Letters to the Editor

Young adult ministries important

To The Editor:

As a young adult, I am pleased to learn that the National Council of Churches and the United Methodist Church have joined forces to establish a broad-based ministry to young adults. (TM/UMR, Jan. 21)

Much time and energy is spent at all ages of life in transition from one role to another. Perhaps the most difficult of all is that from dependent child or youth to responsible adulthood. Adjustments must be made in areas related to work, leisure, and social standing. We must learn to "Think Adult-Act Adult" often in a matter of days from receiving a diploma to beginning the first job. Not an easy task, especially for those living away from family and others who have given support in the past, or those who do not have the mutual affirmation found in marriage.

Ministry to young adults should be open to needs in areas of social, devotional, and emotional well-being; while maintaining a sensitivity to questions or even doubts about the church, the world, life in general!

This too, is a difficult task but one for which the church has the potential personnel and resources to fulfill by working with today's young adults.

Thanks for letting me have my say.

Paula Christy
Longview, Texas

Futurizing good

To the Editor:

What a joy it was to read the featured article "Church leaders futurize" in the January 14 issue. I was particularly pleased with the comments of Dr. John R. Silber and agree wholeheartedly. It might be interesting to have him write a "featured" article for your paper.

Keep up the good work. I enjoy the paper and your reporting.

Ralph M. Hitesman
Cincinnati, Ohio

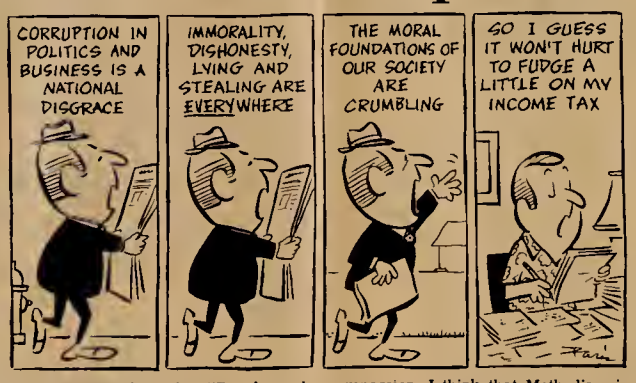
'Why?' needs answer

To the Editor:

Well, John Silber has asked, but we get no answer.

Who did select the film shown at the Futuristics Conference? (TM/UMR, Jan. 14) This is the fundamental problem that we always seem to face. Someone does something that no one approves of, then nothing happens, so we sit back and wait to have it happen all over again. Then it does, and we do nothing. Let's act!

These are the times that heads should roll; if they don't roll, at least we should know who is doing the damage and that person should have to come up with some sort of explanation. It never happens.



Who got us into the "People and Systems" garbage? No one knows. Yet it is the worst thing we have had fostered on us in a decade.

The Women's Division gave $5,000 to some nebulous group to help destroy the prison system. What happens? Nothing. Do heads roll? Heavens no. They don't even give us the courtesy of an explanation. When they speak on it they disagree among themselves.

"The Interpreter" prints an article by Church and Society. Every single letter of response accused the article of either lying or blatantly distorting the truth. Did C&S explain? Not on your life. It is still an open book. They are so arrogant that they won't even tell us why they lie.

Yet, these are the folk who are supposed to give us "moral direction"? That's a riot!

Charles Burlingame
Taos, New Mexico

Compassion needed

To the Editor:

An article and editorial in your January 21 issue calls attention to Bishop Paul Washburn's response to the controversial nude therapy sessions conducted by the pastor of the church in Ingleside, Illinois. Bishop Washburn's stand, and yours, sound extremely legalistic. I detect no compassion except for the minister involved, for whom the bishop wants "loving justice." So do I. But from a spiritual leader, I also expected compassion for the minister's family as well as the lay persons and their families.

I know nothing about the case, but certainly as far as I am concerned, compassion is the starting point. That is, compassion for all involved — not just for the minister

When we put legalism before compassion, I think that Methodism is taking a step backward.

George A. Mott
DesPlaines, Illinois

Flags don't belong

To the Editor:

In the January 14 issue of TM/UMR, a reader's letter is given the heading, "Where should flags go?."

I think the position of the flags in a church is purely academic. Clearly, I think, the flags should go out of the church. There is no scriptural basis or relevance for their presence in a church of Jesus Christ. The "stars and stripes" are of secular origin, and should be limited to secular use and purposes.

The cross is our one great Christian symbol. In our Christian worship, it is well that we have no distraction from the focus of our attention on the cross. Removal of the flags from our sanctuary will allow no question of our total allegiance to our Lord and Savior, Jesus Christ.

Lee Schaal
Gillett, Wisconsin

Women should be included in meeting

To the Editor:

May I take this opportunity to express my opinion about the Congress of United Methodist Men at Purdue.

I have attended two of the previous meetings at Purdue and found them both to be highly significant events in providing Christian fellowship and commitment. I am protesting the decision that women will not be included in this coming Congress. Perhaps many other men also think this same way.

I am an avid reader of the United Methodist Reporter and compliment you on your mission.

Fred J. Durbin
North Rose, New York

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Supporters cheer at equal rights amendment victory

INDIANAPOLIS — While Equal Rights Amendment supporters cheer as the Indiana Senate voted 26-24 to ratify the ERA, church groups and religious leaders in North Carolina were stepping up a campaign to urge their state legislature — which has twice failed to ratify the amendment which would ban discrimination based on sex — to pass it.

Bishop Robert M. Blackburn of the North Carolina Conference of the United Methodist Church has written to legislators to urge endorsement of ERA. He said ERA will provide "things that should have been done long ago, and it is to our discredit that we are this late in granting equal rights to all members of our society, regardless of sex."

RELIGIOUS NEWS SERVICE PHOTO

U.M. preaching 'could be better'

"Fuzzy' sermons found main complaint in divinity school survey

By SHARON MIELKE
Senior Staff Writer

How good is United Methodist preaching?

Not so good that it couldn't be a whole lot better agree both the majority of people who sit in the pews week-after-week and the professional observers of the ministry.

A new study by Duke Divinity School discovered these opinions in a coast-to-coast random sampling of congregations of 200 or less — where an estimated two-thirds of all United Methodists worship. A second study of large church preaching has just been funded.

"The main problem laypeople detect in preaching today is its 'fuzziness' or lack of clarity. Sermons are ambiguous — with no clear direction or focus," professor of homiletics (the art of preaching) Dr. John Bergland of Duke Divinity School, Durham, N.C., told TM/UMR.

But in spite of the problems with preaching, observers ventured the view that preaching overall is better today than 10 or even 20 years ago, and that it is making a strong comeback from the low-esteem it suffered during the '60's.

Preaching here to stay

Over the last 10 years efforts were made to replace preaching with congregational activities such as dance, dialogues and balloons, but none of these innovations have stayed around while "homiletic consumerism" is stronger than ever, said Dr. Bergland. "The public wants and expects sermons. Preaching, bad or good, boring or irrelevant, won't go away."

The basic reason, he believes, is because the Christian faith and preaching go together. "It's a preached faith."

Evidence indicates preaching will be around for a long time and that consumers have some definite ideas about what they want in a sermon. The Duke study asked lay people to check five items out of a list of 25 which they felt were most important to a good sermon. They said they want sermons which are (1) faithful to Scripture, (2) related to real life, (3) sincerely believed by the preacher, (4) easy to understand, and (5) inspiring.

On the other hand, kinds of sermons least preferred are: (1) conversational in style, (2) related to social issues, and (3) "original" (innovative or unusual in style).

Dr. Bergland admitted the study would mean some changes in the way preaching is taught at the seminary level, since some of the traits "least preferred" have been viewed as desirable in sermonizing — especially "conversational style."

False assumptions

In addition, he said there are other hurdles in teaching preachers, such as widely held "false assumptions" about what constitutes good preaching. Three "false" concepts are that the sermon must be:

•articulate, witty and entertaining — "like Johnny Carson;"

•perfected literature — "unity, style and progression are not replacements for good rhetoric;"

•delivered by a charismatic personality — "such as a popular preacher like Billy Graham."

While "true preaching" may be enhanced by the above qualities, "the test is whether it is 'real' — so real that humankind will go to it like a cat to a dead herring," Dr. Bergland said.

A preacher passes the "realness" test when he or she is a witness to the faith and stops acting like a lawyer or lecturer. "Witnesses are supposed to tell you the way it really is while lawyers merely make a case."

When preaching is held in low esteem the church suffers in spirit, and both worship attendance and membership declines, suggests the Rev. Glendon Harris, a United Methodist editor and publisher of "Pulpit Resource," Anaheim, Calif. He lamented that preachers have been assigned for several decades on the basis of seniority or administrative ability rather than on preaching ability.

Seconding the laypersons' views of sermons, Mr. Harris told TM/UMR, "The sermons I hear and the hundreds that cross my desk show basic weaknesses: inadequate research, colorless and ill-organized material, loose thinking, distortions and lack of lucidity."

How preachers view preaching

"Fuzziness" in preaching is intimately related to how preachers view their task, Dr. Bergland said. In a survey of preachers included in the Duke study, sermonizers were asked to describe how they viewed the task of preaching. "They said preaching was a task of highest importance, but beyond that their answers were "fuzzy," Dr. Bergland said.

Another teacher of preachers, Dr. John Killinger of Vanderbilt Divinity School, Nashville, said the lack of clarity about the task of preaching may be the result of changes in our society which are changing the concept of the sermon.

"A sermon should help people put things together" in Dr. Killinger's definition. "In a rootless, mobile society where one is showered with facts and information, finding and experiencing a community of faith is the only way for Christians to survive.

"The sermon or witness is coming to be understood as the voice or expression of Christian people; it should draw relationships between what they already know, putting them in the perspective of Christian theology. The sermon helps members 'know their knowing' and make commitments that tie them to something."

Congregations can help

First, says Dr. Killinger, congregations need to take a hard look at what they do to ministers in terms of expecting them to speak "ex cathedra" on all topics in the universe. "Help ministers feel like human beings, and help them prioritize their time so they can spend more time with members and more time in reflection," he pleaded.

Second, Dr. Killinger said that "congregations really have not realized how dogged these persons are and how trivialized their lives can become. This seems to me to be especially true of United Methodists. The system, the emphasis on results, numbers and the connectional responsibilities tend to turn U.M. preachers into harmless drudges. They need to be free from many of the mundanities." Dr. Killinger is a non-United Methodist who teaches and observes preaching in a wide cross-section of denominations.

According to these experts, other congregational boosts can come in the form of "consultative preachining" and/or "preaching feed-back groups." A feed-back group is most effective as it meets during the week to discuss the text or topic of the next Sunday's sermon. As plans are discussed for the next sermon, pointers are given on how it could be improved over the previous Sunday's performance.

Group sermon writing or consultative preaching is simply a further extension of feed-back, they said. The group meets to "walk around the text" in relation to their lives, offering anecdotes and insights. The minster then "makes the witness" out of the raw material provided by the community of faith itself.

Church relief reaps record funds in 1976

FT. LAUDERDALE, Fla. (UMC) — Nineteen-hundred seventy-six was the most profitable in the 36-year history of the United Methodist Committee on Relief (UMCOR).

The relief and rehabilitation agency of the 10-million-member denomination received $9,319,000, a million dollars more than receipts in 1975. The record total was due in part to $2 million from One Great Hour of Sharing, a special offering for relief in United Methodism and other U.S. denominations.

The record-setting report was made here Jan. 16 at a one-day meeting of the agency prior to departure on an inspection tour of Haiti. The 21 committee members approved 34 special grants for 1977 totaling $957,518. More than half of the projects UMCOR is aiding for the first time.

The committee also approved four emergency relief grants totaling $33,000 made by its officers in the interim since the agency's last meeting in October.

One of these emergency grants, $15,000, is aiding some of the 80,000 Haitian refugees in Miami, Fla. (See related story on this page.)

At its one-day official meeting UMCOR made its first grant to Lebanon for relief and rehabilitation for war victims. Some $30,000 will go to a UNICEF-administered project also getting support from the Red Cross and the Lebanese Government. UMCOR funds will help to purchase warm clothing for 50,000 children under 12 years, restore the water supplies in war-damaged areas, and furnish basic drugs to clinics and dispensaries serving displaced persons.

A village well-drilling scheme in Mangalore recommended by UMCOR/India will receive $6,000.

UMCOR voted $50,000 over three years to help a co-op of small farmers in Uruguay produce quality cheese.

Papua, New Guinea is the scene of considerable rural development. A grant of $9,600 from UMCOR will help establish six village centers in the Northern District staffed with development workers familiar with village-level technology.

Refugee center holds out lifeline for Haitians

By PAT SITES
Staff Writer

MIAMI — More than 1,800 Haitian refugees here are hanging onto a lifeline held out by the church, awaiting a court ruling which could permit them to go it alone.

If that ruling doesn't come, then what? Death by starvation? Exportation as illegal aliens?

Unwilling to face such options, the Haitian Refugee Center, funded by United Methodism and other denominations, has provided the necessities of life since 1973 for a small but steady stream of persons seeking political asylum on these shores but thus far denied it.

But funds are hard to come by, says United Methodist Miami district urban minister Morrell Robinson, and "we know we can't go on forever." Church World Service, the relief arm of the National Council of Churches (NCC), has spent more than $300,000 on food, housing, medical treatment, legal aid and bail bonds for the Haitians — of which the United Methodist Committee on Relief (UMCOR) has provided an estimated $50,000.

It costs the Center approximately $4,000 per week to maintain the refugees at a minimal level, Mr. Robinson says "and we're operating almost on a week-to-week basis."

Yet what else can the church do?, asks another United Methodist, Lucille Bates, who chairs a steering committee of concerned church persons here. "These people come 800 miles in open, rickety boats. You cannot hear their stories without being terribly touched. You know something's spurring them on."

What that "something" is has been at the crux of the problem. The U.S. government claims the Haitians are actually "economic" refugees seeking a better life. The refugees claim — and the NCC supports them — that they are not refugees, that, if returned to Haiti, they are likely to be imprisoned, tortured or even executed because they have opposed the government there.

From a hearing before the Fifth U.S. Circuit Court of Appeals slated for later this month, Mr. Robinson hopes, will come status for the Haitians as political refugees and the right to get work permits. In the meantime, they are forbidden to work, and those who work illegally in the "migrant stream" are subject to immediate deportation.

Meanwhile, the ecumenical center run by Miami's Christian Community Service Agency continues to provide food, rent and bail money, and to take affidavits for the aliens' court appearances. UMCOR funds have gone principally for these phases of the program, says staffperson Frank Smith.

Ms. Bates, who recently travelled to a detention center at El Paso, Tex., to take affidavits from 47 Haitians held there, says she is convinced of the validity of the refugees' claims to political asylum.

She described a "typical" affidavit of a man who told of being arrested for writing and distributing literature opposing the Haitian government, being beaten and stabbed during the arrest, and being shot as he escaped. "He arrived here on a boat with 21 other refugees. Quite clearly he came for life, not food," she told TM/UMR.

Two concerns underlie UMCOR's ongoing support for the refugees, Mr. Smith told TM/UMR: (1) a "basic humanitarian concern about hungry people who have nowhere else to turn;" and (2) a "concern for the human rights of people who feel that the situation in their country makes it necessary for them to leave."

Also "committed to people in need," Mr. Robinson agreed at the same time that the U.S. does face immigration problems but believes "they can be worked out on a broader stage. We do recognize that there are pressure points in the world which large numbers of persons need to be released from," he said. "But in concert with other nations — and the United Nations would be the perfect place to do this — it is possible to make it economically feasible for many nations, not just the U.S., to receive persons who need to leave their own countries."

Church retirement homes may file bankruptcy proceedings

By WILLIAM STEEL

LOS ANGELES — Officers of the Pacific and Southwest Conference of the United Methodist Church were informed Jan. 28 that the Department of Health of the State of California has refused to approve plans for the voluntary reorganization and contract conversion program of the Pacific Homes Corp.

Officers of the board of directors had hoped that the contract conversion plan would be approved by the state agency in time to forestall possible bankruptcy.

Pacific Homes is a non-profit church-related corporation with retirement home and convalescent home facilities in Southern California, Arizona and Hawaii.

The board of directors filed an immediate appeal of the decision.

In the judgment of the board, the proposal for voluntary contract conversion is the only remaining hope for resolving the financial impasse of the corporation which is currently experiencing operating deficits of up to $500,000 monthly.

However, unless the Department of Health reverses its decision and grants approval for the plan, efforts to save the home appear to be at a dead end. The board has directed officers of the corporation to file a petition for voluntary reorganization proceedings under Chapter 11 of the federal bankruptcy act on Feb. 16 if the state agency fails to grant the appeal.

The denial of the proposal came in spite of the fact that Homes officials estimate that 85 percent of the residents have given approval to the concept in a series of informal meetings during the past two months. The proposal for voluntary reorganization is the result of more than a year's planning to resolve the fiscal problems of the corporation which is the result of rapid escalation in residential care and medical costs.

In an attempt to influence state officials, Bishop Charles Golden issued a statement to be read in churches in Southern California this week. The statement called for clergy and laypersons to urge their elected representatives to exercise their influence in helping the conference solve the problem and meet its responsibilities. Bishop Golden stated: "The church has exercised every effort to solve this problem. We believe it can be solved outside the courts if the state will let us. However, if the appeal is denied, our only recourse is bankruptcy."

The annual conference has pledged $5 million in subsidies for residents unable to meet potential rate increases related to the contract conversion program. Given the decision to file for bankruptcy by the board of directors of the home, one conference official noted that reorganization of the corporation is now a certainty. The only question is whether it will be done under the auspices of the church or the court.

Mr. Steel is editor of "Circuit West," the Pacific and Southwest Conference edition of TM/UMR

Hunger film premiers where effort began

By GERRI HODSON

WINDSOR, Calif. — The premier of a film depicting the beginning of a United Methodist annual conference's struggle against world hunger will be held in the tiny town where the first effort originated. "United Against Hunger" will be shown Feb. 6 in the largest public meeting room in Windsor — the Starr School.

Windsor Sunday School teacher Anna DuVander originally sparked interest at her church in world hunger projects. Ms. DuVander also introduced a resolution at the 1975 annual conference challenging all California-Nevada churches to raise animals and grain to ship to areas of need in 1976. The grass-roots motion passed and a 20-year commitment to eliminate world hunger began.

About 275 churches in the conference raised $186,368 worth of animals, grain and clothing for the '76 Round-Up.

Produced by the California-Nevada Conference in cooperation with United Methodist Communications, the film covers a full year's activity. It was documented and produced by Roy Grandey through Grandey Studios in Burlingame.

"I am very proud of it," Mr. Grandey said, "It's one of my favorite memoirs."

For more than 20 years, Mr. Grandey, a United Methodist layperson, has produced corporate communication films, national television programs and religious documentaries for other denominations, but this is the first film he has produced for his own church.

"United Against Hunger" grew with the film committee of the newly established Hunger Commission of the conference. It is the unfolding of the subject by the conference, the producer said, although it could have been told in any number of ways.

The Dick Bolman family of Windsor are the identifiable characters in the film, with five-year-old Brenda Bolman playing a lead part. She serves as a symbolic reminder to the people of Windsor UMC when she enters the church carrying her beloved farm pet. Brenda is attempting to give up something she really likes to help hungry people.

In the closing scene, Brenda walks past the emptying exhibit stalls at the scene of the '76 Round-Up and asks, "What do we do now?" In her father's answer, the commitment of individuals and congregations which will lead to long-range efforts is revealed.

"This film is much more than a piece on world hunger," Mr. Grandey said. "It shows what all members of our church and one conference can do in working together on any subject. It leaves you kind of proud to belong to this church."

Ms. Hodson is editor of the California Nevada conference page of TM/UMR

Baptist Church votes 'yes' on First Family membership

WASHINGTON, D.C. (RNS) — President Carter attended Sunday church services on the third day after his inauguration with Mrs. Carter and other members of the First family.

The Carters also presented themselves during the service Jan. 23 at First Baptist Church here to the congregation for membership, and by a show of hands, the members accepted them — the traditional Baptist practice.

Joining by promise of a letter of transfer from the Plains (Ga.) Baptist Church, were the President and Mrs. Carter, their son "Chip" and his wife Caron, and Annette, wife of son Jeff, who remained in his pew while the others went forward.

Amy Carter, the Carter's nine-year-old daughter, who has not been a member of the Plains church because she had not reached the "age of accountability," went forward with the family and expressed her desire to join First Baptist by a "profession of faith in Christ" and to be baptized (which will be scheduled later).

The only other procedure involved is that the Carters attend a "new members class" on one Sunday morning to learn about the structure and organization of the First Baptist congregation. After that, their names will be presented for a final vote of acceptance at a business meeting of the congregation, normally held following the Wednesday evening mid-week service.

The Carters' decision to join First Baptist Church (which is "dually aligned" with both the Southern Baptist Convention and the American Baptist Churches) ended speculation regarding the church with which the Presidential family would affiliate. At least one other church was under consideration — Calvary Baptist — which, like First Baptist Church, is seven-tenths of a mile from the White House, but in a different direction. It is located in the heart of Washington's small Chinese neighborhood.

Asked why not Calvary Baptist, since it's the same distance away, the President said, "Calvary is a very nice church, but we can't go to two churches." The decision for First Baptist was a "unanimous" family choice.

While President Carter is the first chief executive who will be a full member of First Baptist, he is not the first President who attended services there.

President Truman was a "frequent attendant most of the time when he was in town," the spokesman said, although he never became either a full or associate member, retaining his membership in his home church in Grandview, Mo. President Warren Harding also attended services at First Baptist "a number of times," as did President Martin Van Buren.

UMC peace officials welcome pardon of draft law violators

WASHINGTON, D.C. (UMC) — In line with General Conference approval, leaders of United Methodism's world peace efforts have welcomed President Carter's pardon for draft law violators.

They also urged "generous action" in regard to deserters and military law violators of the Vietnam era.

The statement came from the Rev. Richard O. Truitt, Milwaukee, Wis., vice president of the Board of Church and Society and president of its Division of World Peace, and Herman Will, the division's top executive

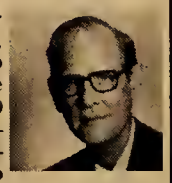
Dr. Will remarked that "though the group pardon granted by the President is not the same as amnesty, it accomplishes much the same ends. The real concern of amnesty advocates now lies with the military law violators."

Prays for President

WASHINGTON, D.C. — A silent prayer is offered for President Jimmy Carter by a young man attending the inauguration ceremony at the Capitol.

RELIGIOUS NEWS SERVICE PHOTO

Dr. Charles L. Allen Invites You — — — — — —



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* * *

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Good, bad TV probed in awareness seminar

ATLANTA, Ga. UMC) — Laughing with "I Love Lucy" and crying during the funeral of President Kennedy are experiences shared by millions of Americans thanks to a little mechanical box called "television."

But in addition to the good things about television that allow an entire nation to witness history in the making, such problems as violence and ethics in children's programming have groups around the country worried and angry.

In Atlanta on Jan. 14-16, the first of a series of workshops sponsored by the Media Action Research Center (MARC) in New York delved into the good and bad of television in a program to train persons around the country in "television awareness." The workshops are known as T-A-T, television awareness training and are co-sponsored by the United Methodist Church.

"Our purpose is to experience television in some different ways, to become aware of how we use television, what the teaching messages are, and learn how to make the changes that we feel are appropriate," said Nelson Price. One of the Atlanta workshop leaders, Mr. Price is head of United Methodist Communications' Public Media Division and president of MARC.

The three-day seminar began on the premise that "much of television is good," rather than calling for a boycott of television viewing to protest violence, or a mass letter writing campaign to stop commercials on children's television.

But not all of television is good and the workshop leaders pointed out why so many persons are worried about the media that allows today's high school graduate to have witnessed 18,000 murders.

"Television has changed the way we perceive reality and that changes the way we behave," Mr. Price said.

"Studies have shown that the heavy television viewer tends to be more fearful, and as we become more fearful and less secure, we tend to feel we need more protection. That shows up in higher police and military budgets," he said.

Ben Logan of United Methodist Communications and another workshop leader added that in a specified area of children's viewing this country has an entire generation who is "information rich and inner action poor."

"The average child watches three hours of television seven days a week, and in 80 percent of the homes there is almost no supervision of their viewing," Mr. Logan said.

He cited an interview with a seven-year-old boy done in the MARC New York office. The boy was asked why he thought there was so much shooting and killing on television and the boy said, "Because that's what is happening outside in the world."

Other studies used in the workshop showed that children exposed to television violence learn to accept what they see as a partial guide for their own actions. "As a result, the broadcast violence may be contributing, in some measure, to the aggressive behavior of many normal children," a MARC publication said.

Positive effects of television on children, however, include learning from shows such as "Sesame Street" and "Mr. Rogers," as well as watching behavior in shows like "Lassie" where people help each other. Mr. Logan said.

In addition, research by MARC revealed that the negative aspects of television can be countered to a great extent, if parents can view programs with their children and discuss what has happened.

Another area of television covered by the workshop was advertising, which the leaders said, is the purpose of the industry. "The purpose of commercial television is to sell. What the network and the stations sell, of course, is advertising time and they promise the advertiser an audience," Mr. Price said.

The workshop also revealed that the most controversial aspect of advertising involves children — the one audience which television critics feel should not be left to judge commercial content on its own merit.

According to MARC research, most children do not clearly understand the difference between programs and commercials until the fourth grade and MARC studies show, by the time a youngster completes high school, he or she will have seen over 350,000 commercials.

"Television is a teaching system without a school board. Nobody is checking the curriculum. Nobody is hiring the teacher," said Mr. Logan.

Advocates petition IRS on farm plan

TM/UMR Staff Special

OMAHA, Neb. — A pending Internal Revenue Service (IRS) ruling — which some say would boost a big-city bank into the agriculture business and thus into direct competition with the family farm — was viewed with alarm here last week by participants in a church-sponsored food issues consultation. (See TM/UMR Jan. 28.)

More than 100 church farmers and consumers attending the National Council of Churches event petitioned IRS to delay a "letter ruling" on a pooled agricultural land investment plan until public hearings can be held.

The petition came after a December announcement by Continental Illinois Bank of Chicago and Merrill Lynch, Pierce, Fenner and Smith, Inc., of plans for a pooled land fund. The proposed $50 million fund would be used to buy working farms in a five-state area. The land would then be leased, the firms said, to tenant farmers or managed by local farm management firms.

IRS agreed in mid-January to issue a "letter ruling" without public hearing, on the bank's request to declare the fund a trust, not an agricultural business, thus permitting certain profits and capital gains to be tax-exempt.

Petitioners argued that the bank is overstepping a trustee relationship and actually engaging in the agriculture business.

Sent to the IRS Commissioner, Secretary of Agriculture Robert Bergland and members of various congressional committees, the petition also claimed that:

• Mushrooming of the plan could result in banks owning most of America's prime farm land with tenants little more than serfs doing their bidding;

• Independent farmers could not compete with bank-owned land because they would still have to pay taxes;

• Broadscaled purchasing would drive already-accelerating midwest land values up as speculators sought a profit.

Churchpersons at the meeting also agreed to find out if any church pension funds or trust funds might be included in the proposed ruling.

United Methodists, both through the church's Social Principles and the Family Farm project of the Women's Division, are seeking to strengthen the resident family farm as a meaningful way of life.

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Pikeville hospital strikers ordered reinstated

WASHINGTON, D.C. (UMC)—More than 200 workers, fired by Methodist Hospital in Pikeville, Ky., when they went on strike in June of 1972, have been ordered reinstated by the National Labor Relations Board (NLRB).

The Jan. 24 decision calls for "immediate and full reinstatement of the strikers to their former positions or, if those jobs no longer exist, to substantially equivalent positions without prejudice, and backpay for loss of earnings."

If necessary, the ruling says new employees hired to replace the workers since the strike ended October 10, 1974, must be discharged to accomplish the reinstatement.

The sweeping decision also says the hospital must cease from discouraging membership in Communications Workers of America, AFL-CIO, or any other labor organization, by failing or refusing to reinstate or rehire any employees engaged in the strike.

The refusal of the Methodist Hosptial to recognize the Communications Workers Union as representing the strikers and the decision to fire the strikers became a controversial issue for several years throughout the United Methodist Church.

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Remember 'the least'

WASHINGTON, D.C. — The Rev. Martin Luther King Sr., father of the slain civil rights leader, points a finger into the air as he preaches during a prayer service at the Lincoln Memorial on the morning of inauguration day. Mr. King set before President Jimmy Carter and the crowd of 6,000 the admonition to care for the poor. "God grant that our president will always remember the least," he declared, "for there will always be more of the least of these than the rest." Seated at left are opera singer Leontyne Price and the Rev. Bruce Edwards, pastor of the Plains, Ga., Baptist Church, of which President Carter and his family formerly were members.

RELIGIOUS NEWS SERVICE PHOTO

'Good News' directors report

UMW 'frustrates' women, survey says

TM/UMR Staff Special

ATLANTA—Most of the more than 1,200 women responding to a recent questionaire sent out by an organization of United Methodist "evangelicals" expressed "frustration" with the program and structure of the national women's organization of the church, according to persons compiling the survey results.

Assessment of the questionaire results was made here Jan. 20 during a meeting of directors of "Good News," which calls itself "the unofficial movement for scriptural Christianity within the United Methodist Church." Mrs. Helen Rhea Coppedge of Ft. Valley, Ga., who heads the "Good News" task force which sent out the questionaires, said results show women feel the present program of "United Methodist Women" (UMW) does not sufficiently "meet spiritual needs." (The survey was not operated as a scientific pool, but asked for response from 15,000 persons on the "Good News" mailing list.)

Mrs. Copedge said the overwhelming majority of those persons responding were active in UMW, and while some persons spoke favorably of the organization "most were not pleased." She said there appears to be a "theological gap" between national officials of UMW and the "women at the grassroots."

She said she does not feel the women object to the program of UMW "so much on the basis of what they offer, but on the basis of what they don't offer." She said they feel "spiritual help" is a major part of what is not being offered in the quantities women desire.

In other business to come before the 32 "Good News" directors from 19 annual conferences were the following:

• Dr. Charles Keysor, Wilmore, Ky., executive secretary of "Good News" said 1976 was a year of "explosive growth." He said magazine subscriptions are up by 21.5 percent to about 15,000 subscribers and that income is up by 60 percent to nearly $260,000.

• The Rev. Virgil Maybray, "Good News" missions executive, reported that American United Methodist missionaries overseas now number 660 and continue to decline. He said 1,500 such missionaries were serving in 1968. He told the directors that the decline is due to the Board of Global Ministries' "continued lopsided emphasis upon deliverance from social and political oppression without an equal and balancing emphasis on eternal destinies." The "Good News" board authorized a fund be set up to be used for educating overseas nationals in institutions of higher education.

• A newly formed task force on United Methodist Ethnic Local Churches made its first report. It called for "Good News" to "become more acquainted with evangelicals in U.M. ethnic minority churches" and held up the importance of providing assistance for minority persons to study in "evangelical institutions" of learning.

• Tentative plans were approved for a "Good News" task force to visit and observe all United Methodist seminaries in 1977, plus Asbury Theological Seminary and Oral Roberts University. Leaders said they are responding to a long-standing invitation from various seminary presidents to do so.

• A resolution was passed which called for "Good News" to encourage evangelicals to use "fine arts" as a medium for Christian witnessing.

Book editor elected for publishing house

NASHVILLE (UMC)—The Rev. Ronald Paul Patterson, 35, an editor for Word, Inc., a religious record and book publishing company headquartered in Waco, Tex., has been elected Book Editor of the United Methodist Publishing House.

In his new post, Mr. Patterson will serve as editor director of a $7 million general publishing program known as Abingdon Press which includes books, audio-visuals, music, and other media forms.

Ordained in the former Evangelical United Brethren Church in 1967, Mr Patterson is a ministerial member of the West Ohio Conference of the United Methodist Church

Self-indulgence blamed for nation's current energy crisis

TM/UMR Staff Special

A United Methodist bishop blamed "continued self-indulgence of our natural resources" last week for a natural gas shortage which, along with subzero temperatures, has crippled much of the nation and caused a shut-down of some United Methodist churches and agencies.

Calling for letters to legislators about long-term energy policies and a continual assessment of the stewardship of energy, Philadelphia Area Bishop James M. Ault said the natural gas crisis is "only the present manifestation of protracted delinquency in legislative responses to continued self-indulgence." The statement came in a letter to 540 pastors in the Eastern Pennsylvania and Wyoming conferences.

Meanwhile, Bishop James K. Mathews of the Washington Area alerted congregations to be ready to cooperate with local authorities in making facilities available for emergency shelter, should the situation worsen.

Both episcopal leaders asked that churches review their energy-saving procedures, lowering thermostats and moving church activities to smaller areas or homes whenever possible.

In both Dayton and Nashville, various United Methodist headquarters buildings were closed from one to four days in late January and operated on shortened work-days because of the gas shortage. While a few U.M. offices in Nashville were limited to four-day work weeks last week, Board of Discipleship offices in Nashville are currently operating on a regular schedule, but with thermostats regulated at 55 degrees.

Declaring in Dayton that "we have a grave local and national crisis," District Superintendents Dr. Carl Ling and Dr. James Flinchbaugh urged churches to schedule only essential activities "as well as implement a program of conservation in the homes of members."

As for Sunday services, they called on United Methodists to "wear warm clothing to church. People attend football games with blankets and warm clothing. Let us do as much to celebrate the Good News of Jesus Christ."

Church giving tops $60 million for 1976

EVANSTON, Ill. (UMC)—United Methodists gave a record $60,185,177 in 1976 to 16 world-wide benevolence and administrative funds of their denomination, it was announced here Jan. 25.

The Rev. Ewing T. Wayland, general treasurer of the church, said the total is 3.54 percent above comparable 1975 giving. Not included in the toal is some $1.1 billion given for pastors salaries, operating expense and program and benevolence giving at local, annual conference and jurisdictional levels.

Largest single item in the report is $21,931,747 for World Service, the denomination's basic program fund. This respresents 93.3 percent of the annual 1973-76 asking of $23.5 million and is the largest pecentage of a World Service goal received since the United Methodist Church was formed in 1968.

Dr. Wayland said although the percentage of increase "hardly is keeping pace with inflation," it "does mean that our people are supporting the church and its worldwide causes at the same time they are facing increased costs in other areas of life."

The most substantial increases, he noted, are in such "humanitarian" areas as hunger and emergency relief.

Authors say revamped church boards no better

NASHVILLE (UMC) — Restructuring the national Protestant bureaucracy during the last decade has not made a significant difference in either economy or efficiency, according to "What New Creation?", a book released February 1 by Abingdon.

Written by Duke University Divinity School professors Paul A. Mickey and Robert L. Wilson, the book is a result of a study of five major Protestant denominations made possible by a research grant from the United Methodist General Council on Ministries. The denominations studied were the United Methodist Church, the American Baptist Churches, the Episcopal Church, the Presbyterian Church in the U.S. and the United Presbyterian Church in the U.S.A.

Major emphasis of the book is on the restructure of the national church agencies — why it occurred, how it was accomplished, what the immediate results have been and what the implications are for the future.

While the focus is on the bureaucracy, the authors attempt to show what is happening to the denominations which disassembled their national agencies and put them back together in a different way. The picture, they conclude, is one of theological and institutional discontinuity.

Dr. Mickey, associate professor of pastoral theology, is a member of the board of directors of "Good News" the evangelical caucus within the UMC. Dr. Wilson, research professor of church and society, was director of the department of research and survey for the National Division of the Methodist Board of Missions from 1958 to 1970.

While the style of bureaucratic operations has been changed by restructuring, the authors believe it has not necessarily been improved.

"The desire for a participatory and collegial style has resulted in some agencies placing a disproportionate emphasis on the manner of doing the work rather than on what actually is accomplished, they declare.

The authors describe the "naked political process" by which restructuring has been accomplished. One of the results of restructuring, they continue, has been the consolidation of agencies into fewer and larger organizations, thus creating "superboards." The authors also point to difficulty in internal communications and unclear lines of accountability in the superboards.

The authors are particularly critical of quotas as they have been incorporated into the restructuring process.

"Priority has been given to having the desired representation," they write. "Competence was to become—at least temporarily—a secondary requirement. Thus the goal has been to find a person who first would fill the desired quota, not the most competent one."

The authors point to one denominational agency which hired a woman in a senior staff executive position. "She was unable to perform satisfactorily and subsequently was discharged. She was employed because of sex but discharged for incompetence. The matter of fairness to the individual is called into question."

Acknowledging the conditions which created the need for quota systems, the authors declare that the system does not deal with individuals as persons.

"The individual is not what is important but the group to which he belongs. Under the old system, people were automatically excluded if they belonged to a particular group. It did not matter what skills and abilities the person might have possessed, membership in the group excluded him. Now we seem to have come full circle and again the individual is subsumed to the group. In this case the person is included because of some attribute of this particular population grouping. And again the individual is not important but rather his membership in the group."

The struggle over the quota issue will continue, the authors predict.

The authors outline the reasons for the existence of national agencies and several reasons why they are in a state of crisis. The most serious, they believe, is confusion over purpose.

"The basic problem is not one of organizational structure or management style, but of the values and ideology upon which the institution rests. The fundamental issue is theological."

Zaire government returns more than 30 schools to UMC

NEW YORK (UMC) — Ten high schools and more than 20 junior high schools are being returned to the United Methodist Church in Zaire after a government take-over of all church schools which lasted for two years. Public concern over the decline in morals and discipline in the schools was reported to be the cause of this reversal in government policy.

Bishop Onema Fama, head of the Central Zaire Annual Conference, played an important part in church and government negotiations, which have proceeded quietly for six to eight months at the government's request.

According to the Rev. Juel Nordby, executive secretary in the Africa Office of the United Methodist's World Division here, the churches in Zaire (Protestant and Roman Catholic) have agreed to take their schools back on three conditions: (1) religion can be taught; (2) only schools originally belonging to the churches will be accepted; (3) the government will continue regular subsidies for teachers' salaries and maintenance.

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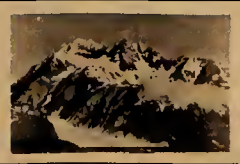

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UNITED METHODIST REPORTER

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to:
AREA PROVOST
1114 American Bank Building
200 Carondelet St.
New Orleans, Louisiana 70130

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 9

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

FEBRUARY 11, 1977

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Bishop's message

I am very pleased to announce that Reverend Kent Kilbourne is appointed Director of Church Relations for Centenary College.

One of the most pleasant discoveries I have made in coming to the Louisiana Area has been the high quality of Centenary and its fine relationship to the Methodists of the Area.

In my opinion Kent is an excellent selection to work at the task of an even greater relationship between the church and the Conference. Because of his youth, his unusual dedication and Christian witness, his musical and entertainment talent, as well as his strong interest in Christian Education, he is excellently equipped for this work.

He will be calling on pastors in the Louisiana Area soon to offer his services for preaching, speaking and entertainment programs for youth and adult groups. He will also be enlisting your cooperation in getting into local high schools, enlisting new students and Scholarship Funds for students.

My hope is that you will watch for Kent's contact and do all you can to assist in his efforts in behalf of Centenary.

Sincerely yours,

J. Kenneth Shamblin

at Centenary

Kent Kilbourne represents college

The Rev. Kent Alan Kilbourne took on his new role as Director of Church Relations at Centenary College on January 1, and already his impact is being felt. Kent is well qualified for this job, as announced in Bishop Shamblin's message, and his abilities are many.

Kent was born in Peking, China, the son of Missionaries to China, Korea and Japan with O.M.S. International. He grew up in South Korea and returned to the United States for College and seminary, receiving a B.A. Degree from Asbury College and a Masters of Divinity from Asbury Theological Seminary, Wilmore, Ky.

He was married to Linda Rustin of Atlanta, Georgia in 1970. At the time of their marriage Linda was soloist with the famous "Up With People" Chorus, and for two years Kent and Linda traveled, putting on sacred concerts in hundreds of churches, appearing especially before youth rallies and conferences in the Southeastern Jurisdiction of the United Methodist Church.

Kent Alan Kilbourne

Upon his ordination, Kent was appointed first to Munholland Church, Metairie, as Associate Pastor. In January, 1975 he moved to Shreveport where he served as Pastor to the College and Career Community with his brand new role coming just this year.

He is a talented musician and singer and his services will be of great value to local churches and school assemblies. He has already begun calling on all local churches in the Conference and is available for scheduling for concerts and speaking engagements.

In the near future he will begin a weekly television show to be entitled "The Kent Kilbourne Show," sponsored by Centenary College. The 30-minute show will be available to television stations throughout the state; free of charge to the booking station. He has made numerous recordings of sacred and gospel music, which are of outstanding quality.

Mangum consecrates youth building

Mangum Church, Shreveport, reports that Sunday, January 30 was a "... memorable day in the life of our church ..." And for a good reason: the new Youth Building was consecrated in a service led by Bishop J. Kenneth Shamblin, who preached the sermon that day.

In leading the ceremonies, Bishop Shamblin also consecrated the building and dedicated the memorials. The Rev. J. Henry Bowdon, Jr. is the Pastor at Mangum. Dr. Carl F. Lueg, Superintendent of the Shreveport District, also participated in the services. Church laypersons helped to conduct the special observance, and the choir presented special music.

The new building will serve as an activities center for youth.

United Methodist Foundation to be featured

The February 18 edition of the LOUISIANA UNITED METHODIST will carry an extra page featuring the United Methodist Foundation of Louisiana. This page will be one that you will definitely want to read word-for-word, as it will tell you "everything you ever wanted to know" about our Conference's newest (and highly successful) organization.

Dr. Clyde Clark, Executive Director, has prepared material of outstanding quality, and submitted pictures, and this issue will contain information that you will want to keep, and to which you will want to respond.

Sunday, February 27 will be observed as Foundation Sunday, and it is in conjunction with this event that the page is being published. Look for it in the issue of February 18!

Mc Guire Church honors members in special service

Mrs. Bobby Upton (left) will direct McGuire's Day Care. Mrs. Elliott is shown on the right; and a happy participant, Jennifer Rey, is in the middle.

Rev. Deen Thompson and Mr. Marshall Downs.

A simple "thank you" wasn't enough for McGuire Church to extend to two dedicated members who have rendered particular and long time service to the Church. Special services were held in their honor, and District Superintendent Clyde Frazier preached the sermon for the occasion. The two who were honored were Mrs. Donald Elliott, director and dietician of McGuire Day Care for the past four years; and Mr. Marshall Downs who has served on the Board of Trustees since the founding of McGuire Church and for many years has been Chairman.

Mrs. Elliott is resigning as Day Care director, and Mr. Downs is retiring.

The Rev. Deen Thompson notes that "under Mrs. Elliott's leadership and guidance the day care ministry has developed into one of the outstanding day cares in the area . . ." Approximately 40 children are cared for daily. Mrs. Elliott wished to be relieved of her multiple duties and will remain as dietician.

Mr. Downs was recognized by the Administrative Board for his many fruitful years of dedicated service, and he was made an honorary lifetime chairman of the Board of Trustees. He was also presented with an engraved plaque noting his service. (A son, John Downs, is a second year student in Candler School of Theology.)

Asbury at Clinton UMW care about elderly

The United Methodist Women of Asbury Church, Clinton have many projects showing their concern for others, and chief among these is their visitation of Villa Feliciana Geriatric Hospital.

Recently they went to the hospital for the express purpose of "entertaining" the 65 ladies on one of the wards. The Asbury women made it a gala occasion for the elderly patients by serving them attractively decorated refreshments, and providing musical entertainment and visiting with each patient. Each of the patients was presented a gift by the Asbury group.

Asbury Church sent the list of those who took part in this project: Mrs. Sherry Smith, Miss Sabrina Williams, Miss Jacqueline Kimbrough, Mrs. Louise Nero, Miss Jean N. Holmes, Mrs. Odie Williams, Mrs. Nancy T. Banks, Mrs. Mary C. Matthews.

Also, Mrs. Albertha D. Shannon, Chairman of Supportive Community; Mrs. Julia T. Holmes, Secretary; Mrs. Willie Mae Kimbrough, Membership Chairman; Mrs. Ola C. Mims, Christian Personhood Chairman; Mrs. Ola B. Fisher, Resources Secretary; Mrs. Mary Ella C. Tutson, Vice President; and Mrs. Oda Jones, President.

Golden Meadow Church develops Music Ministries

Pictured above is the Adult Choir of the Golden Meadow Church. This group recently sang Gaither's "Alleluia" on three separate evenings.

Golden Meadow Church, which is located in the middle of French cultural Louisiana, and is picturesquely placed along beautiful Bayou Lafourche, has developed an enthusiastic music ministry.

This 475-member church boasts some 200 family units of varying ages, and a congregation which responds to a variety of forms of worship. The music ministry has evolved within the last six months into an ever-widening activity. All age groups are a part of the music ministry, and best of all, the Sunday evening attendance has been greatly increased.

At this service the congregation sings to the sounds of guitars each week. Also included are group numbers by youth, involving hand instruments, a children's choir and men's chorus.

The Rev. W. V. Sirman, who is serving his first year as Pastor of Golden Meadow-Grand Isle, indicates that the attendance at the Sunday evening service averages 62, and is growing.

Now in the planning stages is a "Beach Ministry" to start this summer at the Grand Isle Church. The Golden Meadow Church is involved also, in many ecumenical activities in the community.

Maplewood Church forms XYZ Club

Formation of a new Senior Citizens Group, to be called "XYZ" is being sponsored by Maplewood Church. The membership is open to all interested persons of the Maplewood community, and already a meeting has been held, and was well attended.

The name "XYZ" which is used for a number of similar organizations, means "Xtra Years of Zest" (in case you did not know), and those who attended the first meeting sponsored by the Maplewood Church were endowed with the XYZ ingredients!

Already the enthusiastic group is planning another meeting. The Rev. Tom O. Crosby is pastor at Maplewood.

1976 totals

Louisiana Conference notes net gain of 798 members

According to recent figures released from Bishop J. Kenneth Shamblin's office in New Orleans, the Louisiana Annual Conference has shown a net growth of 798 members in the year 1976. Beginning the year with a membership of 136,208 persons, the membership as of December 31, 1976 has increased to 137,006.

While 6,073 persons were coming into United Methodist Churches within the year in Louisiana, there was a corresponding decrease due to transfers to other churches, deaths and termination of membership for other reasons, amounting to 5,275.

Bishop Shamblin has indicated that he is quite aware of evangelism being one of the missional priorities of the United Methodist Church as established by the 1976 General Conference. Pastors and churches are gearing themselves to make a concerted effort in evangelism for 1977 so that a larger and more vigorous result might be recorded. As a result, the average gain per District may well be tripled or doubled from the average gain last year of 88.6.

District	Membership (1/1/76)	Gains	Losses	Net	Membership (12/31/76)
Alexandria	10,356	161	187	(-26)	10,330
Baton Rouge	21,636	1,011	805	206	21,842
Hammond	10,808	772	533	239	11,047
Lafayette	13,654	589	477	112	13,766
Lake Charles	13,038	639	600	39	13,077
Monroe	15,156	727	565	162	15,318
New Orleans	18,860	411	572	(-161)	18,699
Ruston	10,832	466	581	(-115)	10,717
Shreveport	21,868	1,297	955	342	22,210
Totals	136,208	6,073	5,275	798	137,006
Total Net Gain for Conference					798
Average Net Gain Per District					88.6

Convocation of Boards holds planning sessions

By ROBERT F. HARPINGTON

The annual Convocation of Boards is an excellent time to see the Annual Conference planning at its best. With many fine minds and good leadership involved in considering the problems and plans of the Church, the work comes alive as challenges are accepted—designed to move the work of the Conference forward.

Christ's work through the United Methodist Church could be seen in the reports and deliberations of Boards, Commissions and agencies as they planned, looking forward to Annual Conference May 31-June 3.

While the Board of Ordained Ministry addressed itself to what was involved in preparing a candidate for the ministry and maintaining him in the ministry professionally, the Board of Global Ministries represented service agencies. These include community centers, hospitals, homes and other agencies as well as Support Action ministries of a varied nature, as the needs of persons through various services were discussed.

The same kind of concentrated discussion and consideration was given to the Council on Finance and Administration, Board of Church and Society, Board of Diaconal Ministry, Board of Discipleship, Commission on Archives and History, Commission on Higher Education, and the Commission on Religion and Race. Although these groups dealt with numerous considerations, some idea can be formulated of the tremendous amount of programming that is accomplished in the period of two days of committee work

Rev. John M. Lee, Amite, made a report on Lay Pastors and Associate Members. Looking on (and listening) are the Rev. Lael S. Jones, Secretary of the Board of Ordained Ministry; and Dr. W. T. Handy, Jr., Chairperson.

The Reverends Carole Cotton Winn and Lea Joyner compare notes during a coffee break. Miss Joyner founded Southside Church, Monroe some 25 years ago and has been the only pastor of this fine 1,866-member church. Mrs. Winn, whose husband is also a Monroe minister, has helped to build a new church plant in the Monroe District during the last year.

NEXT WEEK
Important News Concerning Lafon Homes

Wesley Church, Wilson, celebrates homecoming

Wesley Church, Wilson, on the Baton Rouge District, celebrated a gala Homecoming in their new sanctuary, and many friends were on hand to join in the happy event.

The Rev. James A. Smith, Pastor, reports to this newspaper that the congregation turned out to welcome friends from neighboring churches, former members from Baton Rouge and New Orleans, and members of other denominations.

Guest speaker was the Rev. Harvey Coleman, Pastor of the First Morning Star Baptist Church, of New Orleans.

The accompanying photograph was taken during the service in the new sanctuary.

in New Orleans

Williams Church celebrates

Williams Church celebrated its 111th Anniversary on January 23, and District Superintendent Alfred L. Norris was the guest speaker. The Rev. James W. Wilson is Pastor of Williams Church, and he also took part in the celebration. Miss Elnora Johnson, Chairperson, and Mrs. Irene Reed, co-Chairperson were in charge of planning the event. During the Anniversary event almost $2000 was donated by members.

The Church, which has served effectively for more than a century, also continued its special events with a Family Night gathering later in the week. A discussion on various concerns of family life brought much response. Mrs. Irene Reed shared her films of the Holy Land with the group.

Formal subscription campaign closes

This Sunday is the last in the four-week drive for subscriptions to the Louisiana United Methodist. Although this will be the last Sunday on which individual churches will highlight the effort you can still continue to subscribe.

We are happy to report that subscriptions are, so far, coming in in encouraging number. Many churches are reporting a successful every family plan. If you have not subscribed please do so now.

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Editorials

Energy shortage: a remarkable opportunity to show we care

The current national energy shortage presents a remarkable opportunity for Christians to practice our religion. So many times, in the face of serious world needs, we wonder just what we as individuals can do that will be effective. If we eat less for dinner, no child will this night be saved from starvation.

But now we can do something that will help others significantly this very day, without leaving our own homes.

If we reduce our own energy usage — whether it be natural gas, electricity, or oil — this saved fuel will not flow through the pipes and wires to our house and will be instantly available for someone else. Since all fuels are substitutable — our gas saving can be used by a factory, and their resulting saved oil in turn can be used for someone's home oil furnace — the sharing will work on a daily basis. The gas saved in several homes by setting the thermostat at 68° instead of 72° could heat another home from 0° (if they have no oil) to 60°. It could keep their workplace open so they don't lose a week of wages that will buy today's food. It could keep a child's school open to continue his or her personal development.

And all this at a price to us of small inconvenience — sweaters and longjohns, a shawl and lap robe while watching TV, half as long a shower or half as deep a tub bath, hanging some of the wet clothes around the house instead of using the dryer, putting an extra quilt on the bed, and leaving the thermostat down even during the day when we are going to be gone.

Interviews in the newspapers report that some people are saying they won't save energy unless they are sure their neighbors are doing it too. Some tried turning the thermostat down one night and didn't like the mild discomfort. Some said they won't even do anything.

But none of these could be Christian people, because Christians will leap at this remarkable opportunity to show we care about the welfare of our fellow human beings, right in our own communities, with immediate and effective help.

—Charles H. Backstrom
Minnesota edition of TM/UMR

Welcome to new readers in Branson, Mo., Houston, Tx. and Naperville, Ill.

With this issue, three congregations are beginning TM/UMR local church editions whereby their church news is published in combination with annual conference and general church news and mailed each week to every member family.

The new subscribing congregations and their circulations are: **Community UMC, Naperville, Illinois (Northern Illinois Conference), 550; the UMC in Branson, Missouri (Missouri West Conference), 450; and Fair Haven UMC in Houston, Texas (Texas Conference), 1100.**

To our new readers in these congregations we say "welcome." We hope you will find your new church paper informative, and that you will join our other readers in providing feedback via TM/UMR's "Letters to the Editor."

A friendly hand on the shoulder

By JOYCE C. NORMAN

At one time or another, it has probably happened to all of us!

A hand on the shoulder — sometimes, the hand of an acquaintance calling us back from our hurried steps. Other times it may have been a case of mistaken identity which caused the "would-be friend" embarrassment when he or she realized the error. Or we may have witnessed a small child or teenager being pulled back for something better left undone. So it goes — even at a funeral or a winning athletic event. A hand on the shoulder may connote sympathy or acclaim for a job well done.

Joyce Norman

Who would dream of the significance such a gesture carries? A writing teacher of mine always asked: "What sparked it?" What did indeed?

Hal, a "senior" usher (age-wise) of our church, always came down the outer aisle (on the closing hymn) to the side door. This enabled him to open the heavy exit door which led to the wheelchair ramp. This door is used especially by certain handicapped persons and others on Sunday mornings due to its proximity to the reserved parking.

As Hal passed our aisle each closing time, this fine Christian gentleman always placed his hand on my husband's shoulder as he remained seated until after the benediction. It is easier for all concerned with the intricate locking mechanism of artificial legs.

Never a word spoken, but the gesture itself spoke volumes. How often we fail to realize the meaning of small things — the significance and the fact that we could pass it on so easily to others.

Hal recently left his ushering duties for the Higher Life. You would be surprised how much not only the recipient of that warmhearted hand misses the hand on his shoulder. I feel the loss too!

When did we last give a hand that could be so fondly remembered? Ask yourself: my husband and I did!

A tribute to Hal? Yes, he left his mark as definitely and indelibly as though he had given us an autographed picture.

The following is dedicated to all persons with a friendly hand:

Hand on the Shoulder

A hand on the shoulder tells much
(A friendly hand, that is)
It speaks of friendship and such
It says in many ways,
"I see. I see!"

A hand on the shoulder tells much
(A friendly hand, that is)
It says: "I hear. I hear
What you are trying to say,
Along life's harried way."

A hand on the shoulder tells much
(A friendly hand, that is)
It speaks through silence
Whether spoken to or not;
It tells much — a friendly hand, that is!

Mrs. Narman is a member of the First UMC in Escondido, California.

Here I Stand

It's time to move beyond 'pluralism'

Charles Graff

By CHARLES GRAFF

I repaired a car with bailing wire once. It ran fine — for a time. I taped a leaking garden hose once. It didn't leak — for a time. We patched up a theologically divided church in 1972. It will work — for a time.

The able people who prepared our Doctrinal Statement that was adopted in 1972 recognized the stark truth. The truth is, that our beloved church is made up of groups that have very real theological differences. No amount of high-powered words, lingo, jargon or cant will conceal this fact. Recognizing that theological agreement was impossible under the given state of affairs, a patch was put on the church. That patch was, and is, called "pluralism."

Acknowledging what might happen in a pluralistic church, the Doctrinal Statement adds that pluralism is not to be confused with doctrinal indifferentism. A call is given for the church to "do theology" and guidelines are given for doing theology in the Wesleyan tradition. A beautiful theory. However, this beautiful theory — like all beautiful theories — is being murdered by a gang of brutal facts. The theological factions heard the call to pluralism, but with one notable exception (the Junaluska Affirmation) they did not hear the call to "do theology" and to engage in responsible theological reflection.

Pluralism has indeed resulted in theological indifferentism for most of the church. This was not the intention of pluralism, but it was the effect. United Methodism heard pluralism say that what you believe is "OK." Different, and in some instances contradictory, theologies were legitimized, with the net result being that the skids were placed on responsible theological reflection. Pluralism provided a cooling off period for the factions, but in the cooling off, they also hardened. The various groups, having found their place in a pluralistic church, have found little need to hammer away at their doctrinal differences. Which is better, a church with theological conflict or a church with theological camps — each one doing its own thing?

Belief is important! Doctrine is vital and relevant! Make no mistake about this. Martin Luther changed the history of the world because he thought theology was important. John Wesley was vitally concerned with theology. Whenever we fail to see the absolute necessity of theology and doctrine, we toll the death bells of the Methodist movement. Let me hasten to add that concern for doctrine does not mean a return to hardened creedalism. We can have a vital and active concern for doctrine without having the small spirit that confuses culture and theology.

There is a difference between theological freedom and theological license. Pluralism was intended to give theological freedom. Instead it is giving theological license to those who want to believe whatever they want to believe. The secret password of United Methodism is "pluralism." It is invoked as the great shibboleth to justify about anything and everything. The great Methodist sin of today is to question the concept of pluralism. **Pluralism, rather than leading to theology, has become our theology. Instead of having doctrinal pluralism, we now have pluralistic doctrine.**

I call upon the United Methodist Church to move beyond pluralism. I call upon the church to enter into responsible and loving theological debate. We must join the issues and think and pray our way through these very real and vital doctrinal concerns. Why are we afraid of airing these differences? Could it be that the clergy are afraid to let the laypeople know what they believe? The laypeople know anyway and suffer for the inconsistency.

The bailing wire came off my car. The water leaked through the tape. The patch of pluralism will come off in time. What will we do then? I don't think that we can patch this institution more than once. The body of Christ deserves better.

"Here I Stand" is a farum thraugh which TM/UMR readers may express their cancerns and apinions about the church.

This week's cantributars are: the Rev. Charles R. Graff, pastar of the First UMC in Haskell, Texas (Northwest Texas Canference), and the Rev. John M. Lurvey Jr., a member af the Missauri West Conference wha is currently serving as ca-pastor af the Muscay UMC in San Bernardino, California.

Any reader may submit an article for cansideration to: "Here I Stand," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

General 'vision of reality' lies under pluralism

By JOHN M. LURVEY JR.

There is wide divergence among United Methodists concerning specific doctrines and interpretations of the Christian faith. Alfred North Whitehead found that underneath particular doctrines of philosophy and religion lies a more general "vision of reality." A plurality of opinions and points of view may all reflect the same vision of reality.

Does Christianity have such a unifying vision of reality? It seems to. Then, what is it? The following list includes features of the vision of reality of Jesus and his major interpreters.

1. God is the One Supreme Center of Power, Truth, Goodness, Love and Harmony present to all the world, but more than the sum of its parts and beyond total human comprehension.

2. This God created a good world and personally acts in history to preserve, judge and fulfill it.

3. Humans find themselves as choicemakers accountable to God, yet limited, flawed and wounded in their capacity to realize human destiny.

4. God is present to us in Jesus of Nazareth offering a way beyond human limitation, flaws and wounds in preparation for a new age where evil and death are judged and overcome.

5. God continually calls people into a community where they can nourish and respond to both God's action in the person of Jesus and His continuing presence to the world.

Obviously an Augustine, a Wesley or a Karl Barth would find these statements inadequate. They require extensive elaboration and further definition. Just as surely, a reflective Buddhist, Muslim, Jew or Hindu would be troubled by one of more of these features of the Christian vision of reality. We do not as yet know of a single vision of reality to which the best spirits in each of these traditions could give vigorous assent.

But when Christian men and women begin to define their own faith, these topics usually become the center of discussion. In them resides a wide variation of possible interpretations of Christ, atonement, the Trinity, the sacraments, the church, etc.

If pluralism is not to be a euphemism for chaos, it must presuppose an underlying unity expressed in more than one way. It is hoped that these themes express the vision of reality of Jesus and His community of interpreters that we can all share.

Letters to the Editor

'Turn off television week': mixed reviews

To the Editor:

You have an excellent publication.

I was happy to learn about the "Turn off the Television Week" emphasis (TM/UMR, Jan. 14). I would like permission to reproduce the article "U.M. pastor urges week to boycott TV" in our church newsletter. I am also going to pass this information along to our area Ministerial Association.

Thank you for giving us the complete news!

R. Vernon Babcock
Newark, Ohio

EDITOR'S NOTE: Any article from TM/UMR may be reprinted, provided an appropriate credit is given to TM/UMR.

Protests must go both to sponsors and networks

To the Editor:

I read with interest TM/UMR coverage given to the proposed February TV boycott (Jan. 14 issue). I certainly sympathize with the intent of the boycott. I watch very little TV myself — mostly public television — largely because of the violence-laden, empty-headed vacuous programming on the commercial networks.

Yet it seems to me that Donald Wildmon's intent speaks only to one dimension of the problem, and unless other dimensions are addressed in the protest, the boycott will amount only to well-intentioned "do-good" moralizing which has no concrete impact whatsoever.

The networks are only half of the problem. Such protests should also focus on the corporate advertisers who pay the bill. Nicholas Johnson and a citizen's media lobby in Washington, D.C. have developed extensive documentation about those corporations which sponsor programs with the most violence. If boycotters were urged to spend the time they would normally spend watching TV that week writing appropriate corporate officials regarding the quality of television programs, we might begin to see some effect beyond self-congratulation for being able to stay away from the "idiot box" for a week.

If TM/UMR seriously believes that the proposal has merit, you would be adding substance to the protest by providing information about the work of Nicholas Johnson and the citizen's media lobby in Washington, D.C.

Lorenz Schultz
San Francisco, California

EDITOR'S NOTE: A member of our editorial staff will make contact with Mr. Johnson's organization to determine if they have information which could be beneficially shared with TM/UMR readers.

Exercise choice to turn yourself on

To the Editor:

Be thankful that the violence in that little box comes equipped with an on/off switch.

Be thankful that you live in a free society and you have a choice: on/off.

Be thankful that you have your church and community, both filled with worthwhile organizations and opportunities — just waiting for your time, energy and talent.

Be thankful that you can turn off that violence and get up and get out — reach up and reach out.

Turn yourself on and live, live, live!

Bill Garman
Canadaigua, New York

Don't limit counseling to the professionals

To the Editor:

Cletus B. Beights' comments in the "My Witness" column of your paper were very insightful and thought-provoking (TM/UMR, Jan. 21). His remarks underlined the complicated nature involved in the tragedy of divorce. However, the last sentence of his article, "Leave that to the professional counselors," was a fundamental disservice to our Christian belief in the priesthood of believers. It was, in fact, both appropriate and an expression of Christian love for Jane Lindstrom to have been instrumental in bringing about the reconciliation of that particular couple.

It is tragic that the attitude today is for Christians to refer many problems of human relations to their pastors, their physicians, or to other professionals. Many deep-seated and complicated personal relationships can be healed by ordinary, everyday Christians who care enough to extend themselves in love and in wisdom of the scriptures. To refer every human tragedy — even the complicated ones like divorce — to professional counselors, is both to overburden these counselors and to rob the church of her mission.

Paul Rains
Springdale, Arkansas

'Fear of the Lord' not the same as 'fright'

To the Editor:

I am replying to a letter by Carol Kuhn which sharply criticized Dr. Elizabeth Kuhler-Ross for saying there is no evidence of a "judgmental, punitive God" and for portraying Him rather as loving and compassionate (TM/UMR, Jan. 21).

I reply to her question, I do indeed believe that God speaks to us thrnugh His Word, hut over the centuries we have been saddled with a lousy translation of a beautiful concept in "fear of the Lord." In the Hebrew of the Old Testament, the words translated as "fear" in the phrases "fear of God" nr "fear of the Lord" are "yirah" and "yawray," both of which mean reverence. Fear of the Lord is actually an expression of Old Testament piety meaning reverential trust with a hatred of evil. Reverential trust is a far cry from the terror Ms Kuhn and countless others read into the English word "fear."

Similarly, in the New Testament, the phrases "fear of God" and "fear of the Lord" really mean to revere. The word translated as "fear" is the Greek "phobeo," which means to be in awe of, revere, reverence. Phobeo is the word used in the verses which she quoted, Matt. 10:28 and Luke 12:5, and in several others which were not cited. Once again, reverence is a far different thing than terror.

Indeed, in the New Testament the love of God is the overriding theme, and there is ample indication that we need not fear. The phrase "fear not" occurs 15 times in the New Testament, and "fear ye not" and similar expressions occur 12 times. These mean "do not be afraid" and bring to mind a verse not included in the above tally, II Timothy 1:7, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." This time the word "fear" is the Greek "deilia" which means timidity.

Why, she asked, was Christ crucified? The evidence overwhelmingly indicates that it was not because God sought to compel fear, nor because we have a wrathful God, but because He so loved us.

Donald S. Barbalace
Pueblo, Colorado

A strange contradiction

To the Editor:

The editorial, " 'Execution': absurdity heaped on absurdity," in the January 28 issue was most appropriate for the times and well presented. I agree entirely. However, the impact to me was diminished greatly when, in the same issue, I read where Bishop James Armstrong participated in an all-night prayer vigil outside the Utah State Prison in opposition to the death penalty.

If this is the same Bishop James Armstrong who was sponsor of the "Religious Coalition for Abortion Rights," then we are presented a strange paradox. On one hand, he is for protection of life of a confessed, condemned murderer; on the other hand, he is for taking the lives of innocent unborn babies.

This contradiction in one of our hierarchy would be an appropriate subject for a future editorial, or worthy of a response from the good hishop himself.

John D. Miller
Lone Star, Texas

Why does church always side with the 'left-wing'?

To the Editor:

The first plank in Dr. George Hunter's evangelism platform (TM/UMR, Jan. 21) clearly reveals one of the major stumbling blocks to renewal in the United Methodist Church. He says, "We must be free to apply critical standards to what we or anyone else does in evangelism." He goes on to say that the church must openly reject — baptizing civil religion, right-wing ideology, etc. One wonders why he doesn't apply the same critical standard to left-wing ideology. Church leaders seem to be blind to the reality of our world where any criticism of left-wing ideology is concerned. Does their silence constitute a baptism of this ideology?

A look at the "Map of Freedom" in the same issue will show at a glance the hypocrisy of the position taken by most of our national church leaders. The so-called evangelism priority will amount to little more than shibboleths until there is some consistency in the church's message.

J. P. Greene
Rural Hall, North Carolina

Tennyson, not Wordsworth authored that quotation

To the Editor:

An article that appeared recently, "Prayer project taps healing power," TM/UMR, Jan. 14) quoted William Wordsworth as saying "More things are wrought by prayer than this world dreams of."

I believe Alfred Tennyson was the author of this quotation. It is taken from the poem "Morte d'Arthur," and in my opinion is one of the sublime reaches of poetry.

Alderman F. Gleason
Hammondsport, New York

Cramped quarters

By WILLIAM WALTER DE BOLT

There was more room
in the manger for Jesus
than his manhood found
later at Jerusalem.

On the TM/UMR Beat

Things change and yet they stay pretty much the same

Mr. Dunnam

I was looking back through some old volumes of this publication recently when my eyes settled on a "Letter to the Editor" published in 1961.

The reader, obviously disturbed aboul the direction the church was going, opined: "I believe our church is going to be the great Methodist Church that it once was only if we dn at least some of the following things:

"1. Refrain from this so-called social gospel and get people back to being Bible-loving people.

"2. Refrain from teaching modernism and get back to saving lost souls.

"3. Check up on our literature that presents only the liberal side and implies that anyone not agreeing is un-christian.

"4. Refrain from taking sides (as a church) on subjects such as: Operation Abolition, Repeal of Connally Reservation, Abolition of H.U.A.C., Our immigration laws, Recognition of Red China, Build up of the U.N., Aiding draft dodgers, and Aiding pacifists.

"5 Get out of the National Council of Churches.

"6. Present all churches with copies of all memorials to be voted on at annual conference, so that they can instruct their delegates how to vote, thereby making our church government more democratic than it is now.

"I sincerely believe that these suggestions, if carried out, would make our church the greatest soul-saving institutinn in the world."

The paper's editor offered the following rejoinder: "I share your alarm I douhl that victory lies in 'refraining' but in a new concern."

With a few words and phrases updated, this letter from 1961 might easily pass for one or more which cross my desk each week.

The church in 1961, like the church today, is made up of people who want to push forward, people who want to pull back, and people who are comfortable where they are.

Our church has a long way to gn before it fully achieves its potential as an instrument of Jesus Christ. But the church wasn't really falling apart at the seams in 1961, and it is not falling apart today.

I am glad that those who would push the church to new ground, and those who would pull the church back a few steps, are still talking to one another — and to those who are comfortable — through the columns of this paper. Christians of both types have insights worthy of our consideration.

— SPURGEON M. DUNNAM III

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Second Class postage paid in Dallas, Texas. POSTMASTER: Please send form 3579 to P.O. Box 1076, Dallas, Texas 75221.

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MILWAUKEE — Like this crewman bundled up against the minus 10 degree weather on the ice-covered bow of a tug-barge carrier here, millions of Americans endured the worst winter in memory. United Methodist officials called on churches to respond to the fuel and energy crisis by lowering thermostats and the person crisis by offering emergency food and shelter. (See story below.)

RELIGIOUS NEWS SERVICE PHOTO

United Methodists, too, are 'cold but coping'

By United Methodist Communications

Cold — but coping and conserving.

As January blew into February, that was the situation for United Methodists in much of the U.S. The almost unprecedented cold weather of 1977 had forced many churches to suspend services, revise their programs, use emergency heating measures as well as provide emergency services of food and shelter — and to pray for moderated weather.

A message to U.M. congregations to use all feasible methods to save fuel and to provide emergency shelter as needed was issued Feb. 1 by officers of the church's top administrative agencies. The message was signed by the presidents of the Council of Bishops, the General Council on Ministries and the General Council on Finance and Administration.

After pledging the support of the UMC to help in the fuel and energy crisis, the message said, "As our specific and particular share of this effort, we recommend that the thermostats of United Methodist Churches and church offices be lowered to the acceptable levels of their communities and that the churches undertake all feasible methods of conserving fuel."

Because a principal concern is for the lives of people caught up in the distressing circumstances, the message said, "we are confident that United Methodist facilities across America will be offered as emergency shelter, wherever such need exists."

The message concluded with a call for "the loyalty of our people to sustain financially the ongoing programs of the church."

One of the hardest hit regions is Western New York, where Buffalo's plight has been an almost continuous front-page story. Most churches canceled services for one or more Sundays, and the Rev. Willard A. Williams, Buffalo district superintendent, said the weather forced cancellation of charge conferences, and that some churches were being used as emergency shelters.

In the area headquarters at Syracuse, Bishop Joseph H. Yeakel said offices had gone on staggered short work weeks, after the state reduced fuel allotments by 20 per cent.

Human Relations Day goal set at $1 million

TM/UMR Staff Special

EVANSTON, ILL. — "Those who say they love me, love their fellowmen;

"Saying without doing is the greater sin." *

Sentiments like these, which appear in a new Human Relations Day hymn by United Methodist H. Glen Lanier, may or may not impel U.M. congregations to come up with $1 million this Sunday for four church-wide programs affirming ethnic and cultural pluralism.

If they do meet that goal, they'll be doubling past performances. Since 1973, when the denomination's annual Human Relations Day grew out of a former Race Relations Day observance, $530,000 is the highest amount the fund has received. Last year less than one-half million dollars were collected. Only 28 percent of all U.M. churches traditionally participate in the observance.

This year should be different, however, according to the Rev. Finees Flores of United Methodist Communications, whose office has received requests from churches for well over one million individual items of Human Relations Day resource materials. He sees a great pick-up in interest by churches in funding the programs: the United Methodist Voluntary Service (37 percent of receipts), community developers (35 percent), in-service training programs for ethnic minorities (25 percent), and police-community relations (three percent).

Among resources available to churches for the special observance this year are five award-winning hymns, including four by United Methodists — winners of a 1975-76 hymn writing contest co-sponsored by the Hymn Society of America and United Methodist Communications. U.M. winners of the contest, in which there were more than 200 entries, are: Frank von Christierson, Roseville, Calif., "Christ Found a World Divided;" H. Glen Lanier, Wilkesboro, N.C., "Love Ye One Another" and "Father, God, We Come Before Thee;" and C. Stanley Thoburn, Melrose, Mass., "We Have a Dream." The other winner is Ruth Boyer Peck, Falls Church, Va., for "God's Great Commandments Leave No Choice." All five are included in a leaflet published by United Methodist Communications.

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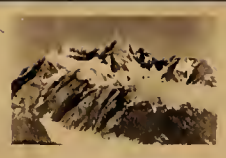
UNITED METHODIST TOUR - 1977



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Clergy join in textbook fight

TM/UMR Staff Special

DALLAS — An ad hoc committee of clergy and concerned laypersons of various faiths and denominations is forming here to explore issues raised by the school trustees' recent approval of a biology textbook which emphasizes a fundamentalist Biblical view of creation.

School officials say the required supplementary text will provide "balance" to the teaching of the theory of evolution.

The decision to form a study committee came after what was described as a "disappointing" meeting of about 35 Dallas clergy with school board president Bill Hunter and school superintendent Nolan Estes last week.

Dr. Ben Oliphint of First UMC said "Everyone has a right to his own opinion, but this is an example of fundamentalist Christian arrogance trying to put a sectarian, Christian viewpoint into the public schools. The Bible is not a book of science, it is a book of faith."

The ad hoc committee will study the approved textbook, "A Search for Order in Complexity" (Zondervan), said a spokesperson, in the light of three questions: (1) Is this a violation of the principles of public school education and of the separation of church and state? (2) Will the text be mandatory or optional? (3) How can presentation of the 7-day literal creation story be called "balance" when there are multiple theories of creation and multiple understandings of the Biblical account?

Church's war on 'porn' undeclared

No clear guidelines yet seen to stem tide of 'degeneracy'

By PAT SITES
Staff Writer

If the church is waging any fight at all against pornography — which some say is reaching crisis proportions in the U.S. — it may well be in small border wars, not by any frontal assault. Is that the only way it can be fought? The answers aren't clear.

Few United Methodists would dispute the need to rid their communities of businesses, materials and media blitzes which exploit human sexuality and contribute to moral degeneracy, say some church leaders. But no real marching orders have catapulted the church into action.

And even in the few communities which are rallying against "porno palaces" in their own backyards, these persons say, the church isn't usually in the forefront of the battle.

Coping with what a New York Times critic calls "the pornographic presence" is complex, TM/UMR gathered in conversations last week with a few church agency officials. One prominent United Methodist called for "arousing the sleeping giant" (the UMC) to fight pornography. Others, while they agree that Christians have a serious responsibility, cautioned against oversimplifying the issue and saw pitfalls in any massive "legalistic" approach. Instead they called for:

- individual Christian witness, through education, persuasion and example;
- more expertise in mental and emotional health at the general board level;
- understanding that there is a difficult balance between freedom of expression and imposing of moral values;
- consistent, intelligent grappling with issues which are often inflamed by emotionalism;
- "demythologizing" sex, so that healthy human sexual relations — not exploitative ones — are encouraged.

The church should lead

The church should lead the parade for mental health — both at the local community level and with the Board of Church and Society (BCS), claims the Rev. Andrew Leigh Gunn, United Methodist minister who heads Americans United for the Separation of Church and State. "If we could convince the United Methodist Church (and it will take a more middle-of-the-road church like the UMC) to speak out, we could stem the tide of degenerating morals in this country."

There's no church-state conflict in such an all-out church effort, Mr. Gunn maintains. "We shouldn't of course try to impose censorship. But within the 1973 Supreme Court decision (giving local communities the right to define and uphold their own standards of what is pornographic), we can and must lead the way in our communities. It's regrettable that thus far we haven't."

Urging BCS to "deal with this," Dr. Gunn said "we seem more concerned about South Africa than with the moral decay in our own society. I am concerned about South Africa, too, but this is a critical problem and the board must accept responsibility for it."

Not a church priority

The board's top executive for general welfare, Dr. Grover Bagby, agrees that the problem is serious and that Christians have an important responsibility to affect society's values. But not since the 1960's has the church made mental health any kind of priority, he says — and until it does, the board's hands are pretty well tied.

The 1976 General Conference did include pornography with other forms of human exploitation it opposes, in a Resolution on the Church in a Mass Media Culture, he noted, but otherwise there has been no call for action. "The board has had no funds or staff for work in the mental health field since 1968," he said, "and we are simply not equipped professionally for the sort of inquiry needed." The board needs, he believes, a department to deal with mental and emotional health.

However, he thinks Christians can make their strongest impact as individuals — through education, persuasion and example — rather than through a mass effort to "get the laws changed." He sees "tremendous difficulty in dealing with pornography as a matter of law, within the context of retaining freedom of expression. Of course, you try to adopt proper legislation, but individual witness may be more effective."

Furthermore, efforts to "make a witness" should be a total church effort, he maintains, not just a board program. Efforts should include curriculum materials, leadership training, evangelism, the work of the inter-agency Family Life Committee and "the way we live as individuals within the context of the Christian family."

Educate for healthy sex

Educating persons in healthy human sexuality is one obvious way the church can fight pornography, according to Nelson Price, director of United Methodist Communications whose agency shares a responsibility for impacting a "mass media culture." "We need to show what it means to be a fully human sexual being without being exploitative, to create places and ways for lonely people to come into meaningful relationships. Then they won't resort to pornography."

The church can, he believes, play a major role in (1) "demythologizing sex" — taking it off the pedestal our culture has placed it on; (2) discouraging the use of sex in advertising; (3) creating educational programs in healthy human sexuality; and (4) pushing for "more good models of healthy, positive relationships" both in secular media programming and in church educational resources and curriculum.

"Regarding pornography, each of us has to ask ourselves, 'What is helpful and life-supporting to persons and what is harmful and destructive?' The only question to be asked is, 'Is it exploitative?' That may help us make these judgments."

Mr. Gunn agrees that making judgments is difficult. "Coming on emotionally does more harm than good," he told TM/UMR. "There is always real danger in fanaticism; we must constantly look at our psychological motives. But we can speak with intelligence, with consistency, and we can help develop some solid guidelines within our communities."

At the very minimum, he says, churches should back efforts now going on in some communities to curb pornographic establishments by zoning ordinances. "This is at least one practical way to limit the numbers." (In Detroit, New York and other cities, ordinances have sharply curtailed the numbers of porno establishments permitted in commercial as well as residential areas. New York officials estimate that only 75 or 80 of 300 porno businesses will survive in Manhattan under regulations just enacted.)

Community pressure on drugstores and other local businesses not to display pornographic materials has also been effective, Mr. Gunn says.

Clergy, community blamed

He blames much of the local church's inactivity on "the fact that many clergy don't want to get involved. The older pastors may be turned off altogether by social issues since they got 'burned' with involvements in the '50s and '60s. And the younger ones see all the complexities and do nothing either!"

But Dr. Price says it isn't that simple. Local communities themselves are finding it difficult to set standards and too expensive to enforce them. Since the Supreme Court decision, federal agencies have backed off and communities haven't been able to take up the slack. "A lot was anticipated from the decision," he says, "but actually pornography may have even more freedom to flourish now than it did before."

Meanwhile, he believes, even though the legal picture is hazy, "persons can say 'no'. We can refuse to buy magazines. We can write letters to networks and sponsors insisting that television deal with sexually healthy persons. We can, in time, create a real turn-around."

Porno, peanut butter don't mix

Mother wins supermarket battle

By MARIE LATTA

BATTLE CREEK, Mich. — Have you ever wondered what you, personally, can do to combat the spread of indecent literature? As a citizen and Christian you're probably already concerned and that's a good start.

Mary Jane Downar here is a good example of what one concerned person can do. She didn't really set out to fight the pornography battle alone, but an incident at the grocery store did set the wheels in motion.

She was shopping with her five-year-old daughter, Stephanie, when she stopped the cart at a section containing peanut butter, honey, jams and jellies. Stephanie's attention was drawn to the magazine display next to it. There at a five-year-old's eye level were many magazines featuring nude photographs in living color on the covers.

"Mother, look at the naked lady!" Stephanie exclaimed, picking one up. Mrs. Downar looked and decided then and there that obscene literature certainly had no place in the supermarket where families shopped with their children.

The thing to do, she decided, was to let the manager know, so she immediately went to his office, taking the magazine Stephanie had picked out, to show him what she was protesting. Quietly, she informed him that she would no longer shop where such literature was displayed. There were other stores in town where such literature was not sold, and although it might be a bit out of her way, she would take her business there.

Managers run stores to make a profit and apparently he didn't like losing a good customer; he promised to remove the offensive material from his shelves. Mrs. Downar thanked him and said perhaps she needn't look for a new store to do her weekly marketing.

Later, she talked it over with her friend, Mrs. Daniel Sonsmith, and they decided this was the way to fight pornography on a city-wide level. So they called a group of friends together and agreed that they would scout their grocery store newsstands in their respective neighborhoods for indecent literature. When they found it, they would follow Mrs. Downar's example — inform the store owner or manager that they preferred to shop where such magazines were not on display. If he agreed to move them, fine. If not, they would shop elsewhere.

A small start, but it began to work. The newspaper editor heard of it and ran a Sunday feature on the women's battle. Mrs. Downar and Mrs. Sonsmith were interviewed on television. Letters began arriving from other people in other cities who wanted to know how they could check the spread of obscenity in their areas.

Suddenly, Mrs. Downar and Mrs. Sonsmith found they were celebrities. "I didn't realize so many people were upset about indecent literature," Mrs. Downar said.

Soon stores in every part of the city were clearing their shelves of indecent magazines and newspapers. Mrs. Downar's group had Family Approval seals which they gave to store owners who displayed no indecent literature. These seals could be exhibited in a prominent place in the store's windows so that parents could tell at a glance if they wished to shop there with their children.

Eventually, the group, which by now had 40 working members, joined a national organization, the Concerned Citizens for Decency. It is a national problem, they believe.

But for individuals who want to fight pornography on their own and especially for those who live where no citizens' group has become aroused to the problem, Mrs. Downar offers a few pointers on how to get started.

(1) Be informed. Know what sort of literature is offered at the corner store where your children go for a loaf of bread or a quart of milk. Grocery stores aren't the only offenders. Drug stores bear looking into, too.

(2) When you find a situation you don't like, speak up. Store owners want satisfied customers. Very likely there are more customers who don't want indecent literature displayed than those who do, but perhaps the latter are more vocal.

(3) Tell your friends. If Store A has no offensive literature and Store B does, give Store A a good word and let the manager know why you prefer shopping at his store and why you recommend it to your friends.

Whatever you do, don't just sit back complacently and wait for someone else to get busy on the problem. Indecent literature has spread too far already. If we care, we can do something about it, says Mrs. Downar.

Mrs. Latta is a free-lance writer living in Battle Creek, Michigan.

Anti-gun coalition challenges opponents to public debate

By SHARON MIELKE
Senior Staff Writer

WASHINGTON, D.C. — Charging pro-gun groups with use of "diversionary tactics," officials of the National Coalition to Ban Handguns called for "a public debate of substantive issues" last week. The call came in response to a pro-gun group's effort to knock out the tax-exempt status of the coalition which is a project of the United Methodist Board of Church and Society.

The pro-gun Citizen's Committee for the Right to Bear Arms requested the Internal Revenue Service to end the board's tax-exempt status because of the coalition's "lobbying" and "propaganda" activities. Both are prohibited for tax-exempt groups.

Coalition board chairman, the Rev. J. Elliott Corbett denied the charges and reported that "the board has not heard and does not expect to hear from the IRS."

Calling the pro-gun group's request a "diversionary tactic attempting to deflect us into technicalities and away from substantive issues," Mr. Corbett said, "We are not lobbying. We do not support or oppose specific pieces of legislation, specific candidates for public office or campaigns at any level for or against gun control. We do not write to our constituents or the public-at-large urging support or opposition on specific legislation."

Michael Beard, executive of the coalition, said "I think they feel we're starting to be successful." On the charge of issuing propaganda, Mr. Beard said, "We have a point of view but we do not pretend to have a corner on the truth. The coalition's objective is to wage an intensive educational campaign that will raise the level of debate on a very complex issue."

The anti-gun coalition's membership includes 16 religious groups and eight secular organizations, none of which contribute financially to the budget. Funds are raised by a direct mail campaign for its $105,000 budget. The coalition pays 6 percent of its income from the campaign over promotion costs to the Board of Church and Society for administrative services. Although the coalition is a project of the board, no church funds are budgeted for its support.

Mr. Beard said the board undertook organization of the coalition and membership in it as being consistent with the resolution on gun-control adopted by the General Conference. The resolution calls for banning handguns from the general public while allowing police, licensed security guards and private gun clubs to retain handguns.

U.M. conferences face amendments

EVANSTON, Ill. (UMC) — A group of five proposed amendments to the constitution of the United Methodist Church will be up for final decision when the denomination's annual conferences in this country and abroad hold their 1977 sessions.

The five propositions received the necessary two-thirds vote at the 1976 General Conference. To become effective, they will need at least a two-thirds majority of the aggregate lay and clergy votes in the annual conferences.

Perhaps the most interest within the church is on the proposal which would give full voting rights in the General Conference, the top law-making body, to three missionary conferences in the U.S. — Oklahoma Indian, Alaska and Red Bird (located in eastern Kentucky).

Two of the amendments would reduce from four to two the number of years of actual membership in a particular church for lay men and women to be eligible for election as annual, jurisdictional or General conference delegates, provided they have been active in the denomination for at least four years.

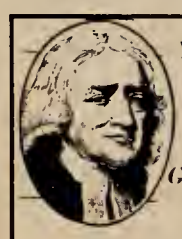
A fourth proposal would give seven provisional annual conferences abroad the right to send voting delegates to the General Conference. The final action relates to United Methodist ties with the United Church of Canada which includes the former Methodist work in that country.

Have you hugged your kid today?

DUBUQUE, Iowa (RNS) — The Dubuque PTA Council is selling bumper stickers carrying this message, "Have you hugged your kid today?"

"I think this is a great message. I really believe there are a lot of kids who could use a little more affection," said the Rev. George Krumrey, council president.

"We're doing it primarily because we feel it has a message for parents. Many of us mean well, and love our children, but sometimes they get slighted. It's partly the lifestyle we adults have. A lot of us are meeting ourselves coming and going, and the kids get lost."



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Life begins at 60 with new ministry for Seminole Indians

TM/UMR Staff Special

OKEECHOBEE, Fla. — Life began for Fred and Naomi Orpurt at the age of 60. And their spiritual births sparked the beginnings of the United Methodist Church missions to the Seminole Indians in Florida.

"My husband and I were Baptists and unhappy ones," Mrs. Orpurt told TM/UMR. "But after going to a United Methodist church we grew spiritually for one year or so and that's when the Lord called me to work with the Seminole Indians."

After her call, Mrs. Orpurt completed high school in 1973 when she was 59 years old. She got her license to preach from Duke University in North Carolina and packed her car for a move to Florida.

Without any appointments, funds or official commissions, the Orpurts headed for Brighton Reservation on Lake Okeechobee. Mrs. Orpurt, a Muscogee Creek, Cow Creek Seminole, was returning to her homeland to serve her people. Mr. Orpurt, a "Dutchman" from Indiana, soon became a "pipe wrench minister" as he employed his maintenance repairing skills on the reservation.

With an initial boost from the United Methodist Voluntary Service and continuing assistance from local United Methodist churches and the Florida Annual Conference, the Orpurts spread their mission work to three Seminole reservations in Florida serving about 3,000 persons.

Today Mrs. Orpurt is full-time minister to the Seminole tribes on the Brighton, Big Cyprus and Hollywood Reservations.

OKEECHOBEE, Fla. — The Rev. Naomi Orpurt (left), minister to the Seminole Indians, stands with Mrs. Sally Osceola, widow of Billy Osceola, for whom the library on the Brighton Indian reservation was named.

FLORIDA CONFERENCE PHOTO

"We're ministering to the total person through outreach programs," Mrs. Orpurt said. "Social work and Bible teaching are both a part of spreading the Gospel, because we have to uphold the whole person and not just a portion."

Certainly a milestone in their ministry came this past December when more than 100 friends and neighbors gathered at the Brighton Indian Reservation to dedicate the new Billy Osceola Memorial Library, which Mr. Orpurt literally built.

But "upholding the whole person" has also led them to start a nursery, help with a hot meal program and supply washers and dryers for senior citizens, and organize clothing and furniture stations. Additionally Mrs. Orpurt plays a strong advocacy role, going to court, hospitals and agencies with members of her community.

"The Florida Annual Conference gave us a mobile home at Brighton where we hold our services," Mrs. Orpurt said. "We used to live 58 miles away and had to drive to and from Lake Harbor to work each day."

Now that they've trained Seminoles to work on the other two reservations, the Orpurts work primarily at Brighton and spend many hours travelling to local United Methodist churches to raise money. Last year they went to 142 churches with their homemade brochures and slides and crafts from the Seminoles. Mr. Orpurt is a certified lay speaker.

'Life care' takes its toll

Financial headaches dog U.M. retirement homes

By SHARON MIELKE
Senior Staff Writer

EVANSTON, Ill. — With the "giant" of non-profit United Methodist retirement corporations — Pacific Homes in California — teetering on the edge of bankruptcy (see TM/UMR, Feb. 4), the financial stability of church homes is being catapulted into the hot glare of publicity. If officials seem a little nervous with this new development, it is not without reason.

Waiting in the wings for disaster to strike are possibly 10 percent of the church's institutions for the aging, according to a "guesstimate" from the top executive on aging, the Rev. Lynn Bergman of the Division of Health and Welfare, Board of Global Ministries. Even homes that appear stable at the moment may be sitting on trouble, he says.

This situation is not the result of any Machiavellian plot, officials on aging say, but largely the result of "good" things such as people living longer, contract guarantees of "life care" and improved care standards. Inflation and skyrocketing medical costs are also playing major roles.

Pacific Homes has "big problems" because its 14 facilities in Southern California, Arizona and Hawaii are incorporated under one roof. Most church homes are smaller operations. But whatever their size, Mr. Bergman told TM/UMR, financial problems inevitably go back to "life care contracts."

"Life care" simply means persons are guaranteed care for the duration of their lives—a basic principle for church related institutions. Exactly how that is spelled out varies from home to home, and the arrangement is a happy one as long as the contract provides for increases in costs.

Life care contracts start to hurt when a resident is guaranteed life care for a "lump sum" admission fee, and for a number of reasons, that "lump" no longer covers costs. When funds run out the resident is still the agency's full responsibility.

All but two homes stopped writing "lump sum" contracts five years ago, Mr. Bergman said, but most homes still have residents with this type of contract. Guesses, in the absence of data, suggest less than 50 percent of the 33,789 current residents may still hold "lump sum" life contracts. "Until 10 years ago this type of contract was the standard way of doing business. The concept worked and is still working for some," he said.

When it doesn't work an agency can be in trouble very quickly as several factors, either singly or in combination, strike. (1) The agency may be cut-off from annual conference funds, which means the loss of dollars to provide benevolent care for residents who still must be cared for.

(2) The state or federal government may mandate additional services or equipment, and start enforcement almost immediately, without making loans or grants available for purchasing the new requirements.

(3) One or more life-care contract residents may run up large medical bills in a lengthy illness or require specialized services not covered in any way.

The difference between agencies that can meet these emergencies and those that can't is usually only the difference between having back-up reserve funds or not having reserves.

"If there is any fault with church-related agencies it has been in their desire to provide good care too cheaply, and in not building up reserves," Mr. Bergman said. "Some never charged enough in the first place."

An annual conference does not have any legal responsibility to bail an insolvent agency out, but several have chosen to on the basis of a "moral" responsibility, he said.

Another solution is for the agency to ask residents to voluntarily convert their contracts to accommodate rate increases. This has been done successfully by several homes, but the department of health of the state of California has refused this route to Pacific Homes in spite of the fact that 85 percent of the residents approved the concept. And the Southern California annual conference pledged $5 million in subsidies for residents unable to meet potential rate increases.

While several annual conferences have made large financial commitments to their health agencies, Mr. Bergman said the church at large is not sure it can afford them, and not sure whether it wants to be in the agency business at all.

One important side-effect is that new agencies are offering less and less benevolent care — the maximum is 15 percent. Mr. Bergman said this is happening because agencies can not depend either on the church or the government to support the difference between costs and income for benevolent care. "Eighty to 85 percent of the residents have to pay their own way."

Gift 'out of blue' soon to be passed along

TM/UMR Staff Special

FLAGSTAFF, Ariz. — United Methodists are used to receiving unearned and unsolicited gifts. That's what grace is all about. But the members of Trinity Heights UMC here received a gift "out of the blue" a few years ago that stunned even them. Now they're preparing to pass it on.

One day early in 1973, the Rev. William H. Denlinger recalls, a check for $1,000 arrived in the church office. "We've been looking for a church we can help," said an accompanying letter. "We've learned your church is just beginning its building program and we hope you can use this money. Use it any way you want."

Trinity Heights' benefactor was the women's society at Harris Memorial UMC, Honolulu, Hawaii. The money was part of the proceeds of their annual bazaar, the women explained, given "out of a sense of gratitude" for all they had.

Determined to use the gift for something special, the coogregation bought "the finest quality oak and redwood" for pulpit furniture for its new sanctuary. The furniture was built by a member, retired Air Force Col. Charles Stone, who donated his time and labor.

Photographs of the furniture went off to Harris Memorial church — and so did personal thanks when a member of Trinity Heights visited Hawaii.

But "thanks didn't seem enough," Mr. Denlinger says. "We were so taken by this evidence of connectional brotherhood that we decided to continue it and establish what we hope will be a chain."

This year, on its tenth anniversary as a congregation, Trinity Heights will send a $1,000 check to another church — as yet unchosen — which is beginning to build.

"There'll be no strings attached," Mr. Denlinger promises. "We'll just hope that church decides to donate some money someday to another congregation. The gift has meant so much to our church, and there's growing excitement in passing it on."

Cuban church is 'living witness'

CHICAGO (UMC) — "Viva" (alive) is the word for the Methodist Church in Cuba today, its ranking leader said here in early January.

The first Methodist leader from that country to gain permission to visit the United States in a dozen years, Bishop Armando Rodriguez said the 3,000-member body he heads is a "living witness of Christianity." He said the church has active men's, women's and youth organizations and is hoping to begin work in Columbia by the end of this year.

Bishop Rodriguez was here to attend a meeting of the World Methodist Council Evangelism Committee representing Latin America.

President gets personal plea

'Help my father:' Korean boy

NEW YORK (UMC) — President Jimmy Carter has undoubtedly received many personal pleas from various quarters since he took office on Jan. 20.

One very touching letter came from a young boy in South Korea whose father is in prison. The letter, in Korean, was sent to the Rev. George Ogle, a United Methodist missionary in Korea for 15 years until his expulsion by the government in December 1974. Mr. Ogle, a friend of the boy's mother, translated it and forwarded it to President Carter. The text follows:

"Dear President Carter: I am only a young Korean boy, but I am very happy that you have become President of the United States because I have heard that you know what democracy is and love the weak and the poor.

"My father was sentenced to life in prison on charges of having violated the fourth emergency decree (decreed by President Park Chung Hee on Jan. 8, 1974).

"My father is a good man and is not a communist. He was tried in secret military courts and sentenced without ever being able to say a word to defend himself.

"I have sent appeals to President Park, but in vain. My mother and I have been arrested and taken to the Korean CIA when I was forced to sit at attention for 33 hours while CIA agents threatened horrible things.

"I have prayed to God for three years but my father is still in prison. He suffers in his dark, solitary cell where he cannot exercise or receive medical help.

"We are now allowed to visit Father once a month for five minutes, but there is a dirty glass between us so that we can barely make out his face. Three guards are always there and demand we say nothing except hellos and good-byes. It is fearful even to visit my own father.

"Father has been tortured by electricity and water and severely beaten over the shoulders with a club. He is wracked with nervous pain and cannot sleep, but receives no medical treatment.

"I have learned in school that our nation is a democracy. If so, why then was my father tried by a secret military court? I cannot understand why he has to suffer so unjustly. The 'emergency decrees' of President Park are too severe. One lawyer who is our friend says he knows my father is innocent but he is afraid to say anything. Even though a person speaks the truth he can be taken off to the KCIA for having violated the ninth decree. Christian ministers and priests are taken away. Other adults are too afraid to do anything. It is very sad.

"We are so afraid of President Park that I dare not send this letter directly, but I plead with you to help free my father. I know you love democracy and have sympathy for the helpless like my father. Grandmother is sick but is hoping to see father before she dies.

"When I become a man, I shall try to be a good man and promise to help you as I can.

"Please stay in peace, (signed) Prisoner's Son"

Since his return from Korea, George Ogle has been teaching at Candler School of Theology in Atlanta, Ga.

Mission agency files shareholder action

NEW YORK (UMC) — The overseas mission agency of the United Methodist Church is joining with four other religious organizations to file two shareholder resolutions seeking disclosure information about minority group placement in the work force of J. P. Stevens & Company, as well as disclosure of the textile firm's labor policies and practices.

The United Methodist's World Division holds 22,600 shares of Stevens stock. Other filers and their number of shares are: Catholic Foreign Mission Society of America (Maryknoll Fathers), 20,000; Franciscan Missionaries of Mary, 10; the Institute of Christian Doctrine, 5; and Franciscan Justice and Peace office of Washington, D.C., 3. The five church groups sponsoring the resolutions are working through the Interfaith Center on Corporate Responsibility, a coalition of church shareholders.

The five shareholders currently are soliciting proxies in support of the two resolutions at the annual Stevens shareholders' meeting March 1 in the J. P. Stevens Towers here.

In a statement of purpose for the proxy solicitation, the five religious groups cite their concern for the role J. P. Stevens plays in the standard of living in the Southeast United States. (Sixty-three of Stevens' 85 plants are in North and South Carolina.)

The statement also notes that minority groups in the Southeast are "seeking to end racial discrimination and to receive their fair share of the American economic pie."

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the church today

Pikeville hospital directors appeal reinstatement order

PIKEVILLE, Ky. (UMC) — The board of directors of the Methodist Hospital of Kentucky located here has appealed the recent order of the National Labor Relations Board (NLRB) requiring the hospital to reinstate 266 non-professional workers who went on strike in 1972.

Lee Keene, administrator of the hospital, told United Methodist Communications the board had appealed the order to the Sixth Circuit Court of Appeals at Cincinnati. The petition for review requests the court to set aside the NLRB order, he said.

In a sweeping decision January 24, the NLRB called for "immediate and full reinstatement of the strikers to their former positions, or, if those jobs no longer exist, to substantially equivalent positions without prejudice, and backpay for loss of earnings."

Phillip awards go to two evangelists

DES MOINES, Iowa — A "personal evangelist" to the world and a professor of evangelism were awarded the Evangelist Phillip Awards by the National Association of United Methodist Evangelists here last month.

Corrie ten Boom, globe-trotting evangelist, and Dr. Robert Coleman of Asbury Theological Seminary, Wilmore, Ky., received the annual awards for "meritorious services to Christian evangelism." The awards are named after the disciple Phillip, who was instrumental in leading persons to Christ.

Ohio journalism student receives Stoody Fellowship

COLUMBUS, Ohio (RNS) — Jan. L. Lepley, 25, a graduate student in journalism at Ohio State University here, is the 12th recipient of the Stoody Fellowship, given each year by United Methodist Communications.

Jan Lepley

In announcing the selection of Ms. Lepley to receive the $3,000 award Dr. Curtis A. Chambers, general secretary of the United Methodist agency, noted that its purpose is to "enhance the recipient's professional competence and thereby to help perpetuate the standards exemplified by Dr. Stoody."

Dr. Ralph Stoody was general secretary of Methodist Information, a predecessor agency of United Methodist Communications, for 24 years.

"I understand the honor (of being chosen) an invested trust, and I do intend to return that trust in service," Ms. Lepley told the Stoody Fellowship Committee chairperson, the Rev. Spurgeon M. Dunnam III, editor-general manager of The Texas Methodist/United Methodist Reporter.

U.M. minister stays in church while under investigation

CHICAGO (UMC) — A United Methodist minister charged with "imprudent conduct and unministerial behavior" as a result of therapy sessions he conducted with some members of his congregation will remain in his appointment pending outcome of an investigation, according to his bishop. (See TM/UMR, Jan. 21.)

Bishop Paul A. Washburn said the charges by his district superintendents serve the purpose of launching a "grand jury" inquiry into the widely-publicized charges. A five-member panel of ministers will conduct the investigation.

The Rev. Louis Hillendahl is accused of including some nudity and breast feeding between unrelated adults in an experimental program in 1975. The issue came to public attention during child custody court hearings in which former husbands of two women charged they were unfit mothers because of participation in the sessions.

Bishop Washburn said neither he nor the district superintendents "approve of nudity within the life of the church, even for the purposes of therapy." His concern now, the bishop said, is to see "loving justice" administered to all parties involved.

Tour planned to aid in Wesley's Chapel restoration

KINGSVILLE, Md. — A week long program to benefit Wesley's Chapel in London as well as celebrate the 200th anniversary of the laying of the foundation stone of the chapel by John Wesley will be held April 15-23, according to the director of the group planning the event, Dr. Frank Wanek of United Methodist Heritage Fellowship.

Persons who attend "Wesley's London Week" are expected to represent their church or annual conference and give an offering to help with the restoration of Wesley's Chapel. British scholars on the life of Wesley will be featured speakers during the week.

Cost of the conference, including airfare from New York, hotel for seven nights, breakfasts and two banquets is $390. For information write: Dr. Frank Wanek, United Methodist Heritage Fellowship, 7123 Mt. Vista Road, Kingsville, Md. 21087.

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The Louisiana United METHODIST edition

VOLUME 5 NUMBER 10
Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221
FEBRUARY 18, 1977

This Week
United Methodist Foundation Special Page

H.E.W. decertifies Lafon Home

The Lafon Home in New Orleans has been dedicated to serving the aged and the needy for more than 110 years. This home was decertified by the Department of Health Education and Welfare on January 31, 1977, and all federal funds going to occupants of the home will be discontinued after the 28th of February. This is a severe blow to the home, because 85 of the 89 persons living there were dependent upon these funds. (At the present time the Department of Welfare is in the process of relocating the occupants.) Every effort was made by the Board and all other interested persons to persuade the government to extend the time so that present building plans and fund raising could go forward, but this effort was not successful. The government agency took the position that the home had been on notice for three years that they were not in compliance with safety and other regulations, and they could not further postpone the time of decertification.

The Lafon Home Board, with Dr. Alfred Norris, Chairman, presiding, unanimously took the following actions:

First, to notify the bidders and architect that we would not go forward with the building plans at this time.

Second, that the funds raised and pledges received in the city of New Orleans on the basis that we would build immediately, be refunded and canceled.

Third, that a letter be written to every church in the conference, asking that they continue to collect the pledges for Lafon Home but to keep them in the local church treasury until our future plans can be developed.

Fourth, that the Kendall Foundation be notified of our situation and that we discuss with them our future.

Fifth, that the Chairman, Dr. Alfred Norris, appoint a committee to study any future possibilities for the use of Lafon Home and to explore any possibility for future relocation.

Sixth, that Reverend Alfred Pollar, Administrator, be continued in the employment of the home to help with all its responsibilities and future planning until the session of the Annual Conference.

An editorial comment

It has been the policy of this newspaper to refrain from editorial comment. This is a NEWS organ. We are in the business of reporting our Conference news for you, the subscribers and readers of this newspaper. We have no business "interpreting."

However, this week we feel it necessary to offer an editorial comment concerning the news story which, with regret, we have to report: the "decertification of Lafon Home."

This is a sad time for our Conference, and even before the story "broke," we saw visible, tangible emotion. We wish there had been some easy, more cheerful way to report this event. Our mentor had rightfully guided us in always reporting ". . .the good news . . ." always assuming the affirmative approach in our headlines. We believe we have done this in almost every instance. This week's story is an exception. We report the story according to the facts. There is no easy way to say it. But we hope that you will keep in mind that ". . .God never closes a door, that He does not open another." Now, it may be debatable that "God closed this door . . ." However, we do know that God, in His infinite wisdom is sure to open another!

TRB

Elemination of TV Violence Urged

The United Methodist minister who is spearheading a nationwide week-long boycott of television in protest of violence and sex on the tube has asked that concerned groups and citizens use Monday, February 28 as a day to "talk back to their television" to express their displeasure with network programming.

The Rev. Donald E. Wildmon, minister 1st UM Southaven, Miss. is heading the effort. He urges everyone who will to call their television station on February 28 and express their concern with violence and sex which, he states "dominates so much of the programming."

Bishop's message

A news story is carried in this issue of our paper in regard to the future of Lafon Home. I know that this announcement is one that brings real sorrow and deep regret to the hearts of everyone who has appreciated the truly great Christian ministry that has been rendered by this home to thousands of persons in its more than 110 years of dedicated service. I can assure you that I did everything in my power to keep the H.E.W. from issuing this order of decertification at this time. I also want to say that the Administrator, Reverend Alfred Pollar, the Chairman of the Board, Dr. Alfred Norris, and all members of the Lafon Board did everything they could to secure an extension of time. We all were unsuccessful.

I want to express through this column my gratitude to several persons who have given outstanding service to the home at this time. Mr. John Owensby, Chairman of the Building Committee, has worked sacrificially and given both time and money, as well as unselfishly of himself to bring the building plans to completion. Mr. Murray Fincher has given outstanding leadership to the financial campaign in the city of New Orleans. Mr. Joe Kelly, assistant building chairman, has served faithfully. Dr. Alfred Norris and Reverend Alfred Pollar have given countless hours to meeting and planning in this effort to construct a new facility for Lafon Home.

I also want to express publicly my appreciation to Congresswoman Lindy Boggs, who gave us unselfishly of her time and help in the effort to solve this problem of decertification.

The entire Board of Lafon Home is committed to exploring every possibility for the future use of this home, and a special committee will be at work on this and will be reporting to the Board as expeditiously as possible.

I hope we will all be in prayer to the end that God will guide us in our efforts to find the best possible way for us to move together in the days ahead.

Sincerely,

J. Kenneth Shamblin

Convocation on the black church

Louisianans take part in SCJ meeting

Dr. L. L. Haynes, Jr., Baton Rouge, will deliver the keynote address at the South Central Jurisdiction Convocation on the Black Church scheduled for February 24-26 in Dallas, Texas. Serving on the arrangements committee for this important jurisdictional meeting is Dr. W. T. Handy, Jr. of New Orleans and Nashville, Tenn.

The meeting will take place at the Adolphus Hotel, and is expected to be heavily attended. Each district in the Louisiana Conference has been urged to send as many representatives as possible.

L. L. Haynes, Jr. Keynote Speaker

LIC coordinates

Six hundred attend "Festival of Faith"

Festival of Faith participants included, from left: the Rt. Rev. James B. Brown, Bishop of the Louisiana Diocese of the Episcopal Church; Bishop J. Kenneth Shamblin, of our own Louisiana Area; and the Most Rev. Philip M. Hannan, of the Roman Catholic Archdiocese of New Orleans.

More than 600 persons from throughout Louisiana gathered in Shreveport's Civic Theater for an interdenominational "Festival of Faith" which was coordinated by the Louisiana Interchurch Conference.

Both keynote speakers, Gov. Edwin Edwards and the Most Rev. Philip Hannan, Archbishop of the Roman Catholic Archdiocese of New Orleans, told the group that religious faith must be related to society.

The Rev. James L. Stovall, Executive Director of LIC said the "Festival of Faith" was a sign and symbol to the people of our state that we, as various denominations, are together and that we desire to work together for a better state."

Louisiana Interchurch Conference is an organization which seeks to provide a framework for leaders of participating denominations to meet and work together. The Festival was the highlight of the annual assembly of the organization.

Lakeview at Shreveport celebrates

Lakeview Church, Shreveport celebrated the liquidation of their bonded indebtedness with a Dedication Service on January 30. Bishop J. Kenneth Shamblin gave the sermon and presided at the dedication, and Dr. Carl Lueg, Superintendent of the Shreveport District, and Dr. Jolly Harper also took part. The Rev. William E. Nolan, Pastor, assisted with the service.

Dr. Carl F. Lueg, the Rev. William E. Nolan, and Bishop J. Kenneth Shamblin at the Lakeview dedication.

According to information received from Lakeview Church, the church actually grew from an afternoon Sunday School Class organized by the late Dr. J. H. Scruggs of First Church. The class met in a little cabin, and in 1891, moved on to Captain Thatcher's Military School on Jacobs Street. The first pastor was the Rev. J. M. Henry. In 1892 the first church building was erected. After six years, because of a larger congregation, the church moved again. There was another move in 1929, and finally in May, 1963, Lakeview United Methodist Church moved to its present location, during the pastorate of the Rev. James L. Beasley. Mr. Nolan came to Lakeview in 1967, the 36th pastor! The church with a present membership of 318 has assets (including the church building and parsonage) of $469,000.

Laymen who presented the church to Bishop Shamblin for dedication were: Don Olson, Lay Leader; George Schurman, Chairman, Board of Trustees; and E. E. Johnson, Vice-Chairman, Administrative Board.

It is interesting to note that the records of the church show that on the day the groundbreaking was held for Lakeview the temperature was 106 degrees; and on the day of the Dedication Service there was six inches of snow on the ground!

Around our conference

Claiborne Church, West Monroe, reports that some of their students who come home for visits and holidays have shared interesting and stimulating experiences with the congregation. Ann Henkel spoke concerning her "faith in God in her work while she was selling books in Lima, Ohio" . . . Mike Shields led a worship service, and with him other students participated . . . David Schlessman shared his faith in God and his experiences as a student at West Point . . . Edward Henkel preached at two services. (Ed's father, the Rev. D. Ed Henkel, is pastor of the church.) Claiborne Church indicates that it is "... proud of . . . 16 college students . . ."

*****

At First Church, Hammond, a number of outstanding speakers have visited the church in connection with missions concerns. Miss Betty Lezig, a Deaconess with the National Division of Global Ministries in New York, was on hand at a meeting . . . Frank and Sue Messenger, Missionaries on furlough from Rhodesia, addressed the congregation, which helps support them in their work . . . Don Morton, former Methodist minister and South African native, also visited the church and spoke on the work of the church and the African struggle. George Harkins is pastor of the busy First Church of Hammond.

*****

Reveille Church, Monroe, recently began a series of monthly "Christian Life Dinners." Mr. Cliff LaFrance, local pharmacist and civic leader spoke on "Drug Abuse and the Average Person" at the first meeting, highlighting the various ways the average person can abuse drugs found in the "medicine cabinet." Steve Caraway is Pastor.

*****

The New Orleans District recently conducted a workshop on Religion and Race, with a special message by the Rev. Dr. L. L. Haynes, Jr. of Baton Rouge. Workshop leaders included: the Reverends J. P. Woodland, Slidell; George W. C. Calvin, Baton Rouge; and Nathan Daniels, Jr., Monroe. The meeting was held at Napoleon Avenue Church, Abraham E. Davis, Pastor.

*****

The Rev. Claude E. Barron, of First Church, Waterproof and Clayton, was among nearly 100 ministers and wives from 22 states and Canada who attended a School of Practical Christianity at Pawling, N.Y. Mr. Barron indicated that he enrolled in the school ". . .to seek practical ways to revitalize the life of the local church . . ." He indicated, also, commenting on the stimulating experience, that it gave him a new awareness "that all of God's power is available to me and the members of the churches I serve — as well as all mankind."

Methodist laity banquet for Lafayette District

Lafayette District Methodist Laity will hold a banquet on Tuesday, March 1 at 7 P.M. in the Fellowship Hall of First Church, Franklin, and Bishop J. Kenneth Shamblin is the guest speaker. Host pastor is the Rev. Richard Hoffpauir.

According to an announcement received by this newspaper, the banquet is open to all laypersons, ministers and wives in the Lafayette District. Reservations ($2.50 each) should be made with Mr. Roy Naumann of Asbury Church, Lafayette, by February 25. The Asbury bus will transport interested persons to Franklin if enough reservations indicate the need.

Jack Paris, Lafayette District Lay Leader is chairman of this event, and can provide additional information.

Many persons are involved in the planning, and a musical program will be one of the highlights.

Funeral services held for Mrs. Daughenbaugh

Funeral services were held February 2 for Mrs. Carrie Daughenbaugh, widow of the late Howard Daughenbaugh (who for many years was lay leader of the Louisiana Annual Conference).

The Rev. Roy E. Mauser, pastor of First Church, New Iberia, where Mrs. Daughenbaugh had resided for 14 years, conducted the services at the church, "A Celebration of Life in the Midst of Death."

Assisting him was the Rev. Howard Daughenbaugh, Charleston, Ill.

The family has requested that anyone desiring to make memorial gifts designate them to "The Howard Daughenbaugh Scholarship Fund," and mail checks to John W. Trotter, Treasurer, Louisiana Conference Board of the Laity, P.O. Box 235, New Iberia, La. 70560. This Scholarship Fund assists worthy students and is administered by the Board of the Laity.

Appointment changes

Bishop J. Kenneth Shamblin and the Cabinet have announced the following changes in appointments, effective February 15, 1977: Heaton B. Crammer to Sicily Island-Harrisonburg; James E. Hodges to Raymond-Iota.

Franklin Church UMW install officers

Newly installed officers at First Church, Franklin are shown in this photograph. From left, they are: Mrs. Robert Pontiff, Jr., President; Mrs. Albert Hurley, Supportive Community; Mrs. Cora Lunny, Program Resources; Mrs. Richard Hoffpauir, Vice-President; Mrs. Spencer Todd, Jr., retiring President; Mrs. Lawrence Hoy, Christian Social Concerns.

Mrs. John L. Markerson, Sr. who sent the picture indicates that other officers include the following: Miss Mary Simonton, Secretary; Miss Kitty Chase, Treasurer; Mrs. Merle Litchenfels, Membership; Mrs. C. A. Aycock, Nominations; Mrs. John Markerson, Christian Social Involvement and Publicity.

The picture at right was taken on the occasion of the consecration of the new Activities building of Mangum Church. Unfortunately it reached this newspaper after the story appeared in our February 11 edition. Persons who took part in the ceremonies include (from left): Bishop J. Kenneth Shamblin; Rev. Henry Bowdon, Jr., Pastor; Mr. Miles Hitchcock, Education Commission Chairman; Mrs. Floyd Whitaker, UMW President; and District Superintendent Dr. Carl Lueg.

Trustees organized for Action

At the meeting of the Trustees of United Methodist Foundation of Louisiana which was held in July 1976, they voted to be an active and a participating group. To implement their action a comprehensive committee structure was approved. Each Trustee was assigned to some committee. The committees and their Chairmen are as follows:

INVESTMENT	John Wagnon, Chairman
WILLS PROMOTIONAL	John Coleman, Chairman
GIFTS EVALUATION	Roane Hathorn, Chairman
COMMUNICATION	Dr. D. L. Dykes, Chairman
TRUST FUND PROMOTIONAL	Haynes L. Harkey, Chairman
TAX CONSIDERATION	Cecil Ramey, Chairman
CHARTER GIFTS	W. G. James, Chairman
LIFE INSURANCE CONTRACT	Leslie McKenzie, Chairman
MEMORIAL GIFTS	Dr. Douglas McGuire, Chairman
INSTITUTIONAL RELATIONS	George Nelson, Chairman
APPROPRIATIONS	Dr. Woodrow Hearn, Chairman
EXECUTIVE	Shelby Smith, Chairman

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Editorials

Presidential efforts to bring leaders 'down to earth' welcomed

We commend the various steps being taken by our new President to strip pretense and special privilege from governmental leaders, and to bring the nation's highest offices down to earth.

Such actions as turning down the thermostats in government buildings, reducing the number of officials being transported to work in limousines, and simplifying the ceremonies surrounding the President as he conducts his work, may be regarded as only cosmetic in nature.

They may also be regarded as genuine attempts to recover the image of government officials being "elected servants" rather than "kingly rulers" of the people.

The role of "servant" much more nearly reflects the biblical view of greatness in leadership than that to which we have come to expect from officials in government. In contrast to rulers who "lord it over" their subjects, Jesus told his disciples: "Whoever would be great among you must be your servant." Jesus himself exemplified this view of greatness—not by setting himself up as king, but by stooping to wash the feet of his followers.

We hope President Carter's early actions to establish himself and others who govern as "elected servants" will prove to be merely the first examples of an ongoing pattern of leadership. And we hope that this example will be followed by those who govern at all levels—nation, state, county, local, and even in the church.

Missionary murders appalling

No matter how much we support the aspirations of black persons in Rhodesia to achieve majority rule, we can only feel revulsion at the massacre of seven Roman Catholic missionaries by black guerrillas there last week.

We join Archbishop Patrick Chakaipa, Rhodesia's first black Catholic archbishop, in his statement that those responsible "make a mockery of whatever good ideals they claim to serve."

While we understand the anger and impatience of black leaders who struggle in Rhodesia against oppression by a small white minority, we condemn such senseless terrorism. We hope that the slaying of the seven missionaries proves to be a case of troops acting without orders and not the beginning of planned offensives against the nation's missionary populace.

The Roman Catholic Church, like our own denomination, has been in the forefront of identifying with and supporting the aspirations of Rhodesian blacks for freedom. And we believe most missionaries in Rhodesia could be described, as Archbishop Chakaipa described the seven slain, as "friends and servants of the African people."

World opinion directed against the white majority regime in Rhodesia is more likely to insure a just transfer of power in that country than violent overthrow by guerrilla forces. Incidents of cruel terrorism can only have a negative impact on world opinion. It is urgent that world leaders—including leaders of our own government—intensify efforts to bring about a just, peaceful and speedy transfer of power in Rhodesia.

I found the church . . .

. . . aboard a bus

By LOUISE VAUGHAN

I experienced the vision of the church from a bus window as I traveled for thirty-two days and many nights, the length and breadth of the land. I saw the face of God in the mountains, the plains, the countrysides and the cities. I heard His voice in the rushing waters, the song of birds, the roar of traffic, the whine and crash of industry. I've heard His still, small voice as a mother comforted her babe in the long night hours. I've felt His loving care of us in the skill and courage of bus drivers as they piloted us through hairpin turns descending rugged mountains. I've felt His touch as the rains watered a thirsty earth, and I've seen His glory as the morning sun broke through the rosy dawn of a new day.

I've seen His tender care in the faces of wild flowers that lined roadsides and I've seen His majestic strength in the ancient Redwoods and the mighty oceans. I've witnessed the magnificence of His spirit in the hearts of people as I traveled the old trails across deserts, mountains, rivers and canyons, opening the way for those generations to come after.

I've seen His concern for His people reflected in the faces of those strangers I met and found them to be not strangers at all, but God's children, in their concern for one another, drawn closer together in the long hours of travel.

I found God aboard a bus.

Mrs. Voughon is o member of First United Methodist Church in Hereford, Texos.

My Witness

Thank God for an unlocked door

By JAMES HARRIS

I was an agnostic. I couldn't really believe all that my younger sister, Luana said God was, did, was doing and could do. We argued the matter at some length. Getting nowhere, she suggested that we pray about it. I said, "OK." But she insisted that we go to a church as she said it was the house of God. So that night we drove all around Sacramento, looking for an open church. It seemed that all of the churches were locked up tight.

Finally, we found a magnificent brick church that was open. We went inside and Luana asked the little old lady there to please show us the altar, which she kindly did. We kneeled and prayed together in the almost total darkness for a long, long time. We arose and walked back to the lady and thanked her. She said, "I was praying for you too." She invited us to come back Sunday for regular services. We explained that Luana was visiting from out of town so she then invited me to come to church. Her invitation was so sincere that I was made to feel that I would be glad if I came. The next Sunday I came.

This was a strange experience, walking into a big Methodist church that I knew nothing about; moreover, I didn't know anyone. The strangeness was warm for I received a warm handshake from a pleasant greeter who did seem glad that I, a complete stranger, should come to that church. And I received a similar greeting from an usher wbo quickly made me feel at ease. I was amazed at the physical beauty inside the church and the beauty of the music from the choir, the organ, the congregation and the spoken word.

Then at a particular time the minister asked if there were any visitors in the church and if so to please rise and the ushers sought us out and gave us each a white carnation to pin on. Sometime later during the service the minister recited Ethyl Romig Fuller's beautiful poem called "The Reality of Prayer"

If radio's slim fingers can pluck a melody
From night and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across a mountain or a city's din,
If songs like crimson roses are culled from thin, blue air,
Why should mortals wonder if God hears prayer?

At the the conclusion of the service I found out that the carnation had a very special significance—it said, "I am new here, please be friendly to me." Very many complied.

I began to look forward to Sundays for the church service and the Sunday School which was taught by the minister's wife. I think I went to that church each Sunday until I graduated from Sacramento Junior College in June, 1956. Thus began and ended my warm association with the First Methodist Church in Sacramento, California.

Then I transfered to California State Polytechnic College at San Luis Obispo. The Methodist Church there was a rather rickety old frame building on Pacific Street. The building creaked when the congregation arose in unison. The chimney had a substantial southerly tilt that caused speculation at the friendly outdoor coffee breaks as to when it would succumb to Newton's First Law. The outside was adorned with beautiful poinsettias 12 feet high that did not know better than to bloom two months before Christmas and remain so many months after. This was a warm, friendly and very active church in a most beautiful college town. It was at this Methodist Church in San Luis Obispo, California where at the age of twenty-six I was baptized and became a full and active member of that church. I organized and managed the Methodist College Student Off-Campus bousing project (we called it the Wesley House). It was here that I really accepted Jesus Christ as my Savior and knew beyond any doubt that God was and is very real and available to me.

Many parents worry that as their children go away to college they may lose their faith. Some do. But then some like me find their faith there; that was my most significant college education.

This is why, some twenty years later in life I will always have a special feeling for those churches that care enough about the people they are built to serve to be open, even at the risk of some vandalism. They are more concerned about the people in need of what the church stands for and has to offer than the risk that some material things may be damaged or stolen. I thank God that there was one open when I was so in need.

"My Witness" is o column through which TM/UMR reoders moy tell of meoningful experiences of Christion life.

This week's contributor, Jomes Horris, lives in Bethesdo, Morylond.

Here I Stand

'People and Systems' study publication is explained

By ELAINE M. GASSER

The Rev. Pedro Orlando Salazar's critique of last year's mission study publication "People and Systems," which appeared in TM/UMR, Jan. 7, asks for "an explanation" of this publication.

Herewith is some information on United Methodist involvement.

"People and Systems" is one of two mission studies published annually by Friendship Press, publisher of interdenominational mission studies, National Council of Church (Commission on Education for Mission). The themes, authors and manuscripts are chosen ecumenically by 27 denominations working together. The United Methodist Church is a full partner in this venture and United Methodists sit on the planning committee for the studies. It should be clear however that "People and Systems" is not a publication of the Board of Global Ministries per se.

As the leaders' guide for the booklet explains, people in the U.S. and Canada are raising fundamental questions about such basic institutions as our educational and health care systems, the status of women, the meaning of work, and the role of religion in society.

One way of facing problems, says the leaders' guide, is to look at other societies and see how they deal with such problems, in an effort to get "fresh perspectives and potential solutions."

Obviously, there is little point in looking at countries such as Taiwan, the Philippines and Brazil that have followed North American models. Rather the countries of Tanzania, Cuba, and the People's Republic of China were chosen as offering "genuine alternative models of development." All three are experimenting with socialism but in ways as different from each other as Britain is from the U.S.A.

As Mr. Orlando Salazar will discover when he has been in this country longer, the genius of our democracy is that no one tells us what to believe—neither the U.S. Government nor the Board of Global Ministries. Citizens are free to hear and read and examine many viewpoints. Surely Mr. Salazar would not want it to be otherwise.

Those who have the means can also travel to other parts of the world to see for themselves how Third World countries solve their enonomic and political problems. Unfortunately, the majority of us must rely instead on the news media (press, radio, TV). Because they are in business to make a profit, they tend to select the more sensational aspects of life in other countries, rarely spending time on in-depth reporting.

The Friendship Press studies are one attempt to supplement media reporting. They do not pretend to be unbiased; they are clearly stating an alternative view. They assume that Christians are secure enough within themselves, thanks to their faith in Jesus Christ, to examine a whole series of views, weighing one against the other and extracting the grains of truth in each.

Just as young people in the 1960's pressed us to reject overly materialistic, consumption-oriented societies in favor of alternate life-styles, Friendship Press and its 27 sponsoring denominations are concerned that members of the worldwide fellowship that is the Christian Church have an opportunity to learn about alternative lifeviews including those embraced by 800 million people in China, 15 million in Tanzania and 9 million in Cuba.

Additional information about the study can be found in "New World Outlook" (special issue-October, 1976) and "response" (September, 1976; February, 1977).

"Here I Stond" is o column through which TM/UMR reoders moy express their concerns ond opinions obout the church.

This week's contributor, Eloine M. Gosser, is on ossistant generol secretory in the United Methodist Board of Globol Ministries' Women's Division. She lives in New York, New York.

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Letters to the Editor

Readers comment on 'I found it' article

To the Editor:

Your article entitled, "I found it—What's it all about?" in the January 28 issue of TM/UMR is one of the most misleading articles that we have ever read from one Christian group against another. It's impossible to believe that any Methodist could criticize Campus Crusade for Christ when their methods and doctrine are so similar to that of our founder, John Wesley.

As two of many Methodists, we have been personally associated with Campus Crusade for Christ for about ten years. In that time we have learned many truths that have helped us in our Christian growth that we have never learned in the half century we have been active Methodists.

If you will check the record of how many people are leaving the Methodist church in search of more Christ-centered teaching and fellowship, you should readily see why God has raised up Campus Crusade for Christ and similar organizations to proclaim His truth. You will recall in the 19th chapter of St. Luke when the Pharisees asked Jesus to rebuke his followers for singing praises unto Him, Jesus answered, "I tell you that if these should hold their peace, the stones would immediately cry out."

It distressed us to think that anyone from our Methodist church would strike out against an organization that has taken seriously Christ's command to go into the world and preach the gospel. May we suggest that an apology be made as boldly as the criticism was made. Even that cannot correct the damage that such an article has made on a segment of God's work.

Mr. and Mrs. C. Brooks Nagel
Preston, Maryland

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the anthor and not neressarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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'I found it' is poor theology

To the Editor:

The "I found it." slogan (see TM/UMR, Jan. 28) continues to disturb me. In addition to sounding glib and febrile, it is poor theology.

First, it depersonalizes the conversion experience. What one experiences is NOT an "it" but a relationship with a Person, God in Jesus Christ.

Second generations of devout believers have testified that salvation is not something a human being "finds." Rather, one experiences a deep conviction that he/she has been found by the One who is always seeking us. When asked, "Have you found Jesus?" my answer is, "No, thank God, He found me.!"

Any affirmation of Christian faith and experience which begins with "I", rather than God, and which emphasizes human action rather than God's action, makes me wonder. Human beings are more skilled at escaping salvation than in causing or even "finding" it.

Morton King
Dallas, Texas

Article disturbing

To the Editor:

After reading the article on "I Found It" (TM/UMR, Jan. 28), I am a little disturbed.

I was called by a lovely young woman last week. She didn't overpower me with a sales pitch. She felt me out as to my faith or lack of it. When I told her I was a believer in Jesus as my Savior, she was very happy.

She shared with me scripture verses which would help you find what she had. I am sure she has helped many to inquire into her faith.

My hat is off to anyone who will witness to their faith by any means.

I feel a lot of United Methodist churches should return to good old fashioned evangelistic services. We need a spark of "I Found It" in our churches.

Mrs. Dorothy Baldwin
Lancaster, Pennsylvania

'Tent preaching' needed

To the Editor:

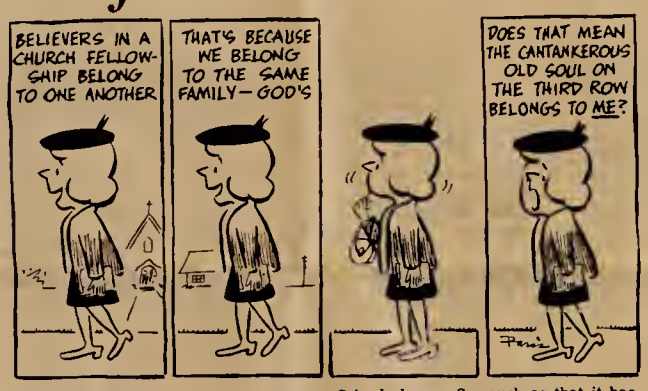
I am writing in answer to the article on "tent preachers" (TM/UMR, Jan. 21). I am the wife of one of those tent preachers. My husband is an approved evangelist of the UMC, a member of the NAUME, and a preacher who owns one of "those tents".

The tent is a 50' by 80' and can seat from 300 to 700 people. We have a van that houses the tent, chairs, platforms and other equipment to make a very comfortable sanctuary for community revivals and crusades.

I would not trade places with any other preacher's wife, whether pastor or evangelist. God called my husband to be an evangelist, and if he is called a "tent preacher" that's all right. He travels many weeks from church to church or town to town preaching for decisions for our Savior Jesus Christ.

The children and I go every chance we can. We love the ministry and the field of evangelism we can share together. Each one of us has a part in this wonderful work of getting souls won for Jesus Christ.

I wish we in the UMC would stop making statements about another preacher's method of "getting decisions for Christ" until we've tried their method. It's like some gentleman who told Dwight L. Moody: "I don't like your method of evangelism." Mr. Moody



replied that he wasn't too fond of it either and asked the gentleman what kind of evangelism he had. The gentleman replied, "I don't have any." To this Mr. Moody said, "Well, I believe I like my method better than yours."

We pray God's blessings on each preacher, pastor or evangelist. We don't have all the answers, but God knows our heart and until He changes His call for us, we'll remain evangelists. In Ephesians 4:11 we read, "And He gave some, apostles, and some, prophets; and some, evangelists; and some, pastors, and teachers." (KJV)

Mrs. Gale Wetzel
Franklin, Kentucky

We need more 'tent preachers'

To the Editor:

Your article on "tent preachers" is very interesting. The reason 80 percent of them are from the old South is because much of the North has no approved evangelists. This is true of my conference, the North Indiana Conference. I guess it's because we don't approve of them.

Dr. Hunter said that these evangelists believed that a decision for Christ was "an end in itself." I never met an evangelist who believed in such a doctrine. I have a boy who has spent nearly 15 years in full-time evangelism and is now traveling all over this country. No one could believe more than he that Christ touches all of life forever.

All I know is that the church has been on the decline ever since we gave up the "tent preachers".

George Manley
Kendallville, Indiana

Bishops are inconsistent

To the Editor:

I enjoy reading TM/UMR.

Perhaps I've missed something in TM/UMR or some other United Methodist publication, but I'm puzzled how our bishops can take a stand against capital punishment and for abortion. I seems so inconsistent that I must have misunderstood.

Mrs. Rubye Clayton
Stockton, Kansas

Coffee needs kept in 'proper place'

To the Editor:

A recent newspaper article described possible withdrawal symptoms for persons deciding to join the coffee boycott. Among the symptoms listed were headaches, irritability, lethargy and constipation, according to a medical researcher.

I am not a coffee drinker, although I have drunk some in the past. What gripes me is that coffee plays a very important part in adult United Methodist Sunday School classes. So much so that it has interfered with many of the classes that I have been a member of over the years. If any Methodist decides to quit drinking coffee and goes through any of the withdrawal symptoms described previously, then I think they have no right to criticize drug users or alcoholics.

I am not against drinking coffee, but I think we should keep it in its proper place. Please do an article on coffee in the Sunday School class and "coffeeholics".

David Hiebert
Garland, Texas

Sculpture was sermon

To the Editor:

I was very impressed by the photo of Dean Butler's sculpture, "The Least", which appeared in TM/UMR of Jan. 7. It was a sermon in art far more moving than many I've heard on world hunger.

Alyce Mullen
Oakton, Virginia

TM/UMR is 'greatest'

To the Editor:

As a young woman I was on the staff of the California Christian Advocate, published in San Francisco. I have always been interested in religious publications. I believe I speak for many when I say TM/UMR is the greatest—not only because of content and information, but that it has brought Methodism together as nothing has since the mergers of the North and South churches and the United Brethren.

Doris A. Lynn
Sunnyvale, California

Vigil misplaced

To the Editor:

It would have been an act of pastoral concern on the part of the three bishops who held an all-night vigil at the site of the execution of Mr. Gary Gilmore (TM/UMR, Jan. 28) if they might have been at the home of the mother of the condemned man, or at the home of the man whom the condemned murdered. It may be that such a pastoral act would have received no publicity. They might have spent the money in being at the site of the prison by donating it to those who suddenly were left without a man to help in family finances.

So the three bishops spent the night out in the open, probably kept by adequate clothing from getting unduly chilled. Or maybe each of the bishops should have been about their duties in their own areas.

Maybe they should have spent their time in projects which might alleviate the condition of those who kill, an idea you never mentioned in your editorial, "Execution: absurdity heaped on absurdity."

Clarence R. Wagner
Claremont, California

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Lent--and a prayer for peace

BEIRUT — Her wrinkles a roadmap of her life, an aged Christian woman in Beirut, Lebanon prays for peace in her war-torn land ravaged in a civil war between Christians and Muslims that claimed more than 30,000 lives. As Christians everywhere begin Lenten observances next week, their prayers will join hers for a world at peace. RELIGIOUS NEWS SERVICE PHOTO

Church-state battle flags raised

'Deprogramming' labeled gravest threat to religious liberty

By SHARON MIELKE
Senior Staff Writer

Taxes, public utility bills, zoning laws and even kidnapping raise battle flags along the church-state frontier today, according to several United Methodist religious liberty experts.

Out in front grabbing the headlines, however, are the volatile, emotional issues of "deprogramming" (the kidnapping of young adults from controversial sects) and the bitter anti-abortion drive.

"Deprogramming" is the "most outrageous infringement of religious liberty in a generation," the Rev. Dean Kelley told TM/UMR. He is the director of civil and religious liberties for the National Council of Churches. "It's a form of religious terrorism," agreed the Rev. Andrew Leigh Gunn, who heads Americans United for Separation of Church and State (AU).

As outrageous as this practice is, other issues merit equal concern along the broad religious liberty front. Critical times lie ahead, these experts predict, and United Methodists must face up to issues which are already having profound effects.

At the same time churchpersons should be encouraged by the constant turmoil, tension and friction between church and government, Mr. Kelley said. "It means that the church is not capitulating in its responsibilities and the government is holding up its end as well."

Critical areas outlined by the experts include these categories:

(1) **Government defines the nature and boundaries of the church and its activities.** Tax regulations and rulings are the main source of challenges on this front, both experts agreed. "The power to tax can also be the power to both tifle and destroy," Mr. Gunn said.

The American Bible Society in New York lost at least its first battle to maintain its tax exempt status on a charge that it allegedly is not engaged in "religious" activity.

In Oregon the establishment of a religious bookstore outlet is in effect prevented by a law which requires that taxes be paid not only on local outlet sales but also on sales of the entire chain, according to a Southern Baptist official.

(2) **Zoning laws prevent church construction and meetings.** Zoning boards which do not want non-taxpaying properties can prevent the construction of churches, Mr. Gunn reported. There have also been instances of persons arrested for conducting religious services in their homes which were located in areas not zoned for religious gatherings.

(3) **Public utility bills force consumers to support sectarian groups contrary to their beliefs.** Utility companies in 17 states are allowed to bill consumers for the donations the company makes to sectarian schools, colleges, or other institutions. Since utilities are government regulated monopolies without competitors, the consumer has no choice of switching his business to another firm. Mr. Gunn said this forces consumers to contribute to sectarian groups they do not personally believe in — a clear violation of the First Amendment.

(4) **Breaches of the principle of trust and confidentiality for religious workers.** For example, a nun and other church employees in the Southwest were charged with violating immigration laws because they provided aid to persons who were allegedly illegal aliens, Mr. Kelley reported. Other cases involve clergypersons who counseled draftees, or who received contempt citations for refusal to testify in criminal investigations on the basis of the principle of trust and confidentiality of the religious community.

Protect right to hire

(5) **Discrimination in employment challenges.** "Churches should be free to choose their members or employees in a religious capacity on the basis of the beliefs of the group," Mr. Kelley said. Black Muslims, for instance, should have the prerogative of allowing only black members to join and of hiring only persons who hold their beliefs when the person is to work in a religious capacity. This should be a right of all religious groups.

(6) **Growing dependence of church institutions on government.** "Seduced by public funding, many colleges are divesting themselves of United Methodist or other church orientation," Mr. Gunn said. "This is unfortunate but as much as the U. M. Board of Higher Education wants to find a constitutional way to continue both public funding and church relatedness, I can't see there is any way to do it."

The UMC has to decide which church colleges it can afford to maintain and which ones have to go public, in his opinion.

Health, welfare problems cited

Health and welfare agencies are another case of church-related institutions receiving substantial public funding, both for building loans and in care payments.

Mr. Gunn charged that "the church has not kept faith with the public" in permitting admission policies which favor United Methodist residents. He cited the typical situation of a home with as many as 85 percent of its residents being UMs while in the local community, United Methodists may represent as few as 10 percent. He said this is "negligent, if not shady" when public funds/loans helped build the facility.

(7) **Abuses of tax exemption privileges.** The New York situation where dozens of residents purchased $2 ordination certificates and claimed tax exempt status of their property may be only a tempest in a teapot. But it puts the state in the position of having either to declare one ordination legitimate and another invalid or of cancelling all tax exemptions, Mr. Gunn said.

Religious libertarians are calling on churches to use tax-exemption privileges more discreetly and weed out abuses, he said.

(8) **"Deprogramming" supported by government.** "State action in support of deprogramming has escalated," Mr. Kelley said. Support comes through "conservatorships" in which parents and deprogrammers are given legal custody of adults in sects.

While Mr. Kelley said he did not want to "seem to disregard the anguish of parents," he added that equal consideration should be given "to the feelings — and the rights — of young people who go about in daily dread of being physically seized and subjected to protracted spiritual 'gang rape' until they yield their most cherished religious commitments."

He also pointed out that "if anything, persecuting them (sects) helps to perpetuate them because it increases the solidarity of their adherents."

He said there is a need to provide alternatives to deprogramming that would enable both the children and the parents to meet on neutral ground.

Mr. Gunn concluded saying, "religious liberty has been on the back burner for a long time and needs to be brought forward. Too many Christians are doing superficial thinking on these issues, if any at all. Some even go so far as to say the government should support churches because they are having a hard time."

ROSEVILLE, Minn. — United Methodist Dorothy Benham, Miss America of 1977, greets a young fan during a shopping center appearance here. PHOTOS: BEVERLY BOCHE

'The Lord is my light,' says Miss America

By BEVERLY B. BOCHE

EDINA, Minn. — What happens when the 1977 Miss America makes public statements about the importance of God in her life, criticizes the women's movement, and opposes legalization of marijuana and abortion?

She gets thousands of letters saying "right on!"

Dorothy Benham, this year's Miss America, says the mail she has received is "from all walks of life and all with one theme — the expression of joy that my ideals affirm their own beliefs."

Her "true feeling," says the Edina, Minnesota, woman is "best expressed in the solo I have sung so often in church, 'The Lord Is My Light.' He is and always will be!"

Miss Benham's musical ability played a significant part in her winning of the Miss America competition and plays an even greater part in her life. "She loves to sing," says her father, Oscar Dahle who is director of music at a suburban Minneapolis United Methodist Church. "She has often expressed her belief that any gift (of talent) she has comes from God," Mr. Dahle continues, "and she wants to use it for His good."

Dorothy Benham

Mr. Dahle, a prominent Midwest director, arranger and guest conductor, remembers that the first question his daughter asked the Miss America Pageant Committee after her selection was "May I sing in my church when I'm home?" The answer was yes and she did sing two solos with the Richfield UMC choir at the church's Christmas Eve service last December. She may be able to perform there again when, and if, she finds time in her hectic schedule to return home.

Miss America's mother is musical, also. She writes, produces and directs children's operettas at the Richfield College and is co-director of their children's choir. In addition to Dorothy and her parents, the family includes an older sister, Totiana, and brothers Kelley and Sean.

Miss Benham stands five feet seven and one-half inches, has dark blonde hair and blue eyes. In capturing the Miss America crown, she won the talent, swim suit and on-stage personality competitions. For the talent competition she sang Adele's "Laughing Song" from the opera "Die Fledermaus."

For the future, Dorothy Benham hopes to use her considerable talent in performing on the concert stage and n opera, movies and television. She, also, hopes to "revive the wholesome entertainment of light operettas."

Ms. Boche is editor of the Minnesota Conference edition of TM/UMR.

Police surveillance of U.M. activities made public

CHICAGO, Ill. (UMC) — More than 20 pages of Chicago police files detailing surveillance during a 28-month period of activities related to the Northern Illinois Annual Conference of the United Methodist Church were disclosed here Feb. 9 by the conference's Board of Church and Society.

"To our knowledge," said board chairman, the Rev. Gregory Dell, "this is the first time that documentation of police surveillance of a religious body in the United States has been made public."

The documents, and another 30 pages of similar files, covered the period from June 2, 1972, until "at least" Oct. 14, 1974, Mr. Dell said. The data was collected by the police department's intelligence division, sometimes referred to as the "Red Squad."

A report by a Cook County (Chicago) grand jury in 1975 sharply criticized local police surveillance practices. It concluded that "evidence has clearly shown that the Security Section of the Chicago Police Department assaulted the fundamental freedoms of speech, association, press and religion, as well as the constitutional rights to privacy of hundreds of individuals."

The files made public Feb. 9 became available through two federal class action suits filed by the Alliance to End Repression and the American Civil Liberties Union to end what they call illegal police spying.

Much of the data in the 22 pages released relates to Northern Illinois Conference ties with the Alliance to End Repression (AER), a Chicago-area consortium of some 70 human relations and church groups concerned with civil liberties, prison reform and police issues.

Other pages cover appointments of pastors to churches, routine business and allocations of church agencies such as the Board of Church and Society, personal acquaintance of pastors and lay persons, and correspondence of conference officials.

Labeled as a "demotion" was appointment of a district superintendent to a 1,200-member suburban church after completion of six years as a superintendent. The report failed to acknowledge six years is the maximum time under church law a pastor can serve consecutively on a district.

Another report noted the same minister had taken part in marches supporting open housing. A second pastor was apparently made the subject of a file because he knew a former military spy.

At the news conference where the disclosures were made, Mr. Dell said, "All these areas spied upon constitute normal, legitimate business of our church. Spying upon the church as it seeks to carry out its business, including expression of the Gospel in social issues, is a deeply disturbing infringement upon the free expression of our religion as United Methodist Christians."

Bishop Paul A. Washburn of the Chicago Area said he felt the ministers and agencies named in the documents were justified in making a protest that their rights had been violated.

Church produced TV series funded by insurance company

NEW YORK (UMC) — The new television series on the American family which is produced in part by the United Methodist Church will be underwritten by the Travelers Insurance Co., it was announced here. The series of six one-hour programs, "Six American Families," will premiere on the PBS Television Network April 4.

The series, which is an in-depth examination of American family life, was produced by Group W (Westinghouse Broadcasting Company) in association with the United Church of Christ and the UMC.

"Six American Families" is a candid look into the real life experiences of six typical, yet different American families from divergent backgrounds and locales. The first program concerns the Pasciak family of Chicago, a blue-collar Polish family with six children. The second one-hour show examines the life-style of the Greenberg family, a separated couple with two children who live in Mill Valley, Calif. Other shows will focus on the Stephens, an Iowa farm family with six children; the George family, a black New York City policeman and his wife and three teenage children; the Kennedy family in Albuquerque, N.M., who have three children, one of whom is retarded; and the Burk's of Dalton, Ga., a rural family with 10 children.

An unusual aspect of the series is the play-back technique, in which each family views portions of the program about themselves, and then members of the family comment upon their own actions and decisions. These reaction sessions are then incorporated into the completed film.

The producers expect thousands of church and school groups to organize studies around the series. Resources for such studies include a Six American Families Viewers' Guide, commissioned by the two sponsoring churches and authored by Elliott Wright, a free-lance writer.

U.M. missionaries in Rhodesia will not panic, says official

TM/UMR Staff Special

NEW YORK — The future of United Methodist missionaries in Rhodesia, where seven Roman Catholic missionaries were massacred earlier this month, will be determined by the judgment of the church and the missionaries there, according to the head of the Board of Global Ministries' Africa office.

"We refuse to panic," Dr. Isaac Bivens told TM/UMR. "They know the dangers, and we respect their decisions." Several have left to avoid the draft or their sons being drafted into the Ian Smith regime forces, he said.

Dr. Bivens called the massacre of seven white Catholic missionaries "deplorable and tragic," but he said they are not the greatest tragedy in Rhodesia to date. "Human lives are being lost daily for which the intransigence of Mr. Smith is ultimately responsible."

He said many people still fail to realize there is a war going on in Rhodesia and both whites and blacks are being killed senselessly. "Let's be careful not to overdramatize (this recent tragedy) because they are western missionaries," Dr. Bivens said. He urged that United Methodists strive to keep the situation in context, but "the church cannot condone senseless murder by either the Smith government or the nationalist forces."

the church today

'Horizons '77' convocation spotlights music, worship

NASHVILLE — "Horizons '77", a national convocation on music and worship, has been slated for July 17-23 at Santa Clara College, Santa Clara, Calif.

The event, which is open to all denominations, is the first U.M. national convocation planned jointly by musicians and ministers. Its agenda will include worship services using a wide range of style and media, both traditional and contemporary, and seminars and workshops in approximately 35 study areas.

Sponsored by the Fellowship of United Methodist Musicians and the New Society of Worship, "Horizons '77" follows "Renaissance '75," which was attended by more than 1,300 persons at West Virginia Wesleyan University, Buckhannon, W. Va.

'Roots' author credits God for most-watched TV show

LOS ANGELES (EP) — ABC's 12-hour presentation of "Roots" became the most-watched program in TV history because "the American public really wants more meaty, true, solid fare than is afforded it on television," author Alex Haley commented.

"Beyond that, I would soberly and somberly ascribe it to God Himself. There is no man, no committee of men or women who could sit down with whatever media expertise and predictably create a program or an event of any kind of comparable, spontaneous national response."

Mr. Haley, who considered himself "very church-oriented," said the response to "Roots" was "awesome. We don't even know yet the ramifications. A whole nation's perspectives could be radically influenced in the space of one week."

13 annual conferences show membership gains in 1975

EVANSTON, Ill. (UMC) — A total of 13 United Methodist annual conferences in the U.S. showed membership gains in the most recent reports available, the denomination's statistical office said here February 1.

Based on figures for 1975, the increases ranged from 14 in the Red Bird Missionary Conference to 2,781 in the Mississippi Conference. As a whole, the denomination suffered a .97 percent decline to a new total of 9,861,028.

Reporting increases were: Alaska Missionary — 31 or .92 percent; Central Texas — 303 or .25 percent; Little Rock — 645 or .79 percent; Louisiana — 1,515 or 1.13 percent; Mississippi — 2,781 or 2.37 percent; New Hampshire — 1,185 or 6.73 percent; North Arkansas — 538 or .54 percent; North Carolina — 370 or .18 percent; North Georgia — 1,554 or .66 percent; Peninsula — 796 or .79 percent; Red Bird Missionary — 14 or 1.9 percent; South Carolina — 371 or .16 percent; and South Georgia — 1,451 or .99 percent.

U.M. health, welfare agencies serve four million in '75-'76

EVANSTON, Ill. (UMC) — More than 4,000,000 persons were served by 326 health and welfare agencies related to the United Methodist church during the 1975-76 reporting year, it was announced February 7.

Of the total, approximately one million were either residents or patients, the remainder non-residents or out-patients. The statistics are based on reports from 275 of the institutions received by the denomination's National Association of Health and Welfare Ministries office here.

Almost 185,000 persons received free or part-pay services valued at $65.6 million, the reporting agencies said.

Operating budgets of the facilities reporting totaled $1.2 billion. Support from local churches and annual conferences totaled $11.3 million and another $41 million was received in gifts, wills and bequests.

More than 30,000 volunteers gave 2.3 million hours of service.

Youth fund raiser also boosts Good News Bible reading

EVANSVILLE, Ind. — Twenty-five youth at Aldersgate UMC here held a "Read-a-thon" with a dual purpose recently: they raised $250 for missions and also gave exposure to the newly-published Good News Bible.

With sponsors donating money for each hour, the young people chalked up 48 consecutive hours of reading. Donations went to the Indiana U.M. Children's Home.

Readings took place in the sanctuary and hallway of the church, as youth and adults listened.

Discipleship staff executive leaves for district post

NASHVILLE (UMC) — Rueben P. Job, staff executive of the United Methodist Board of Discipleship's Division of Evangelism, Worship and Stewardship, has been appointed superintendent of the Northern District of the South Dakota Conference.

The appointment, effective June 15, was announced by Bishop James Armstrong. Dr. Job, a North Dakota native, became associate general secretary of the board in March of 1974.

Nomination procedure for a successor to Dr. Job will be determined by division members when they meet in March according to Dr. Melvin G. Talbert, General Secretary of the Board of Discipleship. Election of a new associate general secretary will probably not come until the board meets again in October.

Ft. Worth minister to preach on Protestant Hour radio series

NASHVILLE — Preacher for the United Methodist series of the Protestant Hour radio program for 1979 will be Dr. Barry Bailey, senior minister of First UMC, Fort Worth, Tex. The announcement was made here by the selection committee chairperson, the Rev. Robert L. Robertson of Dallas.

The Protestant Hour is one of the oldest religious radio broadcasts of its kind and is carried by 600 stations in the United States and on the Armed Forces Network to nations overseas.

Dr. Bailey currently preaches to a potential television audience of 1.7 million homes in six states each Sunday through the live televising of the morning worship service of First Church. He said, "I deeply appreciate this honor and I'm looking forward to working on the series of sermons. I think my theme will be dealing with the characters in both the Old and New Testaments."

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Brotherhood begins with respect

NEW YORK — Americans have been called on to observe national Brotherhood Week this year, Feb. 20-27, with special emphasis on mutual respect.

The 44th observance of Brotherhood Week is a program of the National Conference of Christians and Jews (NCCJ) in cooperation with schools, churches and synagogues, civic, service and community organizations and interested individuals.

Dr. David Hyatt, NCCJ president, urged all Americans "to make Brotherhood Week a 52-week long campaign." The theme is "Brotherhood Begins with Respect."

RELIGIOUS NEWS SERVICE PHOTO

Church men making a comeback

United Methodist Men's 'resurgence' linked to women's gains

By PAT SITES
Staff Writer

If the organization known as United Methodist Men (UMM) appears to be coming back, its resurgence may be due at least partly to the gains of women in the church.

And if that's one irony, here's another: the general church "wrote off" UMM in the late 1960's, only to discover recently it is still here.

Those are only assumptions, say two persons now assigned by a "newly-interested" general church to help boost at least 7,200 UMM fellowships across the denomination. But one thing is sure, they maintain: with a "helpful but hands off" approach nationally to local church and conference men's groups UMM is gaining strength and visibility again.

A men's congress slated for July at Purdue University (see related story) will undoubtedly add impetus, according to John Lundy and James Snead, who head a section on United Methodist Men for the Board of Discipleship's Division of Lay Life and Work.

The congress will be exclusively for men. And if "a lot of men feel good about that," it may be because they need a support group, now that many of them have been replaced by women in organizations which had been traditionally all male, says Mr. Lundy.

Finding such a support group could halt a "bad trend," he believes, toward predominantly female participation in church life. As women take on more and more leadership roles, they tend to draw more female participation — "which is good; but we must also highlight the needs of men, so that their participation doesn't lag."

That's far from the only reason for boosting UMM groups, of course, both men say. UMM, as it always has, offers men an opportunity to:

•develop leadership and fellowship within the local church;

•be in mission through established channels of United Methodism.

But some new developments should bring increased activity to a movement which, at least numerically, "bottomed out" in 1968, according to Mr. Snead.

(A decline from some 14,000 UMM fellowships began in 1965, he noted. By 1973, the general church "discovered that men's groups had kept right on chartering, despite the lack of any mandate.")

Today, with a full section of the Division of Lay Life and Work assigned to United Methodist Men's groups, "letters are getting answered and personal attention is available to annual conferences wanting help with their programs, and we're beginning to see results," Mr. Lundy told TM/UMR — "not by a landslide, but in steady growth."

Adding to the growth, these staff persons say, are increasing numbers of annual conferences which now have full slates of UMM officers to encourage local church fellowships. "They're independent — not part of the Board of Laity, not a part of the job of the conference lay leader. That has made a great difference," Mr. Lundy maintains.

Problem areas do exist and will have to be attacked, they believe — both at the forthcoming men's congress and across the annual conferences:

(1) Younger men need to be reached — not only by UMM, but for church participation in general.

(2) Small interest groups must be encouraged -- as they have been in United Methodist Women's "circles."

(3) Training for UMM local church leaders must be upgraded and made available. "We've tended to think anybody who has experienced leading a civic club can lead UMM, but that isn't necessarily true."

(4) Local churches need to experiment with UMM fellowships, perhaps as cluster groups among several churches, perhaps as task forces which group and regroup around needs and projects.

The main purpose of an organization like UMM says Mr. Snead, is discipleship, "as opposed to simply membership" —. encouraging men in the local church to support one another in mission. And unlike United Methodist Women, which through the Board of Global Ministries' Women's Division has conducted its owd ongoing missions programs, UMM, says Mr. Lundy, is "strictly an auxiliary of the local church and supports those programs which are already available through other church channels."

In Missouri East Annual Conference UMM program — which "may have sagged a little but has held up pretty well for 29 years," according to its president, Evan Babbel Jr. — more than 100 local church fellowships give strong support to Heifer Project International. In 1976, the organization sent 70 pigs and some feeders to the West Indies—as well as a number of men who visited churches there and came home prepared to promote the program.

Two things are important, Mr. Babbel believes: strong leadership at conference, district and local church levels; and encouragement of each man to serve and participate in his own way. "Not everybody must come to a general meeting. One man might be encouraged to teach or make building repairs or raise money. You don't have to reach everybody the same way."

And in the Flint district of Detroit Annual Conference, where possibly 30 fellowships will be chartered by the end of the year, as opposed to seven four years ago, district-level missions projects are added to conference and local ones. Currently the district is raising money for office equipment for Red Bird Mission. And still on the drawing board is a plan to promote prayer-study groups in local factories. "The way I see it," says district president A. J. Coon, "I owe my brother something in service. Serving through United Methodist Men, I find the rewards coming thick and fast."

'They need help desperately'

Mexican bishop pleads for aliens

NEW YORK (RNS) — A Mexican Methodist bishop has urged churches in his country and the United States to collaborate in efforts to help illegal aliens with their problems.

In an interview during a recent visit to New York, Bishop Joel Mora Pena, head of the Methodist Church in Northern Mexico, said, "It is clear that they need help desperately. But we have to lament the fact that in this respect the church has not taken an active role."

Bishop Mora Pena, whose church is related to the United Methodist Church as an affiliated autonomous body, commented that illegal aliens "have come from all parts of the world in search for better opportunities for themselves and for their children. Their aspirations are not dissimilar to that of those who came before them and now form the people of this country (the U.S.)."

But, he added, "we hear that they are responsible for all kinds of problems; that they take away the jobs available to U.S. citizens; that they have come to cash in on the benefits of welfare; that they just want to receive and never give. Few stop to consider that they are exploited and the victims of economic and political interests and powers beyond their control."

The Mexican Methodist leader stressed that many illegal aliens have been in the U.S. for many years and have worked hard to sustain themselves and their families. Unwanted here, many of them also face rejection if they return to their native countries.

"I believe the time is ripe for the church to assume its responsibility in confronting this problem," Bishop Mora Pena said, "especially in the border zone, where both the United Methodist Church and the Mexican Methodist Church in Northern Mexico could come together in a very close relationship in order to alleviate the needs, to give the proper orientation and direction these uprooted people need. They must feel the friendly hand of the church in their hour of great need."

Regarding the relationship between his church and the United Methodist Church, Bishop Mora Pena suggested that it could be improved through a ministerial exchange program. He noted that "there is a big Latin American population in the U.S. that finds it very difficult to adapt itself to the norms of the U.S. people or the U.S. Church."

Although the Mexican Church is currently operating with a reduced number of national pastors, he felt that it would be worth "freeing one or two pastors so that they can be assigned to a specific task within the Hispanic community in the U.S."

U.S. thirsts for decent TV, claims FCC chairman

WASHINGTON, D.C. (RNS) — The American people are "thirsting for (television) programming which is decent, wholesome and family-oriented; programming which will further the basic moral and spiritual values of our country and not degrade or destroy them."

That assessment of what U.S. viewers want was offered by Richard Wiley, chairman of the Federal Communications Commission (FCC), speaking to the annual convention of National Religious Broadcasters here.

"While I do not believe that government regulation in this sensitive First Amendment - oriented area is either feasible or constitutionally appropriate, I continue to feel that the broadcast industry has a tremendous moral responsibility to its audience — and particularly to the child viewer," Mr. Wiley said.

"And whatever personal cost it may mean to me, I can assure you that I will not waiver from this position," he added.

The chairman of the FCC commended three groups in particular as among "many examples of a rise in public concern and action" in the area of "increased citizen interest and involvement in the campaign for responsible programming," for which he pleaded last year.

The National Parents and Teachers Association, through a series of meetings held in major metropolitan areas, is focusing the nation's attention on "this critical matter," he said.

"Additionally, a leading consumer product manufacturer and television advertiser, General Foods, and a major advertising agency, J. Walter Thompson, have taken the lead in publicly condemning gratuitous and unnecessary violence in TV programs," Mr. Wiley noted.

He asked the broadcasters to challenge their listeners and viewers to "serve God, in contemporary America, by treating their fellow human beings with honesty, fairness and abiding brotherhood—that, indeed, it is vital to the integrity of our religious faith that the lives they lead in Christ; or in God, be reflected in their actions, their interpersonal relations and in their ethical and ideological commitments."

The FCC chairman noted that the "lesson of history is that a free society or a free economy cannot endure in the absence of a moral foundation."

"What we need — what is, indeed, vital to the continuance of our economic system," he asserted, "is an adherence by the commercial community to a new and rigorous moral code, a code which recognizes that honesty is not just the best business policy, it is, in (former Treasury) Secretary Simon's words — the only policy which is compatible with a free marketplace."

Brrr! Snowy mission

BETHEL, Minn. —That's dedication! Troy Slater wanted so badly to hear a missionary speak at West Bethel UMC one Sunday in mid-January that he came on his snowmobile while the official temperature was —43°. The missionary, Dr. Helen Strand, said when she arrives at her post in New Guinea in which the average temperature is 92° f.—the difference in temperature will be 135° from the one here.

MINNESOTA UMR

Support increasing for boycott of television viewing, sponsors

TM/UMR Staff Special

Moves to boycott television to protest sex and violence on the tube continued last week as two separate church groups mounted campaigns and a national magazine poll found more than half its readers willing to boycott sponsors.

A United Methodist minister in Southaven, Miss. who is spearheading a week-long boycott Feb. 27-Mar. 5 has urged concerned citizens to use Mon., Feb. 28 as a day to "talk back to their televisions." The Rev. Donald E. Wildmon, pastor of First UMC there, calls for phone calls to local TV stations on that day to express disgust with current programming.

He says more than 1,000 churches, synagogues and civic groups have already endorsed Turn the Television Off Week (TTTOW), which is scheduled to begin with a national Day of Prayer for network programmers and advertisers Feb. 27.

Meanwhile, the Church of God in Cleveland, Tenn., has announced its own national week-long television boycott for April 11-18 "as a symbol of discontent with current trends" in programming. The church plans also to support "other valid movements whose intent is to call for more wholesome television programming."

And 54 percent of the readers polled by "U.S. Catholic" magazine agreed to boycott sponsors of TV violence. The response came after readers were asked to join in a "nationwide boycott of the companies that encourage the folly now airing nightly on TV." They were also asked to write letters to boards of directors of the firms.

Seminary president predicts stress on basic theology

ATLANTA (RNS) — The president of one of the nation's leading "liberal" seminaries predicts that the growth of the evangelical movement will force "liberal" denominations to concentrate more on basic theology.

Dr. Donal Shriver of Union Theological Seminary in New York made that assessment in an interview with Alice Murray of the Atlanta Constitution while he was visiting here.

The former professor at Candler School of Theology, a clergyman of the Presbyterian Church in the U.S., said that the rise of the evangelical movement "pushes the so-called liberal denominations back to basic theology. It will force them to think through what they think about God and Jesus and the Holy Spirit and the Bible.

He added that "liberals will have to rethink their theology with a sense of the need to redefine Christianity to relate to the conditions in the latter part of the Twentieth Century. Liberal does not just mean activistic; liberal may also mean a desire to relate an ancient religious viewpoint to modern life."

Dr. Shriver commented that "the church is a social fellowship and the place where individuals root their faith. You cannot move the Christian faith from one generation to the other unless you move it through the doors of the church."

He reported that evangelicals and more ecumenically oriented Christians have been in dialogue at Union for the past several years. "Union has for a long time been a liberal seminary," Dr. Shriver said, "but it has drawn its faculty from the mainline denominations." He noted that the faculty mix includes persons from Roman Catholic, Pentecostal, Lutheran, United Methodist and Presbyterian backgrounds.

Recluse's fortune left to Jesus -- if he comes by 2056

LONDON (RNS) — Ernest Digweed, a Portsmouth schoolmaster who turned recluse and died last year at the age of 81, has left his fortune of $44,000 to Jesus Christ, according to a will published here.

The only conditions are that He must arrive within 80 years and be recognized as the Messiah by the Public Trustee, a state official, or the money will go to the Crown.

A spokesman for the Public Trustee said here, "Clearly Mr. Digweed was a man of religious conviction and was expecting a second coming."

Mr. Digweed lived in squalor under a home-made tent in the front room of his house, spoke to no one and ignored all knocks at his front door.

Speakers slated for 2nd national men's congress

LAFAYETTE, Ind. (UMC) — A well-known Christian author, an agricultural economist, a United Methodist bisbop, and the staff executive of a denominational program agency will be among the guest speakers for the second United Methodist Congress of United Methodist Men to be held here at Purdue University July 15-17.

The congress is the second national gathering of men since the union of the Methodist and Evangelical United Brethren Churches in 1968. A laity convocation for both men and women was held at Purdue in 1973.

Approximately 4600 persons attended the 1969 United Methodist convocation for men and about that many are expected for the Congress this year.

"Committed to Christ," will be the theme for the congress which will feature several guests including Keith Miller, an Episcopal layman who has written five books including "The Taste of New Wine."

Dr. Don Paarlberg, former chief economist for the U.S. Department of Agriculture and now on the Purdue University faculty; Bishop Joseph H. Yeakel of the Syracuse Area, and Dr. George H. Outen, staff executive for the Washington-based Board of Church and Society, will also speak.

Subjects for the groups will range from organizational concerns such as what makes effective men's fellowships in local churches to such concerns as ecology the charismatic movement, retirement, stretching food dollars and understanding what it means to be a male today.

Purpose of the Purdue convocation, according to the planning team headed by John Thomas of Brazil, Ind., is inspiration, skill development and "new vistas" of involvement of men in the life of the church. Mr. Thomas, a state congressman in Indiana, is president of the South Indiana Conference United Methodist Men.

Joseph Yeakel

Keith Miller

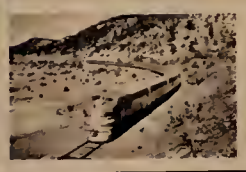
George Outen

Don Paarlberg

Sponsored by the United Methodist Board of Discipleship's Section of United Methodist Men, the congress will seek to: "highlight the need for a ministry to local church men, emphasize men's ongoing ministries and support and share men's common concerns."

Board of Discipleship staff persons coordinating the event are John Lundy and Jim Snead, P.O. Box 840, Nashville, Tenn. 37202.

1977 ESCORTED TOURS — Particularly Planned for — UNITED METHODISTS



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Methodists, Catholics cite 'much in common'

LONDON (RNS) — "Growth in Understanding," the report of the second series of conversations between the Roman Catholic Church and the World Methodist Council (1972-75), has been published here.

The document, which was approved by the World Methodist Council at its meeting in Dublin last year, affirms common understandings in such areas as spirituality, salvation, the Eucharist (Holy Communion), and the ministry.

It declares that "at no other time has the worshipping life of Methodists and Roman Catholics had so much in common."

In the section on the Eucharist, detailed treatment is given to understandings of the presence of Christ in the sacrament. The report says that "Methodists, like Roman Catholics, believe that when they receive the elements at the Eucharist they do indeed partake by faith of Christ's body and blood, and in this sense Methodists affirm the real presence of Christ thus mediated to them."

But the document also cites that "the chief point of difference concerns the question of the transformation of the bread and wine into the body and blood of Christ." It states that "Roman Catholics affirm that the physical and chemical composition of the bread and wine remain unchanged, but that their inner reality is that of the body and blood of Christ," whereas Methodists do not consider the change that takes place "to be of such a nature that the bread and wine cease to be bread and wine."

The report raises the question "whether the Methodist way of understanding the change sufficiently resembles the Roman Catholic way of understanding it, and in particular whether the 'significance' of the elements can be equated with their 'inner reality.' "

Christ's sacrifice debated

Regarding the sacrifice of Christ, the document says that Roman Catholics "see the Eucharist not as another sacrifice adding something to Christ's once-for-all sacrifice, nor as a repetition of it, but as making present in a sacramental way the same sacrifice. For some Methodists such language would imply that Christ is still being sacrificed."

It notes that "Methodists prefer to say that Christ has offered one sacrifice for sins and now lives to make intercession for us, so that we in union with Him can offer ourselves to the Father, making His sacrificial death our only plea."

The report says that "it is because of the central place which the Eucharist has in Roman Catholic doctrine and practice that Roman Catholics require a comparison of the eucharistic doctrines held in the two churches. We are aware of some difficulty here."

As examples of the problems, it points out that "Roman Catholic doctrines have been expressed in detailed formulations; but it is not always easy to discern the essential doctrines in the historically conditioned and sometimes replaceable formulations in which they have been handed down. Methodist doctrine has received little official formulation and exists rather as an undefined tradition."

The section on "Common Witness and Salvation Today" lists several general themes which run through the work of the international dialogue in the past five years. These include the affirmations that "God's saving work in Christ is not restricted to Christians but extends also to non-Christian communities and the whole created order," and that "witness today calls for a re-interpretation of salvation that goes beyond translation into contemporary language and takes account of the many ways in which people now hope and seek for salvation."

Regarding spirituality, the document comments that "in the Catholic Church, however 'monolithic' it may have seemed from some points of view, there is a long tradition of rich variety in spirituality — sometimes given institutional form in the various religious congregations, but as often manifesting itself in Christian living at the heart of 'the world.' Nor did Methodists repudiate the idea of such fruitful variety in their own tradition."

Common view of ministry seen

On the subject of ministry, the report affirms that ministry depends "entirely on God's initiative in calling and enabling" persons who are set aside for the ministry. Other common points include the affirmations that the central act of the ordained ministry is to preside at the Eucharist, and that by ordination "a new and permanent relationship with Christ and His church is established."

Differences in understandings of the ministry arise in the areas of the threefold ministry (bishops, priests, and deacons) and the apostolic succession, the report notes. It says that "Methodists are not in principle opposed" to these concepts, but adds that "they do not consider either of these to be necessary for the church or the ministry."

On ordination of women, the report says, "The Roman Catholic Church, in keeping with her traditional practice, does not ordain women to the priesthood. Methodists can find no theological objection to the ordination of women. They hold that God has manifestly called women as well as men to the ministry of word and sacraments; therefore, they ordain them."

On the subject of marriage, the report comments that "the widespread rejection of the Christian understanding and practice of marriage serves to emphasize that what differences remain between us — such as divorce and contraception — are far outweighed by what we hold in common."

Take 'call to unity' seriously

The report declares that "if we are to be taken seriously, we must ourselves take seriously the call to unity. Our present series of conversations began with a Call to Joint Action — 'What can Roman Catholics and Methodists do together?' The discernment of common traditions and concerns by a few does not of itself produce joint action on any significant scale."

In this regard, it stresses that "our people must share the discernment as part of their own Christian commitment which they must see as pointing to unity, not division. Catholics might well reflect that Methodism has had from the beginning structural possibilities for healthy and expanding lay participation in evangelism, and be prepared to learn much from this tradition. Methodists, on the other hand, might well feel that concern for lay involvement has most recently been more manifest among Catholics, and this could well be a matter for consultation and further cooperation between us."

The Rev. A. Raymond George, president of the British Methodist Conference in 1975-76, writes in his introduction to the report that "I warmly commend it, not only indeed to Methodists but to all who are concerned for unity."

A year later, life is returning to normal

SAN PEDRO, Guatemala — The small boy resting in the marketplace here testifies to the fact that life has returned to a nearly normal basis. Like others, he remembers the day — Feb. 4, 1976 — when the massive earthquake struck his and other cities in Guatemala, killing thousands and destroying homes. Central and Southern Illinois United Methodists sent a 'grain train' to Guatemala last month with an initial shipment of $188,000 worth of grain or high protein food supplements for families rebuilding their homes destroyed by the earthquake. Officials say the shipment is the equivalent of 437 tons of grain or protein supplements and is a down payment on relief supplies from the Illinois area through 1978.

RELIGIOUS NEWS SERVICE PHOTO

Fastest growing

Sunday Schools lauded

WHEATON, Ill. (RNS) — America's fastest growing Sunday schools of 1976 followed certain "principles of growth" which can be valuable to all churches, according to "Christian Life" magazine which sponsors an annual competition.

The fastest-growing Sunday school, 1975-76, was the Westside Assembly of God, Davenport, Iowa, with a growth of 1,291 per Sunday over the previous year. Average weekly attendance increased from 1,825 to 3,116.

Among the 50 fastest growing Sunday schools in each of the states were 23 Baptist churches and 11 Assembly of God congregations.

Elmer Towns, Sunday school editor of "Christian Life," said "excitement, zeal and enthusiasm characterize the winning churches in this year's 'fastest growing' competition. Your church can have these qualities, too, if you follow the same principles."

The report noted that First Baptist Church, Hammond, Ind., is the largest Sunday school in the U.S. with an average attendance of more than 14,000 students.

Describing the pattern of Sunday school growth, Mr. Towns said that it "seldom follows a straight line upward. Growth comes by spurts, then levels off in plateaus.

"A healthy leap forward will take four years to digest, then a Sunday school takes another leap forward. It is difficult to sustain explosive growth for two years in a row, as some did. Most of these churches won because of a renewed enthusiasm. Winning churches usually have extra space, a reserve supply of teachers, or other assets such as a financial base on which to leap forward."

Mr. Towns offered some "principles of growth" which could be drawn from the current winners:

1. "Attendance growth comes as a result of applying tried and proven techniques. T.V., computers, or other gimmicks did not make these 50 Sunday schools winners. Members knocked on doors, phoned prospects and mailed letters inviting people to Sunday school. To keep pupils coming back, they employed traditional techniques such as memory work, puppets, flannelgraph, Bible games, flash cards, pictures and chalk illustrations to teach the Word of God. They believe in prayer, singing and revival.

2. "These winners believe the Biblical principle of sowing and reaping. Attendance grows in direct proportion to the investment of time and energy . . .

3. "The blessing of God seems to be upon a person, not upon a position or place . . . When the pastor or Sunday school superintendent who is responsible for growth leaves, the next person is not automatically guaranteed success . . ." A Sunday school never just grows, there is always a person who makes it grow."

4. "God's balance of labor must be recognized. He expects workers to organize, administer and execute. This is called 'programming.' These Sunday schools who are too 'spiritual' to run a program are not growing."

Mr. Towns said that "Programs alone will never get people converted, nor cause them to grow in Christ. Also, prayer alone will not cause a Sunday school to grow without a program that is worked by people. Growing Sunday schools have learned how to balance these factors."

'Lord, make it possible'

Pond answers church's prayer for water

NICKELSVILLE, Va. — Truth is stranger than fiction, it has been said. At least, members of the United Methodist Church here believe so, according to a story in a recent Holston Conference edition of TM/UMR.

Walter Gates tells how a pond of water still there today miraculously appeared by the site of the building of the church in 1922 in an answer to prayer. He writes:

The Methodist Episcopal Church stood on a hill on the outskirts of the village of Nickelsville. The road leading to it was unpaved and rough and often muddy. The church building was run down.

The Methodists decided that instead of repairing the old church they would build a new one in the center of the village. Land was obtained and the people began making brick from the clay.

This was in 1922 and the only water in Nickelsville was pumped by a ramp from a spring some distance away to a tank on the top of a hill.

Those in charge of the system felt that it would not supply enough water for the homes, other sources already tapped on and the making of brick for the church.

The Methodists began hauling water in wagons from Copper Creek about two miles away. They were using wooden barrels with burlap sacks tied over their tops. The road was so steep and rough the water sloshed out badly by the time they reached the building site.

The Rev. Tom Crumley, pastor and Charlie Meade, the banker, met at the bank one night and discussed the difficulties of getting water for the making of the brick.

Shortly after midnight they prayed. "Lord, if you want us to have a Methodist Church in Nickelsville, make it possible for us to have water to make brick."

Later that morning when the workers arrived, a pool of water stood on the site where they were making brick. The water lasted and the brick was made. The church was built. It was dedicated as a place for the worship of God and the service of the people of the community.

Author Gates says he checked with some persons who helped build the church and others who were living in the community at the time, and all testify to the truth of the story. He concludes by saying:

"Fifty-five years have passed since the water first appeared. It still stands beside the church. It stands to remind those who worship in that church that they are drinking from a fountain that never shall run dry."

NICKELSVILLE, Va. — In answer to a prayer for water, the pond pictured above mysteriously appeared at the site of the building of the new Methodist Church 55 years ago — and it's still there. (See related story.)

New Testament books written before 70 AD claims theologian

LONDON — By book and broadcast, a controversial Anglican theologian, Dr. John A. T. Robinson, has dealt a hardy blow to the current broad consensus of scholarly opinion that all 27 books of the New Testament, with the single exception of II Peter, were written between AD 50 and 150. In brief, Dr. Robinson says that all the books of the New Testament were written before AD 70.

The author of "Honest to God," now dean of Trinity College, Cambridge, argues his theory in "Redating the New Testament," published by SCM Press in London.

U.M. Hispanic 'junta' convenes to beef up church communications

DAYTON, Ohio (UMC) — A broad spectrum of possible resources for communication by, with and among Hispanic Methodists — resources ranging from already produced Spanish-language radio spots to more materials in Spanish to promote benevolences was discussed by a new group on the United Methodist scene here Jan. 24-26.

Meeting for the first time, the Junta Consultiva de Comunicaciones (Consultative Committee on Communications) is an advisory body serving as liaison between the Hispanic community and United Methodist Communications.

While the junta spent time organizing for the 1977-80 quarennium, orienting themselves to their task and style of work, and hearing input from United Methodist Communications staff, the group got down to specifics by listing several communications possibilities.

However, in the view of the Rev. Dr. Roy D. Barton, Dallas, Tex., temporary chairperson, the significance lies as much in the group itself and the tasks it has set. Commenting on the make-up of the group, he said that "for the first time there is a representative group of Hispanics from the different regions in the U.S. where there is the greatest concentration of Hispanic people and of Hispanic United Methodists who have been brought to talk about the vital topic of communications.

"Significance is also to be found in the work of the junta in addressing two primary and vital responsibilities — planning for the communications needs of Hispanic United Methodists and, just as important, planning things that need to be communicated about the Hispanic church to the United Methodists at large."

Commenting on the work of the junta and Hispanic communication, Dr. Barton said the group should "dream and imagine" the fullest kind of program to serve the Hispanic constituency and the Hispanic community as a whole. He said that communication should reflect the fact that despite "manhandling by the system" at times, Hispanic United Methodists are "devotedly loyal to the church." He added that greater emphasis in ethnic minority communications should be placed on Hispanic concerns, and that communication should reflect that minority concerns are not only a "black-white issue."

President's new cabinet includes religious mix

WASHINGTON, D.C. (EP) — The 11 members of President Jimmy Carter's Cabinet and executives in seven other top positions represent a variety of affiliations, with only one other Southern Baptist besides the President.

Among these 18, four are Episcopalians, three Roman Catholic, three Lutherans, three Presbyterians and one each United Methodist, Jewish, United Church of Christ, Southern Baptist and Unitarian.

Andrew Young, U.S. Ambassador to the United Nations, is an ordained minister of the United Church of Christ.

Others and their affiliations include: Agriculture Secretary Robert Bergland (American Lutheran Church); Chief Energy Advisor James R. Schlesinger (American Lutheran Church). The Associated Press calls Mr. Schlesinger "a lay expert on Lutheran theology."

Other members and their affiliations include: Vice President Walter Mondale (Presbyterian); Secretary of State Cyrus R. Vance (Episcopalian); Defense Secretary Harold Brown (Jewish, but with no formal religious ties); Treasury Secretary W. Michael Blumenthal (Presbyterian); Commerce Secretary Juanita M. Kreps (Episcopalian); Labor Secretary Ray Marshall (Presbyterian); Attorney General Griffin Bell (Southern Baptist); Transportation Secretary Brock Adams (Episcopalian); Interior Secretary Cecil Andrus (Lutheran); Secretary of Housing and Urban Development Patricia Roberts Harris (Episcopalian).

Thomas B. Lance, director of the Office of Management and Budget (United Methodist); Charles L. Schultze, chairman of the Council of Economic Advisors (Roman Catholic); Elliot L. Richardson, Ambassador at Large (Unitarian); Zbigniew Brezezinski, National Security Advisor (Roman Catholic).

'Man for all seasons'

This year marks the 500th anniversary of the birth of Sir Thomas More, English humanist and author of "Utopia," lawyer, parliamentarian, minister of state under King Henry VIII, and canonized saint. Sir More was born in London in 1477 and 58 years later he was executed in the same city after being convicted of high treason for opposing the Act of Supremacy, which confirmed to Henry and his successors the title of "the only supreme head on earth of the Church of England." In his lifetime, Sir More was praised by Erasmus as "England's only genius" and his rise in English politics and struggles against King Henry have been told in the recent play and film, "A Man For All Seasons."

RELIGIOUS NEWS SERVICE PHOTO

Word-find puzzle

'The great deluge'

Hidden in the puzzle about Noah and the ark are 36 words that may be read up, down, across, diagonally or backwards. Jeanette Drazdik of Euclid, Ohio invites you to find each one and circle it.

A	R	O	N	T	Y	B	O	W	T	N	A	N	E	V	O	C
D	S	T	F	O	S	O	H	A	O	N	E	R	N	E	G	A
O	V	H	T	I	A	F	J	R	N	G	H	A	I	S	O	R
O	Q	R	E	P	V	A	S	K	Y	I	R	T	R	A	D	A
L	H	E	G	M	D	A	M	D	W	S	M	L	E	G	S	R
F	A	E	L	E	V	I	L	O	E	I	R	A	N	P	W	A
O	M	S	L	E	T	R	A	V	E	N	N	I	L	W	A	T
O	L	T	D	O	O	W	I	E	H	A	R	D	O	S	R	J
D	A	O	E	F	I	W	P	C	S	E	T	B	O	W	N	B
S	D	R	I	B	S	O	T	R	F	T	N	E	W	W	I	S
W	F	I	O	N	G	I	C	F	Z	I	E	L	T	Q	N	N
J	A	E	O	O	P	H	O	B	A	A	V	A	R	S	G	I
A	E	S	Y	A	D	Y	T	R	O	F	E	M	A	L	E	A
D	E	S	T	R	U	C	T	I	O	N	G	O	P	H	E	R

Altar, Animals, Ararat, Ark, Birds, Covenant, Destruction, Door, Dove, Faith, Female, Flood, Food, Forty-days, Gods-warning, Gopher (wood), Ham, Japeth, Male, Noah, Offering, Olive-leaf, Pitch, Rainbow, Rains, Raven, Saved, Shem, Sign, Sky, Sons-wives, Three-stories, Two-by-two, Wife, Window, Wood.

Charismatics said to give needed jolt

ANN ARBOR, Mich. (RNS) — The charismatic renewal in the Roman Catholic Church—now marking its 10th year—has "exposed a flabby Christianity," brought maturity and a sense of responsibility to charismatic Christians, and proved that the Catholic Church is open to renewal, according to leaders in the movement.

They said it has helped Christians become "effective disciples" of Jesus Christ by depending completely on the power of the Holy Spirit in their lives, and has restored to the church "the realization that there is a broad range of workings of the Holy Spirit that God intends for our times."

These were among comments made by several prominent figures in the charismatic renewal who reflected on the accomplishments of the Catholic charismatic movement in the February issue of "New Covenant," a monthly published here by Charismatic Renewal Services, Inc.

The magazine noted that from a February, 1967 gathering of a few students at Duquesne University, Pittsburgh, the Catholic charismatic renewal has grown worldwide, with more than a million participants in prayer groups and communities.

Among those the magazine asked to comment on the first decade of the movement were: The Rev. Larry Christenson, pastor of Trinity Lutheran Church, San Pedro, Calif. and chairman of Lutheran Charismatic Renewal Services; Dr. David duPlessis, co-chairman of the Vatican-Pentecostal dialogue; the Rev. Brick Bradford, general secretary of the Presbyterian Charismatic Communion, Oklahoma City; Kevin Ranaghan, director of Catholic charismatic renewal's National Communications Office, Notre Dame, Ind., and Ralph Martin, a coordinator of the Word of God community, Ann Arbor.

Poem of the Week

Trying

By L. J. STOUT

Too many things
I leave undone,
Trying to
Complete just one.
I concentrate
On all the wrong
Things, and each
Task takes too long.
I offer each
Imperfectly
Wrapped day to God
In hopes that He
Will find the love,
The dreams, the heart,
That tried to fit,
But fell apart.

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Cost of a single subscription
is $4.00 per year
Send all subscription
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AREA PROVOST
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The Louisiana United METHODIST edition

VOLUME 5 NUMBER 10

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Foundation Sunday is February 27

A Special Day without an offering

Shelby L. Smith elected chairman

Shelby L. Smith

At the meeting of the Trustees of the United Methodist Foundation of Louisiana held in Alexandria on January 18th, Shelby L. Smith of Shreveport was re-elected as Chairman of the Trustees for the year 1977. Other officers elected to the Executive Committee were:

Mr. Haynes L. Harkey of Monroe — Vice Chairman

Mr. John Coleman of Franklin — Secretary

Mr. John Wagnon of Alexandria — Treasurer

Six members at large were also elected to the Executive Committee. They are:

Mr. T. J. Butler of Franklinton

Mr. Ford Graham of Hammond

Mr. Ferdinand Grayson of New Orleans

Mr. Leslie McKenzie of Baton Rouge

Mr. Joe Miller of Lake Charles

Mr. Hugh Watson of Shreveport

The Director Reports

At the Annual Meeting of the Trustees of the United Methodist Foundation of Louisiana held at the Plantation Manor Restaurant in Alexandria, Louisiana on January 18th the Director, Clyde S. Clark gave a detailed report of the organization, growth and development of the Foundation.

He pointed out in comparison to the beginning of other Foundations, our Louisiana Foundation has had a sensational beginning. In just six months of operation the Foundation has accumulated assets of approximately $200,000.00. On behalf of the Trustees, he expressed appreciation to Bishop J. Kenneth Shamblin and the District Superintendents for their strong support of the Foundation and its work.

The Director reported that since September he has spoken to the pastors of all nine districts of the state in regards to the Foundation. He has appeared in some church of the Conference every Sunday since June 1st except on special days. He commented that his travels had taken him from Houma on the Gulf Coast to Trinity Church in Ruston on the Arkansas line. Some weekends in order to meet his engagements he has traveled 600 to 700 miles.

He said he was greatly encouraged by the fine cooperation of the pastors who have invited him into their pulpits to present the Foundation. While confidentiality will not allow him to be specific, many persons in conversation with him over the state have given assurance that they intend to remember the Foundation or one of the related institutions in their Wills.

Through the program of education and cultivation carried on by the Foundation office since June 1st, 1976 more than 50,000 brochures have been published covering the 5 different emphases of the Foundation. More than one half of these have already been distributed and the balance will be on Foundation Sunday, February 27, 1977.

Gifts to the Foundation have covered a wide range. Approximately 150 Memorial Gifts have been sent to the Foundation office. In addition to this there have been many cash gifts to the Permanent Funds of the Foundation. The Medallion Money raised by the Foundation on Heritage Sunday last May is approximately $84,000.00. There are other known gifts of oil stock, real estate and life insurance policies.

The Director closed his report by saying he is looking forward to the first observance of Foundation Day on February 27, 1977. It will be a special day without an offering. Some pastors just can't believe it. The emphasis of the day will be stewardship on a much broader, deeper and more permanent basis.

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Mr. Harold D. Brennand, New Orleans, La. 70115
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Mr. Ferdinand Grayson, Metairie, La.
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Dr. Benedict A. Galloway, Shreveport, La.
Mr. George D. Nelson, Shreveport, La.
Mr. Cecil E. Ramey, Jr., Shreveport, La.
Mr. Shelby L. Smith, Shreveport, La.
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Reserve Trustee: (Shreveport District)
Mr. A. M. Moody, Keithville, La.

50,000 brochures to be distributed

On Foundation Sunday which is February 27th, brochures on the Foundation will be made available to every pastor for distribution to the members of the congregation who are in attendance that Sunday. This indeed will be a special day when no offering is asked. The emphasis of the day will be stewardship of life and possessions. It is hoped that every United Methodist who attends church on that Sunday will be made aware of the great and lasting good they can accomplish through the wise use of their possessions.

News Of Other Foundations

Recently there came to the desk of the Foundation Director the results of a survey study of fifteen (15) of the twenty-eight (28) United Methodist Foundations sponsored by the United Methodist Church. Some of the facts revealed are most interesting The large majority have their Trustees elected by the Annual Conference and the Bishop of the area is a member of the Executive Committee or Board of Directors. The number of Trustees elected range from seven (7) to seventy (70). The Louisiana Foundation has thirty-six (36) trustees and four (4) alternates.

All Foundations assist local churches by encouraging stewardship of accumulated resources on behalf of the Foundation and the local church. Many of the Foundations serve as an investment agency for the endowment funds belonging to local churches. Some serve as the official investment agency for the Annual Conference.

All Foundations are sponsored by the Annual Conference. Very few represent more than one Annual Conference. Support of the Foundation by the Annual Conference is almost a universally accepted policy. Salaries of the Directors are largely based upon the salaries of the District Superintendents in their respective Conferences.

Without exception brochures are used as a promotional tool. In all cases great importance is attached to the preaching and counseling with informal groups by the Foundation Director.

Editorial

Bishop J. Ralph Magee once gave this sage advice to a group of preachers, "Never be afraid to ask Methodist people to give to any cause. They have exceeding good control over their benevolent impulses." That they do! But they also have great command over abundant resources which through wise planning they can use for the advancement for the causes of Christ in the world.

This is the point of the Special United Methodist Foundation of Louisiana Day Without An Offering. On the whole, United Methodist people are very generous with the giving of their resources for church and charitable causes. There is, however, something about a plate offering which closes people's minds and pocketbooks. Once they have given something whatever the amount, they dismiss the matter saying "I gave."

On Foundation Sunday this year we want to view our resources from the vantage point of all of life, for life indeed is a stewardship. In the final analysis none of us owns anything except what we are in the sight of God. Billy Graham recently commented that he had never seen a U Haul Truck following the hearse to the cemetery. The question is, whether we are thoughtful or careless stewards of our possessions. The thoughtful steward will manage his resources well throughout his lifetime and in the end he will see to it that what he has accumulated is a continuing witness to his faith. The careless steward will just let things happen as they will. As surely as Jesus taught us to love one another and promised us a home in heaven, he also taught us to be responsible stewards of our possessions for the sake of his ongoing kingdom on earth.

Charter gifts welcome

The Trustees of the Foundation under the leadership of the Charter Gifts Committee with Mr. W. G. James of Ruston as Chairman, are seeking persons who will make substantial Charter Gifts to the Foundation in the year 1977. Many persons have already responded to their invitation.

The organization of the United Methodist Foundation of Louisiana was planned to be a part of the Bicentennial celebration of our nation. It was the thought of the Founders that the beginning of the Foundation was a forward look into the third century of our nation's history. They believed that many loyal United Methodists in Louisiana would want to invest in the Foundation in the first two years of its history. They had the faith to believe that this venture would become an important part of the life and program of the United Methodist Church in Louisiana for all the future years.

Already the Foundation is a successful adventure. Within the first six months of its history we are in seeing distance of a quarter of a million dollars in assets. In ten or fifteen years it is reasonable to expect that the resources of the Foundation will be up in the millions of dollars. All of the income from such resources will be used to support the causes of Christ as they are expressed through our many Conference supported institutions in Louisiana.

What a source of satisfaction it will be in future years to look back and say I made a Charter Gift to the Foundation and helped it to get underway. What a proud heritage it will be for children and grandchildren to know that their parents and grandparents caught a vision of what the Foundation could be and put their resources into it.

The opportunity to make a Charter Gift to the Foundation will remain open through 1977.

150 attend first "Money Management Seminar"

Noel Church in Shreveport hosted the first "Money Management Seminar" sponsored by the United Methodist Foundation of Louisiana on Sunday evening January 23rd. Although a goal of 100 was set for attendance, 150 persons responded, filling the Fellowship Hall for the 6:00 dinner and the panel presentations that followed.

The panel members, all of whom were from Noel Church, at a professional level dealt with the following subjects:

"HOW TO WRITE A WILL"; "SHAPING UP YOUR INVESTMENTS"; "HOW TO GIVE AND SAVE TAXES"; "THE ADVANTAGE OF TRUST FUNDS"; "SENSIBLE GIVING THROUGH LIFE INSURANCE."

At the conclusions of the presentations by lay members of the panel, Clyde S. Clark, Foundation Director, gave a presentation on "STEWARDSHIP OF ACCUMULATED RESOURCES." Dr. Benedict Galloway, pastor, was host for the evening and served as moderator for the panel presentations.

At the conclusion of the meeting many people expressed their appreciation for the professional help given them in planning their estates and for the Foundation which offers opportunity for a greater stewardship of both their present and accumulated resources.

What the Foundation can do for you

1. It can point the way to an exciting stewardship whereby you can extend the influence of your life far beyond your earthly years.
2. It can assist you in making your will and enable you to accomplish and continue the great and noble purposes you have in mind for your life.
3. It can show you how to make sizeable charitable gifts, and effect for you, great savings in tax dollars.
4. It can provide a way for you to make a magnificent gift to the Foundation through a life insurance policy, which will be of minor cost to you, but a great benefit to the Foundation.
5. It can acquaint you with various trust agreements by which you can receive a favorable life income from your holdings and considerable tax savings.
6. It can assist you in planning your estate with no cost or obligation to you.
7. Through money management seminars which will be conducted in various parts of the state, it can enable you to more efficiently manage your own resources and increase your income.
8. Through a top flight investment committee which we now have, it can relieve you of the responsibility of managing your accumulated resources and pay you a favorable lifetime income. It is also prepared to manage funds for local churches and conference institutions and enable them to realize a better income and a more secure future for their resources.
9. It can show you how to so arrange your bequests that there will be great tax savings. It is prepared to act as the Executor of your estate.

Will Power

Making a Will is one of the most neglected areas of human life and thought. It is estimated that about 70% of all American property owners die without a Will. More than $5,000,000,000.00 annually is tied up in probate courts unnecessarily because the deceased did not leave a Will.

1. DO I NEED A WILL?
   Yes, everyone who is 21 years of age and has property of any kind needs a Will.
2. ISN'T IT TRUE THAT LOUISIANA LAW PROVIDING FOR FORCED HEIRSHIP TAKES CARE OF EVERYTHING?
   No. Forced heirship takes care of nothing except to apply a fixed formula of distribution for your estate to your lawful heirs.
3. HOW, THEN, THROUGH THE USE OF MY RESOURCES CAN I CARRY FORWARD THE GREAT INTENTIONS AND PURPOSES OF MY LIFE?
   You can do it through a thoughtfully planned Will drawn up by a competent attorney. Even with forced heirship there is always a portion of your estate you can use as you wish.
4. WHAT HAPPENS TO MY ESTATE IF I HAVE NO CHILDREN AND HAVE MADE NO WILL?
   At your death it will go to your surviving spouse if there be one. Then at his or her death it will be distributed by a fixed formula to your blood relatives, many of whom you have never seen.
5. WHAT HAPPENS IF I HAVE A WILL?
   You can control what happens to your estate. The only forced heirs are children and surviving parents. You can direct that your resources go to support the worthy and lasting causes in which you are interested rather than let them go for taxes. There will always be some taxes, but by wise charitable giving you can greatly reduce the amount.
6. DOES A WILL ALWAYS HAVE TO BE DRAWN UP BY AN ATTORNEY?
   No, but it is always best to consult an attorney. You may write your own Will which is known as an "holographic" Will. This is a document done in your own handwriting. It can not be typed. It must be dated and signed and it requires no witnesses. But even then you should have an attorney look it over to see that you have violated none of the laws of Louisiana.
7. WHAT IS THIS ABOUT REVISING A WILL? IS NOT A WILL A WILL?
   Yes, a Will is a Will, but from time to time as personal fortunes and family situations change, a Will needs to be revised.

The Director's message

Whose Shall These Things Be?

Clyde S. Clark

It would seem that as lofty and glorious as Jesus was, He should not have had to deal with earthly matters. Yet He spent most of his three year ministry on earth doing just that. If you will read the four gospels carefully, you will find that He had ten times as much to say about material resources, as He said about immortality. This He did because He knew that persons are most likely to get lost in this area and miss immortality.

In Luke 12:13-21, a man came to Him all steamed up and angry because his brother had not divided the inheritance. Jesus said to him, "I am no divider or judge; you are going to miss the abundant life because life does not consist of what a man possesses, but rather what he does with it." He then told the parable of the man who had such abundant crops on his farms that he did not know what to do with them. He reasoned, since all these things are mine, I'll build bigger barns and store my crops. Then I'll be on easy street and I'll say to my soul, take your ease for you have got it made.

In the story there comes the words almost like a bolt of lightning, "But God said, you are a fool; you will die tonight, then who will own all these things?" When we are dealing with the finalities of life, God always shows up. The man had made two mistakes in his thinking. He first thought that his wealth belonged to him forever. Then he mistook ownership for stewardship. The story would have read differently if he had recognized God's ownership of life and had planned to use his wealth for God's purposes.

Aren't we all guilty of confusing stewardship with ownership? A man's wealth can be immortal only as it serves enduring causes. The story is told of the late Bishop Edwin Holt Hughes who had preached one Sunday in the rich farm country of Illinois. A wealthy farmer had him out to dinner. In the afternoon they went out for a drive. The road wound its way across beautiful rich farm land, with a few oil wells here and there. The farmer stopped on top of a rise. They got out of the car and with a sweep of the hand, the farmer said, "Bishop, do you know who owns all this?" With a confident smile, the Bishop replied, "Ask me that one hundred years from now and I will tell you."

Every Christian must answer the question, "Whose will these things be?" Will they belong to the family, to the state, or will they serve the cause of Christ?

Clyde S. Clark

Charitable giving through life insurance

The Reverend William McCutcheon, pastor of the Winnsboro Church, whose picture appears on this page is the first United Methodist pastor in Louisiana to take out an insurance policy making the United Methodist Foundation the owner and beneficiary of the policy.

Rev. McCutcheon

Giving through an insurance policy is an open door of opportunity for almost anyone to have a significant part in the growth and development of the United Methodist Foundation of Louisiana. Many younger people would like to make a lasting contribution growing families and limited resources they find it impossible. Yet they can take out an insurance policy where the Foundation is the owner and beneficiary and it will cost very little on a month to month basis. The premium payments are tax deductible.

Charitable giving through insurance is so effective that it is one of the ways to overcome forced heirship under the Louisiana Law on Successions. Paid up insurance where the Foundation is the sole owner of the policy is tax deductible and is not subject to division as a part of the estate.

A growing number of people interested in the public good have discovered that life insurance is a unique and effective way of providing money for charitable gifts or bequests. They like the built-in expansive power that can transform modest annual gifts into substantial ones.

This is how a person of moderate means can go about it. He can purchase a $10,000.00 life insurance policy and name the Foundation as the owner and beneficiary. Assuming that he or she is 40 years of age at the time of purchase the annual premiums would be $275.00 a year of $22.75 per month. Will it really cost him that much? No, it will not. Not after he takes his authorized income tax deductions.

Another example, let us look at someone the same age in the 50% tax bracket who wants to make a substantial gift to his local church and the Foundation. He can buy a $100,000.00 life insurance policy and name his local church and the Foundation as co-owner and beneficiaries. His annual premium would be $2,708.00. But after his tax deduction his actual cost is only $1,354.00; a small sum considering the amount of the eventual gift.

Reply

For additional information please send this to the
United Methodist Foundation of Louisiana,
1010 Mid South Towers,
Shreveport, Louisiana 71101
Phone 318-222-8696

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____ Charitable Remainder Uni-Trust
____ Establishing a Permanent Memorial Fund for a Loved One

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The Louisiana United METHODIST

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VOLUME 5 NUMBER 11

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"How is it going?"

ANSWER: It is going very well indeed. (We refer to the subscription campaign for the LOUISIANA UNITED METHODIST.)

The campaign in the churches officially closed on Sunday, February 13, but this does not mean that you still cannot subscribe. If you have not renewed, simply clip the coupon on this page (left) and attach your $3.00 for one full year (52 issues) of the newspaper. If someone reminds you that you should subscribe, by all means do so. If you are a subscriber reading this, try to get a present non-subscriber to subscribe NOW.

This office hopes (and plans) to have the subscription list updated by April 1. The subscriptions are pouring in, and it looks like a record year.

Now, we believe that this indicates two things: your desire to read the news of your Conference and your church, the news of the general and worldwide church; and we believe, also, that it indicates your confidence in the kind of newspaper that we endeavor to provide for you.

To all of those who have helped so much in promoting this campaign, we say a warm "Thank you." Remember: this is, has been since the beginning, and always will be — YOUR newspaper. We ask you — never to forget that. It belongs to YOU!

COMING SOON
ANNOUNCEMENTS
RE:LUM

Roanoke Church

They burned mortgage, dedicated church

Billy Precht, Hamer Bailes, Nathan Avant, Richard Sockrider, Orval McMillan, Cyrus William Tietje and Frieda Duban look happy as this item goes up in smoke and flame!

In connection with the dedication was the groundbreaking for a new parsonage at Roanoke. Some of those who took up the shovels, (and some who looked on) are shown here.

They did it in ONE YEAR after they entered their new building. The new "building" is the Roanoke Church, the Rev. Homer Bailes, Pastor; and a church spokesperson says, ". . . This building was paid for in just one year with the help of the 1000 Club and the District Board of Missions . . ."

With District Superintendent Byrl Moreland, Lake Charles, the congregation and pastor had a great day of celebration on the occasion of the mortgage burning and the dedication. They have all expressed their gratitude to everyone who made this event possible.

The picture above shows some of the 300 persons attending the third North Louisiana Christian Ashram held recently at the Holiday Inn. Ruston. The Ashram is under the auspices of the Board of Discipleship with assistance from Trinity Church, Ruston. The next annual Ashram is planned for January 26-28, 1978.

(PHOTO COURTESY RUSTON DAILY LEADER.)

Treasurers await in Centenary Archives

At a recent meeting of the Commission on Archives and History, the Rev. James Christie, Chairman, presented more than 30 church histories to the Centenary Archivist, Ms. Diane Kaplan. These histories have been added to the Methodist archives and are available for use.

Ms. Kaplan notes in a recent communication that she would like to personally acknowledge every history received but has no complete address for the authors. She sought the cooperation of this newspaper in publishing the list of these churches from which the histories came: Woodlawn; Memorial (Mathews); Greenwood; Parker Memorial; Williams; Benton; Roanoke; Wesley; Vinton; Westlake; Grand Chenier; Prospect; Cameroun; Church Point; First (DeRidder); Elizabeth; Hopewell; Gueydon; First (Iowa); Trinity (Jennings); Oak Park; Simpson; Mt. Zion (Leesville); Maplewood; and Moss Bluff.

Ms. Kaplan wishes to remind interested persons that duplicate conference journals are available for loan, with the only cost being postage (and return).

Broadmoor Church Hosts Seminar

At Seminar: Dr. Jack Cooke, Dr. Clyde S. Clark, Gen. O. B. Johnson.

Broadmoor Church, Shreveport, hosted the second Money Management Seminar sponsored by the United Methodist Foundation of Louisiana earlier this month. A total of one hundred sixty-five persons showed up for this highly successful meeting.

Dr. Jack Cooke, the Rev. Louis Blankenbaker, Gen. and Mrs. O. B. Johnson served as co-hosts; and General Johnson presided. He and Mrs. Johnson head the Family Life Division of Broadmoor's Council of Ministries.

Lay members of the panel were members of the church and gave outstanding presentations on their subjects, according to Dr. Clyde S. Clark, Director of the United Methodist Foundation of Louisiana. Participants included: Mr. Henry Princehouse discussing life insurance as a means of estate planning; Mr. John E. Cahn, spoke on "Shaping up Your Investments"; Mr. Cecil Ramey's subject was Wills: Dr. Clark presented the overall work of the Foundation.

There was a spirited question and answer period following the panel discussion, with a great deal of enthusiastic response, according to the Director.

The United Methodist Foundation of Louisiana is observing this Sunday, February 27 as Foundation Sunday — a day without a special offering. Last week's edition of the LOUISIANA UNITED METHODIST featured the Foundation on a special page.

Southside Church grows, and grows and grows

A picture accompanies this article, showing (from left) W. P. Stewart, Chairman of the Administrative Board of Southside Church, Monroe, presenting the canceled note on the Fred Stovall Children's Building to Donald R. Brown, Lay Leader. Mr. Brown presented it, in turn, to B. A. Hynum, Chairman of the Board of Trustees, for burning. This was a significant event, because the note was paid off in 11 years and was a prelude to the ninth building program of the Southside Church which was organized July 13, 1952.

Work began on January 3rd on remodeling the Sanctuary. "It will be made larger, the choir made more comfortable, and the worship setting more meaningful," according to the Rev. Lea Joyner, Pastor for the entire life of the church. Miss Joyner indicates that the congregation plans to move back into the remodeled Sanctuary by Easter.

Former Louisianian awarded Stoody Fellowship

Ms. Jan L. Lepley, a native of New Orleans, now living in Columbus, Ohio, has been awarded the Stoody Fellowship for graduate study in journalism. The fellowship is awarded each year in honor of the Rev. Dr. Ralph Stoody, retired, who for 24 years was general secretary of Methodist Information, a predecessor of United Methodist Communications.

Ms. Lepley is the 12th recipient of the award, the purpose of which is to "enhance the recipient's professional competence and thereby to help perpetuate the standards exemplified by Dr. Stoody."

Jan Lepley attended the J. F. Kennedy High School in New Orleans, and was graduated from LSU, Baton Rouge. She studied part-time for a year at Methodist Theological School, Delaware, Ohio, where her husband, Robert Lepley is a student. While currently attending school, she also is employed at Indianola UM Church in Columbus, and is a member of Epworth Church of that city.

The fellowship is for the 1977-78 academic year, and Ms. Lepley will use the $3,000 award to help her attend Ohio State University, where she is enrolled as a graduate student in journalism.

Palestine Church to host workshop

A Conference Adult Curriculum Workshop will be held at Palestine Church, March 12, from 9 A.M. - 4 P.M. Each district will have a team of five adults for training, and in turn, each of these teams will provide the same training in their respective district.

The Rev. John H. Sewell, Project Manager, Louisiana Conference, Board of Discipleship, who announced the meeting, notes that Tosh Tatsuyama, Th.D., of the General Board of Discipleship will be the resource leader.

Goals expected to be achieved (according to Mr. Sewell) are: to help adults know more about adult curriculum resources and the wide variety of resources from which they may choose; to make adults aware of several new curriculum resources; to acquaint adults with the process by which the curriculum resources are developed and to help them see how they may influence the process; to enable adults in selecting the right kind of curriculum resource for their group and where to look for additional help in making such a selection.

Minister's Week

Tapes are available

Orders for the ten lectures and one worship service of this year's program of Ministers' Week, recorded on cassette tape, are now being taken by Church Resource Systems based in Dallas.

The United Methodist Communications Council, operator of CRS for the seven annual conferences in Texas and New Mexico, has been providing this service for the past seven years. Prices vary, depending on whether you wish to purchase the entire set or individual lectures. For further information and prices, contact: Church Resource Systems, P. O. Box 990, Dallas, Texas 75221; or telephone (214) 744-0345.

Scarritt Chamber Singers to present concerts in Louisiana

The Scarritt College Chamber Singers, under the direction of Dr. Carlton R. Young, will present concerts in two Louisiana churches during their five-day spring tour through the state.

On Tuesday, March 1, at 6 p.m. the group will appear in concert at University Church, Baton Rouge. On Wednesday, March 2, at 7:30 p.m., the singers will be at Munholland Memorial Church, Metairie.

When they appear at Munholland, it will be a homecoming for one member of the group — John David Roberts, a graduate student in Christian Education and Church Music Education. Mr. Roberts, a native of Metairie, is a graduate of East Jefferson High School, and his father, the Rev. Q. C. Roberts served as associate pastor of Munholland from 1962-1968. John Roberts earned a Bachelor of Music degree from Centenary College and currently is a graduate assistant in the Church Music Education Department at Scarritt. He works, also, as youth director at Glencliff Church in Nashville.

Dr. Carlton Young, the Director and Chairman of Scarritt's Music Education Department, is a widely-acclaimed musician and composer.

Summer continuing education opportunity planned for Frankfurt, Germany

An Educational Convention on "Good News for a New Age" will be held August 7-12 Frankfurt, Germany, according to the sponsors, Educational Opportunities, Inc. (non-profit) and the Advisory Committee for Continuing Education. Ministers in the Conference have received notice of this opportunity from the Rev. James E. Christie, of Crowley, Conference Coordinator.

Laypersons in the Conference might also be interested in this travel-study event. World-known scholars will address the 600-800 delegates expected to participate.

Like previous summer conferences in Edinburgh, London and Utrecht, the Frankfurt convention affords interested clergy and laity an unusual opportunity to combine first-rate continuing education with travel in the heart of Europe.

Travel plans for the Convention offer a choice of departure dates: August 5 from Chicago, or July 29 from New York. Participants will have a choice of five travel-sightseeing itineraries in central Europe, either before or following the convention sessions. An all-sightseeing program will also be available for those who do not choose to attend the convention.

The basic cost is only $849. for the 15-day trip. Bishop W. McFerrin Stowe, is the Advisory Committee chairman, and Bishop James W. Henley is the faculty chairman.

You are invited to write to the Rev. James Christie if you are interested. But do so at once. Only 600 persons will be accepted from across the United States. The Rev. Mr. Christie's address is: 315 East Third Street, Crowley, La. 70526, or phone him at (318) 783-5481.

UMW activities

District Membership Motivation Workshops announced

From Mrs. Edward T. (Nancy) Carruth comes announcement of District Membership Motivation Workshops sponsored by United Methodist Women. Although a few of the workshops have already taken place, please note that if any local unit missed their own district workshop, it is permissible (and advisable) that they go across district lines to another which is nearby.

ALEXANDRIA DISTRICT	March 19	Horseshoe Drive Church Alexandria
BATON ROUGE DISTRICT	March 26	Jefferson Church, Baton Rouge
HAMMOND DISTRICT	March 12	Sub-Dist. II Hammond
	March 26	Sub-District I Covington
LAFAYETTE DISTRICT	Jan. 30	Sub-Dist. I Houma
	Feb. 5	Sub-Dist. II New Iberia
	Feb. 12	Sub-Dist. III St. Martinville
LAKE CHARLES DISTRICT	March 5	First Church, Lake Charles
NEW ORLEANS DISTRICT	March 17	Aurora Church, New Orleans
	March 19	St. Matthews Church, N. O.
MONROE DISTRICT	Jan. 22	First Church, W. Monroe
RUSTON DISTRICT	March 6	Arcadia Church, Arcadia
SHREVEPORT DISTRICT	Jan. 29	Centenary College

North Highlands Church welcomes missionary family

When Missionaries Franklin and Sue Messenger and their five children visited North Highlands Church, Shreveport, the congregation honored them by proclaiming the day "Messenger Sunday."

The Rev. Mr. Messenger delivered the sermon for the morning worship service and Mrs. Messenger was guest speaker for the monthly general meeting of United Methodist Women. The congregation had a special Sunday evening fellowship, and informal visiting with the family was an enjoyable occasion.

The Messengers are in the United States on extended furlough from Rhodesia where they have served since 1968. They are visiting supporting churches in Louisiana, Tennessee and Missouri. Other churches in Louisiana which they will visit (or have visited) include Noel Memorial, Shreveport; and First Church, Hammond. Their future engagements will take them to other parts of the country, mostly in the mid-West.

Frank Messenger has been the Salisbury-Bulawayo District Superintendent, which is the newest of five districts in the Rhodesia Annual Conference. He has served also as treasurer of the Christian Council of Rhodesia, and earlier served as internal auditor and advised 100 church units in their accounting and bookkeeping procedures. Before becoming a missionary, Frank worked in banking and finance.

Sue Messenger was coordinator of the Salisbury-Balawaye District women's work and of the Conference Homecraft Clubs. She has served as a staff member at Hilltop United Methodist Center in Sakubya African Township.

Sue's parents, Mr. and Mrs. Robert F. Duncan are members of North Highlands Church, where they are both active. (Mr. Duncan is Shreveport District Director of the 1000 Club.)

Sue and Frank Messenger.

Editorials

Discussions between farmers, non-farmers vital to hunger

It's ironic that only in recent months have United Methodist and other denominational leaders begun to utilize and consult with the church's farm constituency on the efforts against world hunger.

As obvious as the connection between the health of the farm sector and the food supply may seem, the church did not ask for the views of farmers to any large extent until the food producers themselves demanded that such consultation take place. Those demands have borne fruit in the form of two recent consultations organized by the National Council of Churches in Omaha, Nebraska, and Louisville, Kentucky (see TM/ UMR, Jan. 28).

On the other hand, it took a rash of "simplistic" solutions from non-farmers — such as fasting and suggestions to end beef consumption — to sufficiently infuriate farmers to the point where they sought involvement in the process of finding solutions to the problem.

The misunderstandings have been deepened by farm and non-farm attitudes. Farmers boast they can each feed 20 more people from the products of their land than they could ten years ago, ignoring their dependence on a vast network of non-farm labor and industry.

Non-farmers, for their part, seem to give little thought to the source of their food. Food is taken for granted.

At this seeming impasse, we commend efforts made by the United Methodist Church and other denominations to bring together producers and consumers to talk to rather than about each other within a Christian context.

The consultations have made it abundantly clear that the church may be the only neutral convenor available to bring such a widely diverse group together successfully. That is because the church can ask persons to lay aside self-interest and examine the issues from a wider world view. It can urge them to attend such a consultation as Christians first, as farmers or consumers second, and as members of farm organizations or consumer action groups, third.

So far little has jelled at such meetings to find ways for both groups of Christians to pull together, but the brush is being hacked away and small clearings already reveal some areas for common action: An awareness that everyone is a consumer, that hunger is everyone's problem in an interdependent world, and that justice is the challenge: justice for the farmers, justice for consumers, justice for the hungry.

Putting narrow loyalties aside, we believe Christians can work together to find solutions to these massive, complex issues. We would urge the church at local district, and annual conference levels to bring together Christian farmers and non-farmers around the food and hunger issues. The national level meetings have been a good beginning — but only a beginning of a much needed journey toward mutual Christian understanding and action on hunger.

Who really 'resembles' Christ?

A recent declaration by Pope Paul that women must not be ordained to the priesthood was not surprising, but the logic he used to justify his decision was.

While few persons expected the Pope to open the church to the ordination of women, many persons — both Roman Catholics and Protestants — stand amazed that the heart of his reasoning was that Jesus chose only men to serve as the original disciples and that we should, therefore, choose persons as priests who "resemble" those disciples.

His conclusion is that maleness is necessary if a person is going to "resemble" Jesus and the 12 originally chosen to follow Him. However, the same logic would seem to require priests also to be Jewish, Galilean fishermen.

We believe Pope Paul has looked too narrowly at what it means to "resemble" Christ Jesus. In the deepest sense, doesn't the meaning of "resemble" go beyond sexuality into attitudes, personalities, approaches to life, and belief?

As we strive to be "like" Jesus — to resemble Him — we try to understand and emulate Him in all of these ways. The example He provided seems so much more important than the narrow definition of "resemble" in the apparent understanding of Pope Paul. Surely it must be recognized that such a view is a downgrading of the church of Jesus Himself. It suggests that the only "real" way to be like Jesus is to be male.

Being like Jesus should be the goal of every Christian. We must look beneath the surface appearance as each of us seeks to answer the question "How must I live to resemble my Lord?"

Central UMC, Oskaloosa, Iowa begins local edition

With this issue, TM/UMR welcomes readers of a new local church edition at Central United Methodist Church in Oskaloosa, Iowa.

Approximately 700 members at Central UMC will receive an edition of TM/UMR each week with local church news printed on the first page and general church news and opinion on the remaining pages.

To new readers at Central UMC we say "Welcome." We hope you will find your edition of TM/UMR informative and that you will join with our other readers in providing feedback via "Letters to the Editor" and other columns.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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P. O. Box 1076, Dallas, Texas 75221

Phone: (214)748-6491

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Here I Stand

'God loves you, and I'm trying' is more accurate

By SALLY R. JOY

In the past few years, I've seen a lot of "holy hugging" going on; and that's okay. One thing troubles me, though, and that's the ease with which the word "love" gets bandied about. "God loves you and I love you" has gained a place among our Christian cliches. There are times when it is appropriate, and times when it definitely is not.

A few years ago, a woman with psychological problems attempted to make our local church a base station for her "ministry." Some of us were in the process of learning to "accept others where they are." At the same time, we were opening ourselves to new understandings of God's healing presence and power. We were determined to love this poor woman into health and happiness. It was a noble thought — and our attempts were a dismal failure.

Only after she had been readmitted to the state hospital did some of us gain a realistic perspective on the situation. We learned that part of her illness prompted her to actively seek rejection. Goodness knows, she'd worked hard enough for it in our midst. And what had we done? Turned the other cheek. Tried every way we knew to continue communicating acceptance. Our need to believe in our ability to love — in spite of overwhelming odds — was as great (and possibly as unhealthy) as her need to be "rewarded" by our rejection. Even knowing this, a number of us chose to send cards to her during her hospital stay.

Two days after my card was sent, it came back to me in the morning mail. She had written several choice paragraphs inside. I shared it with our pastor. After reading aloud that there was "no sincerity" in me, that she "loved me," "prayed for me," was "positively sick of me" and was "not prejudiced," I laughed.

"I'm glad you can laugh about it," he said. "What will you do now?"

"The only truly loving thing there is to do," I replied. "I'm going to accept her rejection of me."

Finally, I was ready to release that poor woman from the burden of my expectations for her recovery. That did not, in any way, mean that my concern for her lessened, or that I ceased to have compassion.

In a recent television message to the nation, Dr. Schuller of Garden Grove, California told of a man with whom he had shared an auto mishap. The man had used foul and abusive language, and Dr. Schuller claimed to have looked him straight in the eye and said, "Mister, God loves you — and I'm trying."

As Dr. Schuller reported this act of honesty, a ripple of laughter swept through the crowd that was gathered in the sanctuary of his church during that televised service.

"God loves you — and I'm trying." That might not always be the most appropriate thought to verbalize; but surely it's important for us to be realistic about our capabilities and our limitations in the area of loving. We only kid ourselves if we pretend those limitations don't exist.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, Sally R. Joy, is a member of the Green Street United Methodist Church in Augusta, Maine.

My Witness

Busy pastor myth needs exploding

Troy Hickman

By TROY HICKMAN

Back in the days when I was an active pastor, I talked to some people who thought that pastors did very little except to preach on Sunday.

"Preacher," one of these persons would say, "what do you do with your time when you are not preaching?"

The opposite point of view would also appear occasionally in those who hesitated to approach the pastor with a concern because, as they said, "We know you must be a very busy pastor, so . . ."

Both of these notions are wrong. I always regretted hearing either of them. Knowing that many people who are not familiar with the process of church life assume that the pastor does practically nothing, except for an hour or two on Sunday, I did two things in my working days.

Catherine and I spent the better part of many afternoons calling on people in their homes, calling on prospective members among the new arrivals to the town, and checking the hospital daily to discover and visit our members who might be there. We tried to get into every home on our church roll once in the first year in a new place.

In the mornings of the weekdays, I tried to spend two or more hours in my study at the church. I figured that if people knew they could find me there at least five mornings a week, (not including Sunday) that two things, both of them good, would likely follow.

First, persons who saw me observing my regular hours at the church would know that I was on the job at my place of work. After all, if business and professional people observe regular work schedules, why shouldn't I? Wasn't my work as important as theirs?

The second good thing that I hoped would result from my regular work hours at the church, would be that members and others who had things to talk over would know that they could find me quickly, attend to whatever business they had with me, and be on their way again. More of them came by the study than would have come to the pastor's home.

I made it a point never to be "too busy." When someone began a visit with the apology, "I know you are a busy pastor, but . . .", I assured him or her, "This is what I am here for. What do you want us to talk about?"

The word "busy" is a relative term. Whether a pastor is busy or not, depends on what he puts first in importance, and how well he uses his time. I have a sneaky suspicion that most chronically busy pastors are poor arrangers of time, or else they need to rethink their priorities more often.

Perhaps the busy preacher is trying to dabble in, or run, too many other things in the town. At its edges, church programs mesh in with the edges of nearly everything else in town which exists to help people. A well-meaning pastor who doesn't know how to say "No" can easily get in over his head and become too busy to do the work which the Lord called him to do, and which the congregation pays him to do.

Preachers have ego vulnerability the same as other persons. It is sometimes very flattering to have one's hand in all the pies. But, just as a pastor's husbandly and fatherly duties are to his own family first, then to others as he has strength and time, so his pastoral time belongs to his own church and members first, and to other things second. Duty always comes before generosity.

At least twice a year, a pastor probably ought to ask himself, "What are the real essentials of the job to which I have been called?" My own answers usually came out about like this: first, the preaching of the gospel; second, ministering to the members, individually or by families; and third, helping to build a real fellowship among the members. The mechanics of administration, although necessary, are at the bottom of the line.

I would like to see a fadeout of the myth of the "busy pastor."

Mrs. Spees

Jesus shares with me

By MARJORIE SPEES

As I looked at the full moon rising the other night, dull orange, I thought — this is the same moon that Jesus saw as He lay upon the ground without a pillow for His head; and that is the same blue sky overhead that is His cover. Those are the same stars — stars watched and believed in by those who came before Him and who prophesied His coming.

Then my mind wandered to other things; He walked the earth and felt the brown dust between His toes as I have; admired and sniffed the lilies and wild roses. He ate much the same kind of food I eat; He saw the graceful flight of birds, and the little sparrows whose fall the Heavenly Father takes notice of. He saw the seasons come and go; was warmed and tanned by the sun at noon. He felt the summer breeze blow against His arms and heard His Father speak to Him in the sycamore and fig trees that shaded His rest.

He was strengthened by the Holy Spirit, comforted by the Psalms, and gained wisdom and understanding through the words of the prophets. He felt the cool rain on His face, like tears of compassion falling from angels' eyes to ease His sorrow. This man Jesus — how much He shares with me!

"My Witness" is a column through which TM/UMR readers may tell of meaningful experiences of Christian life

This week's contributors are: the Rev. Troy Hickman of the Southwest Texas Conference and Marjorie Spees, a member of First United Methodist Church in Tulsa, Oklahoma.

Letters to the Editor

Validity of 'Good News' survey questioned

To the Editor:

As one of the many women who did not receive a questionnaire from the United Methodist evangelicals, I feel impelled to respond to the article in your Feb. 4 issue.

As in any other area of our lives, the greatest dividend of growth occurs as we are actively involved. Spiritual help is not something that can be poured over others as they wait passively.

Our biggest frustration is not with the program and structure of United Methodist Women, but in getting women to take advantage of the resources and opportunities available which challenge us always to become more responsive to God's will in our lives. United Methodist Women do not feel their membership as an end in itself, but as a commitment beyond our commitment to our church. We put our money where our mouth is. As an organization of nearly one and a half million women, we supply almost half of the monetary resources of the Board of Global Ministries, thereby becoming an effective means for acting out the true meaning of the gospel: feeding the hungry, loving the stranger, clothing the naked, giving the cup of water, visiting the sick and imprisoned. All this, in addition to our individual tithe through our local churches.

As we live, trying to follow our Savior's example, our spirits become more closely allied with the Spirit of Him who calls us. Any spirit will not grow unless it be surrounded with fertile ground and then cultivated. It is not possible to clasp each talent closely to our breast and expect to see an increase.

Spiritual growth can occur without an organization, but to what avail if such growth does not express itself in outward signs?

Mrs. Paul Bame
Lodi, California

UMW 'spiritual' material is available

To the Editor:

Recently I read about the survey conducted on United Methodist Women in your Feb. 4 issue. I was not among those who were questioned, so my opinion was not registered.

If I have any frustration about the spiritual emphasis in my local unit, it would be one of not being able to participate in all that is offered. We have a spiritual emphasis at each meeting of our unit, and also of the smaller fellowship groups; we have a Spiritual Classics study group which meets monthly; we have just completed an intensive study of the book of Mark (4 sessions, total of 6 hours in lecture and discussion); and it has been announced that the annual two and one-half day Spiritual Life Retreat in April will concentrate on prayer.

If a woman is dissatisfied with what is or is not happening in a local unit of United Methodist Women, she has every right to urge organization of, or organize herself, a prayer group, a study, or a retreat. Abundant materials are available, and the opportunities are many.

Marjorie Tuell
Beaverton, Oregon

UMW supported

To the Editor:

This concerns the article headlined " 'Good News' directors report UMW 'frustrates' women, survey says" (TM/UMR, Feb. 4).

Since the survey was made only from those on the Good News mailing list, I feel the account did not deserve the headline it received. The total membership of The United Methodist Women was not surveyed or questioned, so to say in big headlines that UMW "frustrates" women is misleading.

If I had not read the whole column, I would not have known that only a small section of women had been sent the questionnaires. There are many others in the grassroots besides those of the Good News section. And "spiritual needs" are fulfilled in many diverse ways.

Malinda Baeziger
Iowa City, Iowa

Freedom editorial was was on target

To the Editor:

Each of us needs a word or sign of encouragement from time to time to make living bearable in this man's world. I hope this letter contains that "word" for you.

Your February 4 editorial, "Freedom is some kind of thing," was the "word" for me and has rekindled the flame of love and brotherhood that has grown dim during the recent course of events in our nation and the world.

Fiddler's definition of the word "freedom" as "some kind of thing" comes closer to a clear concise and easily understood meaning of the word, as contrasted to those given in dictionaries and appearing on the reams of paper that reside between hard covers of books, written by people of all ages and countries in their efforts to define the word.

You aired one of my concerns by saying that in our society we must speak up in the interest of all those persons who have less than an equal opportunity. I would add to your suggestion of how to keep our freedom, one which should preceed yours, one which simply changes one word "those" to the word "ourselves."

First, we must develop a continuing commitment to help ourselves to realize our God-given right to freedom and then develop a continuing commitment to help those who are not "free" to realize their God-given right to freedom.

Thank you for the lift.

Harold C. Gluth
Porterville, California

Freedom treated as abstraction

To the Editor:

Your editorial, "Freedom is 'some kind of thing' " (TM/UMR, Feb. 4), reminded me of how readily many people will support freedom in the abstract but deny it in the concrete. Many editorials in church publications, including TM/ UMR, stand firm for freedom but then they endorse such actions as:

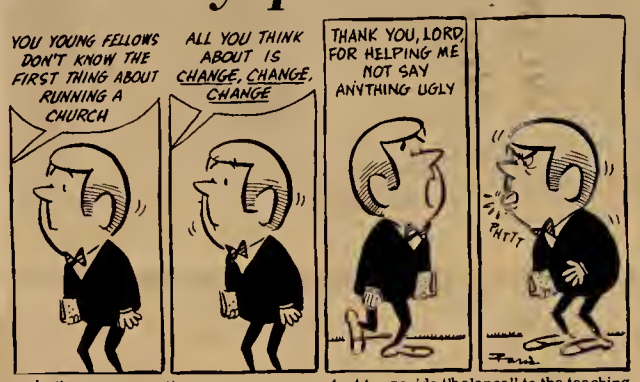
Depriving workers of what they have legitimately earned in order to support others in idleness (i.e. welfare, food stamps, etc.);

Taking the lives of defenseless unborn children;

Invading private property, adjudging guilt and levying punishment without due process (as done by the Occupational Safety & Health Administration which is authorized to serve as prosecutor, jury and judge);

Forcing an employer to hire on a quota basis rather than making a choice according to those best qualified to fill the job;

Setting a minimum wage for all instead of allowing a prospective employee to enter willingly into an agreement with an employer as to pay and other compensation;



Establishing fares and rates for transportation by fiat rather than permitting freely arrived at prices for such services:

Requiring non-users of bus and train service to pay part of the cost of those who ride;

Granting crop "loans" to farmers to keep the prices of their products high (to save the "family farm") at the expense of non-farmers;

Preventing willing workers from taking jobs which strikers have refused to fill (and tolerating the use of violence by the latter);

Taxing parents who may not have chosen to go to college or who do not elect to send their own children to college in order to pay for the education of others who do;

The list is almost endless. The point is, do those editors really support freedom or only freedom of the press? And, how can freedom of the press prevail if all other freedoms have been taken away?

George F. Platts
Ormond Beach, Florida

Why should church back China action?

To the Editor:

We are in a time of peace. We are not rushed by passion or the need to make any immediate decisions for survival. It seems probable our government will recognize Communist China and leave the Taipei government in the dust anyway (they're realistic), without the smallest urge, recommendation, or sanction from the United Methodist Church and all its boards. Why, then the action from us supporting recognition of Communist China unless we're jumping on the bandwagon? Does the government solicit our support? Is it really needed?

It may be "corny and naive," but I've always thought true "do-gooders" are recognized by the help offered in a time of need — not the sides taken (the good Samaritan). The world watches what we do. Churches should be something special.

By making such a decision, the church makes a choice (one relationship can turn off another; is this how we win over our enemies?). Nothing is static, but moves in relationship to other things. Our relationships and moves should be well through before we make them. We are the example of what we are.

Margaret Mayberry
Weed, California

Evolution opposes creation story

To the Editor:

With respect to your article, "Clergy join textbook fight," (TM/UMR, Feb. 11) you quote the Dallas School Board as proposing to provide a complementary text to provide "balance" to the teaching of the theory of evolution, and Dr. Ben Oliphint's response as "Everyone has a right to his own opinion, but this is an example of fundamentalist, Christian arrogance trying to put a sectarian Christian viewpoint into the public schools." I do not agree.

Fundamentally there are two views of creation. One is a naturalistic viewpoint which sees everything evolve without a Creator; the other posits a Creator God. "In the beginning God created the heavens and the earth."

There are many varieties in these two positions, but their main stance is creation or evolution. There is no question where the Bible stands in this issue and where we must stand if we heed the Word of God.

It is quite true, as Dr. Oliphint says, that "the Bible is not a book of science, but a book of faith." But the Bible does not present faith in a vacuum, divorced from the material world of time and sense. The Bible has a word to say about creation.

Eric Roy King
Saranac Lake, New York

Will accepting sin become the norm?

To the Editor:

I pray that those of responsibility in the United Methodist Church will come to the realistic understanding that Charles Graff has — as stated in "It's time to move beyond pluralism" (TM/UMR, Feb. 11). If our church reflects the pluralism of the congregation's membership — sexually, culturally and socially, and not just economically, racially, ethnically, and theologically — we have a hodgepodge. Accepting sin may be the norm in some cases.

We can intellectually justify most any action or way of life. This is not the church's purpose. Its purpose is to promote the teachings of Christ and do the will of God.

We must not become complacent; we are losing members (souls for Christ). If we are not gaining, in Christ's sight we are losing. We must face the fact that we have to put Christ and His ministry at the center of the United Methodist Church.

Before we can have a revival, we must remove the log from our eye: that is — abortion backed by the United Methodist Church; homosexuality accepted by the United Methodist Church; idolizing human intelligence; making our own discipline supreme; liberation theology; and being passive with a church that perpetuates worldly things and sin. 1 Corinthians 10:21-23 says, "Ye cannot be partakers of the Lord's table and of the table of the devils."

TM/UMR is great. You are doing a fantastic job.

LeRoy S. Wilson
Jamestown, New York

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The Board of Trustees of Columbia College invites nominations and applications for the position of President of the College to take office January 1, 1978.

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focus on

WORLD HUNGER

A MISSIONAL PRIORITY OF THE UNITED METHODIST CHURCH

World Plans Won't Meet Target Date

By LAUREN STELL

At the 1974 World Food Conference in Rome, delegates resolved to end world hunger within a decade. But for most of the world food production is seen as necessary to bolster nations' economies, rather than for feeding the hungry. Now, more than two years afterward, political and biological climates have eased the pressure for radical reordering of economic structures to meet this goal. But for most of the world food production remains more a business than a necessity for common survival.

"While the past two years have witnessed an alleviation of the extremely critical hunger and malnutrition situation which prevailed in many areas at the time of the World Food Conference, the target date which was adopted for the elimination of these problems still appears as remote as it did at the time of the Conference." So states a recent report by the U.S. Agency for International Development (AID).

Not many are aware of the urgency of the food problem, AID says, because of good harvests in developed countries, largely due to excellent weather. Food and fertilizer prices are no longer increasing in quantum jumps.

Third World countries have not pushed too hard for implementation of Conference resolutions, some say, because they hope that election of a more sympathetic administration in Washington might increase possibilities for a change in the world economic order.

Daily Deaths

Despite all this, last year the U.N. Food and Agriculture Organization (FAO) estimated that 15,000 people died of malnutrition daily. And FAO, the U.S. Department of Agriculture and the International Food Policy Research Institute all estimate that, if present trends continue, developing nations will have a grain deficit of between 72 and 108 million tons by 1985. Referring to this, the AID report warns, "even if exportable food surpluses can be produced at sufficient levels in other parts of the world, the food-deficit countries are not likely to have the foreign exchange to import such quantities commercially on a sustained basis."

There are some signs of change, though, in this Indian summer of the world food crisis, including subtle shifts of attitude.

The Rome Conference's proposed $1 billion International Fund for Agricultural Development is almost operative. Its international agricultural models will become the first tangible results of the Food Conference. The $200 million donation by the U.S. might establish a precedent of international cooperation in stimulating agricultural growth.

Continued on page 2

United Methodist agricultural missionary Larry Hills consults with a Zambian farmer. Training of local rural and agricultural leaders around the globe is to be an important part of the new United Methodist Church Missional Priority on World Hunger.

Leadership, Education

3rd World Needs Unique

By ELAINE MAGALIS

"Where in the world can a Nigerian, a Togolese or a Sumatran learn tropical agriculture? Or soil physics? There are no places. We're just realizing that temperate zone technologies, which prevail across the globe, are not useful. They're environmentally detrimental."

This is how Dr. Dean Freudenberger, former United Methodist missionary agronomist and now professor at Claremont, Calif., School of Theology, describes the problem in an exclusive interview to be published in the March, 1977 issue of response magazine. He could have added that capital-intensive Western agricultural technology needs financial resources not available to most countries, while making their most abundant resource, the human worker, expendable. This has contributed to unemployment, poverty — and hunger.

Third World farmers must be trained in technologies suitable to their situation. The Board of Global Ministries, United Methodist Committee on Relief and World Divisions feel the best training is that close to where skills are needed and they try to support groups and organizations already at work overseas.

Among UMCOR Advance Specials, for instance, are rural training centers in Botswana, Kenya, Nigeria and Sri Lanka. In Sri Lanka young people who graduate from a nine month series of agricultural courses commit themselves to work for at least two years in their own villages. The Board of Global Ministries also supports the Asian Rural Institute in Japan which is extending its programs to other countries in Asia.

However, some skills must be acquired in the West because that's where many experts are. The United Methodist Crusade Scholarship Program has brought many people to this country for agriculture and other studies who have returned to leadership positions in their countries.

For example, Dr. Carlos Carrasco, who got his doctorate in education from Peabody College in Nashville, is now director of Church World Service in Peru.

Crusade Scholarships are also being offered to U.S. ethnic minority students for education in areas related to removing the root causes of world hunger.

Rev. L. M. McCoy, staff person for the hunger priority in the World Division, says no single bit of development can be isolated from another. "The training of persons in organizing, administration, social service or mechanical skills may be as important to the solution of hunger as training in agriculture."

Agricultural expertise is of major importance, though, and the World Division supports 37 agricultural missionaries in 19 countries around the world, and through them training of local leaders.

The World Division also assists rural training and peoples' networks through Agricultural Missions of the National Council of Churches. The Women's and World Divisions fund projects that assist rural women in agriculture through the World Council of Churches and UMCOR works through Church World Service.

Rural and agricultural leadership development will continue to be one way the United Methodist Board of Global Ministries fights hunger under the new missional priority.

Elaine Megalis is a free-lance writer based in New York.

New Money, New Effort For BOGM

By CONNIE MYER
Interpretive Services

As scenes of world famine flashed nightly across their TV screens, United Methodists dug deeply into their pockets and gave unprecedented amounts to their church for hunger assistance.

Not only did they give generously to church agencies, but most annual conferences also formed hunger task forces. Many tasks forces were concerned about hunger education and local hunger action, besides raising money. (See story in this supplement on Ohio task forces).

Since most of the money raised was sent to United Methodist Committee on Relief (UMCOR), one of seven divisions of the Board of Global Ministries, the board, long concerned and involved in hunger, made a new, concentrated effort.

In 1975, the board re-allocated its budget and devoted $1.5 million to additional hunger-related concerns. One million dollars came through UMCOR and $500,000 through World Service. At the same time, the board tried to analyze some of the root causes of hunger and to develop a cooperative, inter-divisional approach to this gigantic problem. Hunger eradication, a position paper stated, would require "costly involvement" and could not be accomplished by "token effort." International relief, rehabilitation and development, domestic action (including legislative efforts) and individual consciousness-raising all would be needed. The $1.5 million was divided into these program areas, with most going to the international level.

Also in 1975, General Council on Ministries declared world hunger to be a church-wide concern and gave the Board of Global Ministries responsibility for co-ordination.

In 1976, the BOGM responded by pledging an additional $3,727,000 for hunger efforts. A Board Hunger Coordinating Committee was set up to review grant requests and to establish funding criteria. Again, UMCOR, pledged $3 million and World Service provided $727,000.

A total of 221 projects were approved for funding. They ranged from food production programs in Bangladesh, Niger, Zaire and the Philippines to agricultural training programs for Third World Persons. (See stories in this supplement on agricultural leadership and Zambia Family Farms.)

Part of the money was allocated to such national action programs as food cooperatives, garden plots and food production programs, credit unions, food

Continued on page 2

World Food Conference

Continued from page 1

Increase Lags

Worldwide, the food production rate increase now averages about 2 per cent a year — less than in the 1960s — and less than the goal of 3.6 to 3.9 per cent set by the Conference. This increase barely stays ahead of demands caused by new population growth and affluence, but international development assistance has recently jumped by 65 per cent. The U.S. has increased its own aid for nutrition and food production to $505 million, from $274 million in 1974, (contrasted to the one billion the U.S. gives for population control projects).

On a per capita basis, U.S. development assistance is .24 per cent, ranking us 13th among 17 industrial nations. However, one of the recent attitude shifts concerns who is being assisted and how. Big farm, energy-intensive methods are losing their dominance of U.S. planning. AID says, "Small farmers are generally efficient allocators of scarce resources given the constraints they face and typically can achieve yield per acre as high as or higher than large farmers." Participation by affected farmers is being sought by AID representatives as ways are found to improve credit, technical information, yield incentives, market roads, irrigation systems, storage facilities and cooperatives.

More Food Aid

A second Conference priority, food aid, has attracted significantly more support, but has fallen short of the 10 million ton a year minimum suggested. It has increased though from 5.4 million tons in 1974 to 9.2 million in 1976. More importantly, food given by the United States now seems to be governed more by humanitarian than political guidelines. In contrast to the Vietnam era, 75 per cent of our aid is directed toward the poorest countries. The 6 million tons the U.S. gave in 1976, however, is still one third below our average allocations of the 1960's.

The third priority of the Rome Conference was a World Food Reserve. There have been talks, proposals and counter-proposals, but the AID report admits that "Food security, unfortunately, stands out as having shown the least forward movement among the major objectives agreed to by the World Food Conference." A principal reason for the slow action, is differences in national trade policies. The U.S. suggestion for a 30-million-ton reserve is bogged down partly because of differences within our State and Agriculture Departments. Present reserve stocks are about two thirds of the 17-18 per cent of annual consumption minimum recommended at Rome.

Military Spending

Two issues which have an indirect but profound bearing on world hunger — military spending and trade policies of transnational corporations are not being vigorously investigated. But with the Carter administration likely to undertake new directions in food policy, the U.S. and other industrial nations may again, as they did in Rome, come under pressure from developing nations to redirect a portion of military spending into international development projects.

The "private governments," transnational corporations and banks, which daily make decisions affecting millions of people across national boundaries, may also be challenged by developing countries. Reforms being discussed in international forums include stable price indexes for commodities and fuels, and requiring corporations to include public interest representatives on their boards.

The Rome Conference also resulted in contributions by experts who attended unofficially. Almost every official issue that was presented was paralleled by a dissenting opinion offered by Third World leaders. This liberal alternative food conference was coordinated by Dr. Joseph Collins of the Institute for Policy Studies. Now pre-publication excerpts of a controversial book he has co-authored with Francis Lappe (who wrote "Diet for A Small Planet") are appearing all around Washington — including in an official AID publication and President Carter's position papers.

Aim Is Self-Reliance

The book, titled Food First, asserts that all nations, including states and regions, have the capacity now and in the future to be self-reliant in food production. Many food activists believe that Collins and Lappe have discovered a powerful ideological lever that can be used here and abroad to shift current worn assumptions that govern aid, trade and development.

Adopting self-reliance as a main priority, Collins and Lappe say, would reduce the high cost of food transportation, packaging and mass market concentration, and until malnutrition, and its future threat, disappears food crops would automatically take precedence over cash crops.

Small, organic farms which rotate crops and raise livestock would increase, favored by tax and inheritance laws, they say, and weather effects, now so crippling when the grainbelt or other fertile areas are affected, would be minimized.

Reliance on labor intensive farming and regional cooperatives would reduce the demand for fossil fuels and large financing packages, they add.

Dr. Collins even half-seriously asks, "Is a way to begin to deal with the deep issues of hunger to ban all food imports and exports?"

Perhaps the real effect of the World Food Conference is that more and more people are questioning, inside and outside the United States, a world order that denies many the opportunity to earn their own bread.

Lauren Stell is a free-lance writer based in New York.

New Money

Continued from page 1

stamp assistance and nutrition education. (See story on Tennessee's agricultural marketing project).

Action education projects also were funded, including UM participation in WHEAT, an ecumenical fellowship of Christians dedicated to new simpler lifestyles. Local hunger task forces and hunger interpreters also were supported and funds went to last December's Grainbelt Consultation of UM clergy, farmers and food specialists.

Under the new quadrennial missional priority on world hunger, approved by 1976 General Conference, BOGM will receive 58 per cent of funds raised during 1977 to provide services and resources to help alleviate hunger and its basic causes in the U.S. and abroad. The rest goes to other church program boards. BOGM is to be administratively responsible for the hunger missional priority, including convening meetings of the Inter-Agency Coordinating Committee on Hunger.

As with its programs of 1975 and 1976, the board believes the missional priority offers our whole church a significant way to work together on the continuing challenge of world hunger.

Hunger Not New Issue For United Methodists

By LEONARD PERRYMAN
UM Communications

Though money is very important because of what it will enable the church to do about world hunger, there is "much more" to the Missional Priority than money.

It is also important to recognize that:

• United Methodists have given to hunger in varied ways for many years.

• We must continue to give through channels that have long been established (listed below).

• New and additional needs call for support over and above the present. There are new channels for responding to the World Hunger Missional Priority (also listed below).

Let's look at long-time channels.

World Service

Through this basic church benevolence fund, we have been giving for years to programs and projects which strike at hunger and its basic causes. Obvious examples are support of agricultural missionaries, demonstration farms, livestock improvement and similar programs.

Advance Specials

Each of the three agencies that historically have been recipients of Advance Special gifts have hundreds of hunger projects. These include rural sanitation, mother-child nutrition, soup kitchens and direct feeding programs, food-for-work projects, well digging, community development, food producer and consumer co-ops, working with farmers in developing countries to improve agriculture in ways that work best in those countries; health clinics; legal help for the poor.

Each of the hundreds of Hunger Advance Specials of World, National and UMCOR Divisions represents a specific need that must continue to be met.

One Great Hour

On this great ecumenical day in Lent, United Methodists join with others through their gifts to help the hungry, the poor and disaster victims. All gifts go to UMCOR, which increasingly is using them in the area of hunger, not just to feed persons — to provide bread; but to help the hungry to help themselves — to provide more than bread.

Human Relations Day

One of the programs funded by the offering received on this special day is United Methodist Voluntary Service. Some projects deal with the serious problems of hunger in the U.S.

United Methodist Women

United Methodist Women express their Christian concern for the hungry, the poor, the oppressed and the powerless by giving in various ways. Through undesignated giving (Pledge to Missions and other channels), United Methodist Women are involved in many ministries in the area of hunger and poverty.

Many also make designated gifts related to world hunger over and above their Pledge to Missions. They do this by making Supplementary Gifts, one of which is "Women in Rural Development: Land, Labor and Water."

Now let's look at new channels for giving to world hunger, those developed for the Missional Priority. These seek $5 million over and above other giving to hunger.

Missional Priority Fund

Two million dollars of this new benevolence fund, apportioned in the amount of $4,125,000 annually, is allocated to world hunger. The remainder goes to the other Missional Priorities: Evangelism and the Ethnic Minority Local Church.

Every local church is asked to give a fair share. Thus every church participates in ministries paid for through the Missional Priority Fund.

World Hunger Advance Special

This is a single, broadly-designated General Advance Special with many program components though all gifts go to this single project. The Special totals $3 million. Each $1 in this Advance Special — and in the world hunger share of the Missional Priority Fund — will be spent this way in 1977: 58¢ to help alleviate hunger and its basic causes; 18¢ to cultivate more Christian lifestyles; 18¢ to affect public policies toward a more equitable system of food production and distribution; 6¢ to training and research opportunities through United Methodist institutions.

Local churches, groups and individuals all can give to the Advance Specials.

We Can Make A Difference

By D. FREDERICK WERTZ

I am embarrassed to write about hunger, just as I am often embarrassed to speak about hunger. How many times have I been invited to attend a covered dish supper and then to discuss the missional priority on world hunger? I'm not going to do it anymore!

A sensitivity to the needs of the hungry is desperately needed in the community of faith. But I am caught in the same trap which imprisons us all. Embarrassed as I am, I must use the methods of communication open to me. Right now, that method is the written word.

Hunger marches across our world like a ravenous beast, devouring men, women and children in a futile effort to satisfy its appetite. During this decade conservative estimates place the hungry people of the world at half a billion, and we are told they are dying at the rate of 15,000 a day. There is also ample evidence that others daily join the endless army of the undernourished that marches around the world.

Words seem so futile. It is obvious that only action — action that is bold and intentional, determined and sacrificial — will ever begin to slow that march of hunger and death.

When people are hungry they need bread. Prolonged plans and extended orations are no substitute for food on the table. We must be concerned for the immediate need and put forth every effort to provide adequate food today to sustain life tomorrow. Relief programs are an essential part of any plan to alleviate hunger on a global scale. Let us not apologize for this activity designed to feed the hungry.

At the same time, we dare not delude ourselves into thinking that we have solved the problems of world hunger by providing milk for children. There is the urgent need to address the problems of adequate food production and distribution in areas of human need, if we are to go beyond the immediate need for relief.

Money made available by the Board of Global Ministries to support a poultry project in Tamil Annual Conference in Malaysia is a case in point. Here, farmers are provided the incentive and materials with which they can begin to provide more adequate food for the region.

Beyond emergency services of relief,

Continued on page 3

Tennessee Food Fairs Aid Farmers

By NEWTONIA HARRIS

A young woman moved South from a midwestern farming area several years ago to build a new life for herself. She ended up in a small middle Tennessee farming community where she took a job with a construction company. Her boss was a displaced farmer whose land had been ruined as a result of strip mining.

But farming was still so much a part of him that he convinced the young woman to acquire and raise two cows. She did and immediately problems began. Her cows gave more milk than she could consume, and the cost of feeding them was very high.

Her boss assured her she could sell them at auction for a fair profit. But much to her dismay, she found that rather than making a profit, she would lose about $75 per head.

That young woman was in a dilemma similar to that in which small farmers across the nation find themselves daily. They lack production and marketing skills necessary to make farming a profit-making venture, and are shut out of the market by larger farms.

But the young woman refused to be defeated. She formed a buyer's club, convincing a few ministers to buy freezers large enough to hold the beef and dairy products which she and a few other "farmers" would provide for resale. She and her partners agreed to be responsible for butchering and transportation.

Small Farmers

That simple idea — which essentially eliminates the middle-man — has been developed by a project in Nashville, Tenn., which is committed to reversing the trend toward gradual extinction of the small farmer.

The Agricultural Marketing Project (AMP), with offices on the campus of Vanderbilt University, is headed by Lindsay Wilson, the young woman who succeeded with her two cows, and John Vleck. Working with three other full and part-time staff persons, they seek alternatives for the production and marketing of goods produced by small farmers in Tennessee, Alabama and Mississippi.

Since its creation in 1975, the project has developed food fairs where small farmers can sell their produce. A total of 135 were held in church parking lots in three Tennessee cities and two Alabama towns during the summer of 1976.

The first fair, in Nashville in 1975, attracted three farmers and nearly 4,000 customers. By comparison, in 1976 between eight and 25 farmers participated in each sale. Though the number of consumers is hard to determine because of the large number of repeats, AMP staffer Kip Reel estimates that last year about 15,000 people participated. The 1976 fairs generated $107,000 in gross sales for farmers and a 50 per cent savings over retail store prices for consumers.

Churches Used

Farmers initially were contacted through traditional farmers' markets and interviews with county agents. Now the message has spread by word of mouth and by personal visits of AMP staff persons with local farmers, varying from gardeners with an extra bushel of potatoes to a farmer who has 500 acres of snap beans. About 300 farmers are involved.

An ideal fair site is located in a transitional community, touching both an inner city area where low income people live and middle income neighborhoods where families are budget conscious. Churches are approached which are on main thoroughfares with good entrances and exits and parking lots which can accommodate at least 50 cars.

Sites often are selected because they can be reached easily by senior citizens who find the fairs safe, clean places in contrast to inner city farmers' markets. For the elderly the fairs also provide an opportunity to return briefly to an era of the "friendly village" concept of marketing — direct interchange between buyer and seller — which has been virtually lost as society moved into the supermarket syndrome.

Why are churches chosen?

"The church is the place where the community meets," Ms. Wilson explains. "It should be a place where exchanges take place through the week as well as on Sunday."

AMP goals were summed up by Kip Reel:

"Economic and market constraints have pushed the small farmer close to extinction. The detrimental effects of this are felt well beyond the rural area. The problem will ultimately face everyone who eats. We are on a scary timeline which forces us to realize that our small farmers cannot continue to exist under present conditions."

Ms. Harris is director of public relations at Scarritt College Nashville, Tenn.

The National Division of the United Methodist Board of Global Ministries, through special hunger funding, has provided $20,000 to the Agricultural Marketing Project.

Correct change helps when you're doing business on a church parking lot.

UMCOR Aid Continues

The focus on hunger as a missional priority this quadrennium will not replace existing hunger-related programs but reach beyond them to new areas, United Methodist Committee on Relief (UMCOR) points out.

UMCOR from its beginning has worked to alleviate hunger, observes the Rev. Frank Smith, hunger coordinator, and in 1976, out of an income of $9 million, about two-thirds went for hunger projects.

About 15 per cent of UMCOR funds go for direct relief. In 1976, the division sent emergency food to Guatemala after the earthquake there, to the Philippines after another earthquake and tidal wave and to drought areas of Haiti and Africa.

"Our response in these situations begins with relief, but moves quickly to rehabilitation and then to long-term development, or what we call renewal of life," says Mr. Smith.

UMCOR also supports hunger programs of ecumenical agencies — Church World Service, the relief and development agency of the National Council of Churches, and the Commission on Interchurch Aid, Refugee and World Service of the World Council of Churches.

Funds for UMCOR come from two sources: Advance Specials and One Great Hour of Sharing.

"We hope that United Methodists will continue making these gifts so that our regular work can go on," says Mr. Smith. "The new funds that are being raised as part of the quadrennial emphasis on hunger are intended to make possible extensions of what we have been doing, not substitute for it."

WERTZ—Continued from page 2

and long range plans for production and distribution, the Church must address itself to the root causes of world hunger. Where there is injustice and economic exploitation, poverty and disease, overpopulation and colonialism — wherever there are identifiable systems which keep people hungry perpetually — the gospel speaks the word of liberation and redemption.

We can make a difference if we will take the missional priority on world hunger seriously enough to alter our life style, to conserve the food resources of the globe, and to share in the sacrifice by which all people may have bread enough, and to spare.

The writer is bishop of the West Virginia Area and president of the Board of Global Ministries.

First Of Three

This supplement related to the Missional Priority of World Hunger is one of three such resources projected for 1977 on the Missional Priorities.

Later in the year will come supplements on the two other priorities, the Ethnic Minority Local Church and Evangelism.

Like this one, the other supplements will be included in our United Methodist newspapers and other publications to reach the largest possible audience in our church.

This supplement was prepared by the Department of Interpretive Services of the Board of Global Ministries in cooperation with the Division of Program and Benevolence Interpretation of United Methodist Communications.

Higher Education

Campuses Involved In UM Priority

By CECIL FINLEY and EUGENE RANSOM

We must utilize the problem-solving capacity of hunger education if we are to get at underlying causes and seek long-range solutions to world hunger.

The Board of Higher Education and Ministry has designated its share of the denominational priority program to grant money to stimulate and support activity within universities, seminaries, colleges, and campus related groups, in the hope that Christian concern and technical expertise may be joined.

The grants, only six per cent of the total, will be awarded early this year in three categories: (1) Higher Education and U.S. Policies, Attitudes and Behaviors Impinging on World Hunger. Grants might be made for policy research in social science fields with an aim not only to study, but to change attitudes.

(2) Higher Education and Better Production and Distribution of Food. Examples might be work in the fields of agriculture, engineering, or economics, aimed at meeting the needs of the hungry.

(3) Stimulation of World Hunger Action/Research by Academic Communities. These may be efforts by campus ministries or other groups, in cooperation with church and community, to stimulate activity and raise consciousness on world hunger issues.

Much Response

The initial response to the program has been high. Some 200 persons, institutions or groups requested copies of the application form and criteria and 56 complete proposals are before the committee.

There are proposals for getting together theological and educational experts within the church to better state the Christian rationale for work on hunger, and to integrate this concern within our ongoing life. Other proposals relate to underground water reserves and food production capacity, and to studies of how farmers' attitudes affect food production.

The task of helping the whole church become better informed and more effective in its hunger response is a major commitment of the Board of Higher Education and Ministry. As followers of God in Jesus Christ, we care intensely that a hungry world may eat, but we would have this caring in touch with higher learning so that we as a church may avoid the danger of being "all bleeding heart and no bloody head."

Application forms and additional information are available from the World Hunger Committe, Board of Higher Education and Ministry, Box 871, Nashville, Tenn. 37202, telephone 615-327-2700.

Rev. Finley and Dr. Ransom, directors of the Section of Campus Ministry of the Board of Higher Education and Ministry, are staff persons for world hunger.

Lenten Prayer

O God, teach us how to respond to those who are hungry. Remembering Jesus who gave completely of Himself, we pray for: freedom from our selfishness and our possessions; freedom from our idols, our property and our plenty; freedom from our worship of a social order in which others starve, so that we may have our fill. In Jesus' name. Amen.

—Frank Smith

Church and Society

Aims At Hunger Laws

By LUTHER TYSON

The 1976 General Conference assigned the Board of Church and Society two basic programs relating to The World Hunger Missional Priority:

1. Skills training for church members in identifying causes of hunger in their own communities and organizing local and interfaith citizen's action coalitions.

2. Building of networks involving congregations, annual conferences and program boards with a goal of (a) providing educational opportunities on hunger and its root causes and (b) providing a communications channel for constituency use in bringing judgements to decision makers.

The Board of Church and Society, through its Hunger Task Force, has adopted eight programs designed to achieve these broad goals.

A basic resource will be a special hunger forum in engage/social action magazine which analyzes hunger-related legislation introduced in the 95th Congress and outlines how to organize legislative networks for affecting public policies. Copies will be sent into each local United Methodist parish.

With the Inter-religious Task Force on United States Food Policy, a Washington ecumenical group, two major pieces of legislation are being studied. One, is the Omnibus Farm Bill of 1977 which will establish U.S. policy for the next year regarding price and loan supports for farmers, agricultural research, the food stamp program, and food aid. This bill may also deal with grain reserves and reorganization of the U.S. Department of Agriculture.

A second significant bill is the International Development Assistance Bill of 1977. It will authorize U.S. basic bilateral and multilateral assistance programs for 1978 and 1979. Included will be work of the U.S. Agency for International Development and U.S. participation in such international financial institutions as the World Bank's International Development Association.

Many authorities agree that world hunger needs will best be met through programs that enable less-developed countries to create their own domestic agricultural economies. An informed Christian conscience on this point effectively communicated to Congress is vital. The legislative network proposed by the Board of Church and Society on this matter is dependent upon a matching interest in annual conferences and districts.

A wide variety of education/action programs also are being offered by the Board of Church and Society to annual conferences and districts designed to inform and sensitize around the basic causes of hunger, domestic and international. Subjects include "The Status of Women and Hunger Issues," "Affecting U.S. Role in International Food Policy," "Population Aspects of World Hunger Crisis," "Constituency Creation for Affecting Public Policy," "Community Resources in Meeting Local Hunger Needs," and others. Some annual conferences are already adapting these programs to their needs.

A major resistance to overcome in solving domestic and world hunger needs is the apathy that affects Americans when a crisis is no longer reported on television or in the press. Nutritionists say that about one-half billion of the earth's population suffer from chronic malnutrition. This situation is often made dramatically worse by natural disasters such as floods, earthquakes, and drought leading to famine. The resulting need is of such a magnitude that only public policy can be adequate for dealing with the root causes.

Rev. Tyson is director, Department Economic Life, Board of Church ond Society Woshington, D.C.

Task Forces Are Active

By TRACY EARLY

In the East Ohio Conference, concern for hunger abroad became concrete when former Bishop Francis Kearns visited India and Bangladesh. In response to his report, the Conference established a task force that led in raising $165,000 in 1975-76 for those countries.

Since General Conference, a new group representing East Ohio Conference program units is focusing on the three missional priorities of hunger, minority churches and evangelism.

The Rev. Norman Prichard of the Conference staff works full time on the priorities. While concerned about needs in Asia and other areas abroad, the East Ohio Conference is also involved in hunger problems at home.

Assisted by a grant from the National Division of the Board of Global Ministries, United Methodists and others, through the Greater Cleveland Inter-Church Council, employed a full-time hunger advocate, who assisted Cuyahoga County commissioners in a successful campaign for voter approval of a welfare levy.

Since passage of the tax, the county has helped support 12 centers established by the churches to provide food for area families in need.

Throughout East Ohio Conference, training sessions were held for district groups to help them deal with such hunger-related subjects as life style change and advocacy. These people are now presenting similar programs in churches.

Another program involves the elderly. "At the church where my office is located," Mr. Prichard says, "160 elderly people come every day and get food for the stomach and for the spirit."

The West Ohio Conference also had a task force on hunger at work before General Conference. Last summer the task force called for Conference units to take responsibilities within the total program — Global Ministries to work on relief and self-development of people, Discipleship on new life styles, Higber Education on vocational choice and long term training, Church and Society on public policy questions.

The task force also called for measures to reduce the length of Annual Conference, with savings to go to hunger.

Last fall the Conference Council on Ministries enlarged the hunger task force to include all three missional priorities. The Rev. William E. Smith, senior minister of North Broadway Church, Columbus, chairperson, says, "We are a catalytic group, not programmatic. We are to help make things happen, but not preempt the role of others."

West Ohio also established food cooperatives for poor people in the main cities and has used computer technology. At last year's Annual Conference, about 700 people turned in questionnaires on hunger.

After putting information into computers, West Ohio can get a print-out of who is available to work on hunger projects in a particular district, county or branch.

Tracy Early is o free-lance writer based in New York.

Plowing with oxen at Nega Nega, a new farming community in Zambia. Plows are more useable than tractors in an area where replacement parts and fuel are expensive and difficult to obtain.

Zambians Resettle Land

During 70 years of colonial rule the rich land of Zambia was taken over by whites who transformed it into large and successful commercial farms. After independence many whites left, the Zambian government bought their land and now Zambians are resettling there under Family Farms Ltd., a non-profit organization aided by the Zambian government and other agencies, including the United Methodist Board of Global Ministries.

Today there are many smaller farms where there were once a few large ones. As a former Zambian Minister of Rural Development put it, "We are after production by the masses — not mass production. Ten good farmers earning 200 kwachas per year are a greater national asset than one good farmer earning 2,000 kwachas while nine subsistence farmers earn nothing."

Zambia Family Farms keeps the size of farms and the degree and cost of technology in proportion to existing needs and capabilities. Credit is provided to farmers on easy terms and the record of repayment has been close to perfect. Oxen and ploughs are often preferred to machines. Training is provided settlers in the care and repair of pumps for newly drilled wells and in other techniques. Expert advice is available from the beginning in each area of settlement.

One of the experts, a "settlement initiator," is Larry Hills, a former Michigan farmer and a Board of Global Ministries missionary. Initially he helped resettle 56 farm families on 22,500 acres. The settlement, Nega Nega, now includes two fishing villages.

Because of better access to fishing waters through more modern equipment, roads and canals, the catch at Nega Nega increased 12 times in one year. A fisheries survey indicates that if fishermen had access to the whole Kafue Flats area, the catch of fish from that area could increase 600 times and remain stable. Another three or four villages are now being planned.

In addition to hunger funds, through a United Methodist Advance Special, a cattle program on less arable land has also been started. All these programs are resulting in other opportunities for Zambians — for school teachers, nurses, doctors, mechanics, blacksmiths, storekeepers and ministers. — E.M.

Lifestyles — Acting Out Our Christian Discipleship

By EARL BARFOOT
and THOMAS VAN LOON

The Board of Discipleship's responsibility in the priority is to help United Methodists evaluate their patterns of living and make changes contributing to the alleviation of world hunger.

Acting out our Christian discipleship will mean seeking ways to create a future where the world's goods are more equitably shared. It will require a new evaluation of the relationship of consumption of goods to quality of life.

New understandings of sufficiency will key programs to upgrade human life. Systems must be challenged. Persons must be led to a perception of the relationship between values and behavior.

Programs of information and learning will be planned in a variety of settings making full use of printed and audio-visual resources and the public media.

Workshops in Christian stewardship, in creative worship, in evangelism, and in opportunities for lay leadership will all seek to focus on food as a gift of God for His children, celebrated and shared as a common right of humankind.

Efforts will be made to create a fellowship of 300,000 or more United Methodists who respond to world hunger by covenanting to a new and simpler lifestyle through WHEAT (World Hunger Education Action Together). More than 2,000 United Methodists have signed the WHEAT covenant, many have received training and are working ecumenically in state and city programs with one or more of the other 12 denominations in WHEAT.

Christians participating in WHEAT pledge to work in one or more of five areas related to hunger.

- Intensive study of hunger issues.
- Direct involvement with hunger in one's own community.
- Advocacy for public policy changes.
- Financial support through denominational channels.
- Living in ways less wasteful of food and energy.

Other means of communication will be used to heighten hunger awareness, including a Food Attitude Reassessment (FAR) to be carried in the public media. Knowledge, guidance, stimulation and support will be key elements.

Still other programs will explore some of the rich rewards possible through simple, intentional and dedicated living — especially when simple style living is linked to efforts to practice justice toward others.

Revs. Borfoot and Van Loon ore in the Department of Hunger ond Value Formation, Boord of Discipleship.

LONDON — The interior of Wesley's Chapel is pictured as it once was and will be again when the restoration is completed. Although the chapel escaped the bombs of the Second World War, it could not escape the ravages of time. In 1973 it was condemned and closed to the public as an unsafe building. Methodists around the world are rallying to restore the church John Wesley built when he was 75 years old.

PHOTO COURTESY WORLD PARISH

World Methodists spur effort

Wesley's Chapel drive boosted

LAKE JUNALUSKA, N.C. (UMC) — Renewed impetus is being given by the World Methodist Council to the "Save Wesley's Chapel" campaign in an effort to complete at least the first phase by Nov. 1, 1978.

At the same time, according to the February issue of the WMC publication "World Parish," consideration is being given to setting up a "discipline community" in the chapel's complex of buildings, once the work is done. Such a community would seek to serve people and institutions in the area surrounding the chapel.

The plan would include persons working to support themselves in secular employment during the day and dedicating themselves in their free time to a "life of private and corporate prayer and a wider service to the Christian mission to all kinds of people in northeast London," the publication states.

The target date of Nov. 1, 1978, is the 200th anniversary of the chapel which the founder of Methodism built when he was 75 years old.

As a part of the effort, a "Wesley's London Week" is being planned for April 15-23, the 200th anniversary of the laying of the chapel's foundation stone by Wesley on April 21, 1977.

To date, approximately $1,237,000 has been invested by Methodists around the world in the renovation. It is estimated that an additional $600,000 is needed to complete the main contract on the historic structure in London's City Road and the adjacent John Wesley house.

A drive has been launched to encourage 600 churches or individuals to contribute $1,000 each. Central UMC, Asheboro, N.C., became the first church in this recent campaign "to be one of the 600 churches around the world to give $1,000 to save Wesley's Chapel."

Gifts may be sent to Wesley's Chapel Fund, World Methodist Council, P. O. Box 518, Lake Junaluska, N.C. 28745.

Old Otterbein church needs major repairs, too

By ANDERS LUNT
Baltimore Conference Editor

BALTIMORE — Wesley'sChapel in London isn't the only Methodist shrine needing extensive repairs. The sanctuary of Old Otterbein United Methodist Church in downtown Baltimore has been closed to worshippers since August because of an unsafe roof condition.

The existing building was constructed in 1785, a year after Philip Wilhelm Otterbein began a 40-year pastorate there. It has continued ever since as a place of worship and witness in the city.

When building inspectors for the city discovered a weakness in roof beams during a routine inspection last summer, they asked the congregation to suspend services in the building as a safety measure.

The pastor, the Rev. Walter R. Harris, emphasized that the ruling "does not mean the church is closing up or being torn down." Worship services are continuing to be held each Sunday in the adjacent church school building.

The cost of renovating the roof and ceiling has been established, through bids, at approximately $106,000. The 70-member congregation has succeeded in raising $25,000. Additional money has come from the city of Baltimore, which wants to preserve the oldest church in the city, and from other groups supporting historical interests in Maryland.

Bishop James K. Mathews of the Washington Area has expressed hope that the remaining funds for renovation can be raised through gifts from churches and individuals.

Old Otterbein was initially an independent German congregation under the name of the German Evangelical Reformed Church. Following organization of the United Brethren in Christ Church, which elected Otterbein as its first bishop, the congregation affiliated with that denomination, and became a part of the United Methodist Church at the time of merger between the former Methodist and Evangelical United Brethren denominations in 1968.

Ethnic minority thrust blasted

'Utter confusion' over missional priority charged by official

By SHARON MIELKE
Senior Staff Writer

SAN ANTONIO, Tex. — Blasting the "utter confusion" and "money grabbing" that threatens United Methodism's commitment to strengthening ethnic minority local churches, the chief executive of the Commission on Religion and Race called for corrective action here last week.

"We can't stop the missional priority, but maybe we can slow it down so it won't degenerate into a 'bureaucratic mishmash' or 'racist delight,'" Dr. Woodie W. White told the commissioners. The commission is assigned the job of "monitoring" the progress of the special emphasis.

Equally disturbing with the mess-up in implementation, Dr. White said, is the commonly held view that strengthening minority congregations means a "step backward from the church's goal of inclusiveness" and as a way of "maintaining segregated congregations."

Because the missional priority is not clearly understood, "once again racial and ethnic persons in the church are seen as 'objects of mission,' rather than as 'partners in mission,'" he said.

"The one thing we don't need in our struggle to be inclusive is the development of 'neo-paternalism' among white members and a 'debilitating welfarism' among ethnic members."

Dr. White said, "This is not a program to 'help' ethnic churches." Rather, it is an effort to strengthen the witness of United Methodism, which depends on the effective ministries of local congregations.

He called for a "clearer definition" of the emphasis for the whole church at all levels and labeled it "the most comprehensive program of evangelism yet approved by the General Conference."

On top of "misinformation" about the priority, he said confusion reigns among boards and agencies as to who is to do what in a mad scramble for a piece of the $5.5 million dollar pie.

Traced to General Conference

Much of the board and agency's part in the problem can be traced to the funding design approved by the General Conference, Dr. White told TM/UMR. A $1.5 million special apportionment plus a $3.5 million "Advance" traditionally is second-mile voluntary giving to specific missional projects.) In order for agencies to qualify for any of the $3.5 million "Advance," they had to turn in proposals shortly after General Conference. Dr. White said that proposals were "thrown together" by agency staffs to meet deadlines without consultation with ethnic minority churches.

He charges that the priority has been an opportunity for agencies to develop programs largely irrevelant to churches struggling to make a witness in some of America's most depressed areas.

He called for boards and agencies to resource ethnic local church needs as defined by the pastors and lay people in these situations rather than the other way around.

Further, boards and agencies were asked by the priority legislation to reprioritize their budgets and staffs to provide additional assistance "beyond" that of the previous quadrennium.

Very little evidence is in to suggest this is being done, according to Dalilah Kruger, a monitor of the interagency committee.

Lack of sensitivity

She said she has been "dismayed" by the lack of sensitivity on the part of board members and staffs to the ethnic minority churches they are mandated to serve, by their unwillingness to seriously critique each other's programs and by the fact that a whole year after General Conference no "new, additional" programs are yet in sight.

Annual conference representatives tended to hold even dimmer views of the priority. Two Dallas pastors told TM/UMR they saw little prospect of their conference seeing any of the $5 million because there is no plan for an annual conference getting at least as much back as it puts in through the $1.5 million special apportionment.

"There are enough proposals in already to take up all the money, if the whole $5 million were to be raised — which it won't be," said the Dallas ministers, the Rev. Benjamin Smalls of Hamilton Park UMC and the Rev. Albert Pitts of Lambuth UMC. They cited the "competition" that long established "Advance" projects present to the new "broadly designated" ethnic minority local church "Advance" project as a major reason the money won't be raised.

Willingness of annual conferences to use their resources to strengthen ethnic congregations within their bounds will ultimately determine the success or failure of the priority, Dr. White predicted. He said that without the willingness of bishops and annual conference leadership to use their resources, the resources of the general church alone won't make a "significant impact."

Finally, he said, strengthening the ethnic local church is about proclaiming Jesus Christ as Lord. "We need not only raise money, but we need to raise prayers for this task. Apportionments and innovative programming alone are not enough. Boards, agencies and annual conferences need to get some Holy Spirit in these programs."

Putting teeth into its monitoring task, the commission refused to concur with a request from the Board of Discipleship for three additional staff persons to implement the priority and to be paid out of priority funds at an estimated cost of $120,000 per year.

The Rev. Vance Summers, Columbus, Ohio, chairperson of the Ethnic Minority monitoring committee, said the request was contrary to General Conference legislation. "The General Conference didn't want money to go into more staff but into programs," he said. The refusal to concur, it is hoped, will stop proposals for additional staff allegedly being developed by other boards.

Commissioners approved the monitoring committee's insistence that there be major ethnic involvement in developing, approving and implementing all programs and projects. Each will be evaluated on the basis of its direct relation to the goals and objectives of the priority.

Recruitment of ethnic ministers crucial

BISTI, N.M. — The Rev. Fred W. Yazzi, director of United Methodist Navajo Ministries, visits with one of his Native American parishioners here. The recruitment of many more ethnic minority ministers is of critical importance to strengthening United Methodist ethnic minority congregations. Enlistment for the ministry is a major thrust of the missional priority adopted by General Conference to strengthen racial and ethnic churches.

U.M. COMMUNICATIONS PHOTO

Once rejected health policy re-adopted

ARLINGTON, Va. (UMC) — By a close vote the policy statement on health care financing rejected by the church's 1976 General Conference was renewed here Feb. 1. The executive committee of the United Methodist Board of Church and Society re-adopted the call for "universal national financing" by a vote of 11-9 with 2 abstaining.

Extended debate centered less on the financing issue itself than on the propriety of adopting a policy statement which in substance was voted down by General Conference. The full board refused to adopt a policy at its meeting last October, but assigned the general welfare division to review past positions taken by the board and referred the issue to the executive committee.

Supporters argue that since the General Conference refused to approve both public and mixed public-private financing, the denomination is without an "official" position. Therefore, U.M. agencies are at liberty to study the issue and advocate a position where General Conference "left a vacuum."

Other statements on health care made by the General Conference, they say, underscore the need for a policy statement. The Social Principles flatly state that "all persons should have equal access to health care."

While some members felt the action would appear to contradict General Conference, others said the agency "needs to be more than a reflection of the church" and must provide an educational forum.

Pacific Homes files for reorganization

Special to TM/UMR

LOS ANGELES — Attorneys for Pacific Homes becan proceedings for voluntary reorganization under Chapter XI of the Bankruptcy Act on Feb. 18 after the board of directors' appeal to the California Secretary of Health and Welfare was turned down.

The United Methodist-related complex of retirement homes appealed the state department's Jan. 28 decision prohibiting Pacific Homes from renegotiating life-care contracts with its 1,950 residents. The board's appeal was turned down by Secretary Mario Obledo.

The Feb. 18 petition applied for, and obtained, an order from the court authorizing Pacific Homes management to continue as "Debtor in Possession" and to continue the conduct of business "in the ordinary course."

The purpose of filing the petition, Pacific Homes' attorneys say, is to seek protection for assets of the seven retirement homes and seven convalescent units in California, Arizona and Hawaii. Also they say the petition will provide a "forum for the corporation to use its best efforts to work out mutual, satisfactory arrangements with its creditors and the residents of the facilities."

Director of the 'Advance' warns

Priorities money seen as potential 'cop out'

By BUD HERRON
Associate Editor

DALLAS — "Money has become a cop out that we are using to keep from really doing something" about the denomination's avowed "missional priorities" of world hunger and the crisis in the ethnic minority local churches, according to the head of the agency responsible for raising more than half the funds for the programs.

The Rev. Joe Walker, director of the "Advance" ("second-mile" giving program which hopes to raise $3 million a year for world hunger and $3.5 million a year for ethnic minority local church strengthening) told TM/UMR in an interview here Feb. 16 that discussions over money designated for these programs have obscured the larger task of dealing with the issues themselves.

"The real task is not to decide how we are going to spend about $10 million on our missional priorities, but to decide how we are going to prioritize more than a billion dollars" (the total nationwide budget of the church), Mr. Walker said. He said that by centering discussions on the $10 million, the church has forgotten its responsibility to consider what it is doing with its overall budget.

Mr. Walker was interviewed following a special "media briefing on the missional priorities" sponsored by United Methodist Communications in cooperation with the United Methodist Association of Communicators (UMAC) here Feb. 15-17. Participants, who included about 70 editors and broadcasters from throughout the denomination, heard presentations from persons responsible for implementing the three priorities mandated by General Conference last spring: world hunger, the crisis in ethnic minority local churches and evangelism.

Mr. Walker also pointed out that receipts for the priorities in January (the first month money has been raised) show an imbalance in giving to the priorities included in the Advance: $48,000 was received for world hunger while only $1,900 was received for ethnic churches. He said it is too early to put much meaning to such statistics, but that such a wide gap is an indicator worth watching.

"If such a gap were to continue," Mr Walker said, "the message will be that most United Methodists are not concerned about ethnic and racial diversity in our church. That would be tragic."

During UMC's "media briefing" little new surfaced about the progress of the three missional priorities — each of which was explained by staffpersons from one of the national church agencies responsible for implementation.

Evangelism

Dr. James E. Alexander of the Board of Discipleship told participants that the United Methodist Church is "a church in trouble."

"We sometimes take for granted the health of the local church," he said. "Yet the local church is in need of repair and treatment." He and Richard Cookson, also of the board staff, stressed that what the board is doing is not new programming, but a new emphasis. They said General Conference did not fund a new program, but gave the board $125,000 to emphasize what is already being done: strengthen church schools and attempt to "make each local church an outpost of outreach evangelism."

Asked by participants to describe what the $125,000 will be specifically used for, Dr. Alexander said no decision has been made yet in the use of the funds.

Following the presentation several communicators were critical of the program described, after discussing the presentation in small groups. One group told Dr. Alexander and Dr. Cookson that it appears the Board of Discipleship is offering only "business as usual" and another commented "we are beginning to feel there is no concensus on what evangelism is."

Participants also were critical of a filmstrip now in production, which they were allowed to preview. Several persons told the staffmembers that it should be either greatly revised or scrapped because it "fails to communicate effectively."

Ethnic minority churches

The Rev. Fletcher J. Bryant, who helps coordinate the ethnic church priority for the Board of Discipleship, told participants that a major part of the work on this priority must be done by the conferences and local churches.

He listed ten ways in which local churches can begin responding to the priority and said the role of national officials will be "consultative and collaborative."

The Rev. Peter Chen, staffperson for the priority from the Board of Global Ministries, said it is important to approach the priority "not as a problem of the ethnics, but as a problem of the entire church."

Several participants raised questions about how an annual conference begins to tackle the issue. "You must start by asking the ethnic churches in your conference to tell you what needs to be done," Mr. Bryant said.

World hunger

Doreen Tilghman, Board of Global Ministries staffperson, listed examples of several projects being considered for the portion of the priority dealing with development projects to alleviate "root causes" of world hunger. They included overseas agricultural projects as well as projects in the United States, such as formation of a food cooperative in a small town.

Dr. Tom Van Loon of the Board of Discipleship said that in the area of helping persons change lifestyles concerning world hunger we must ask "What will really make a difference?" He said the program in this area will have to be basically one of resourcing and consciousness raising on life style/hunger issues.

Dr. Luther Tyson of the Board of Church and Society said that board's portion of the priority will go to support legislation now in Congress which staff members feel will make a difference in effecting a better American food policy.

Participants were told that donors cannot determine which area of this program they will give to, but that donations for hunger will go to all areas of the priority.

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Helping the needy

HARLINGEN, Tex. — Frank Ferree, "the saintly scavenger of the Rio Grande," stands beside the monument (left photo) which honors him for the years of service he has given to needy persons in the area. In Reynosa, Mexico (top photo) mothers and children line up for food and medicines that Mr. Ferree, far right, gives out in his one-man ministry. (See story below.)

H. N. FERGUSON PHOTOS

Rio Grande's 'saintly scavenger'

He spends his life for 'the least'

By HENRY N. FERGUSON

HARLINGEN, Tex — It all began on a November day in 1918. Frank Ferree, a doughboy from Nebraska, was shivering in a muddy, front-line trench in the Argonne Forest, waiting for the order to go over the top. As he stood there he began to pray: "Lord, if You will protect me, I will devote the rest of my life to the service of others." A few moments later word came down the line: "Armistice!"

Frank returned to Nebraska and tried farming. He enjoyed a measure of success, but the work was not satisfying. He moved to Texas' Rio Grande Valley with $8,000 he had saved, hoping to buy a citrus orchard. But he never really got around to farming. In those days "wetbacks" by the thousands were crossing the river illegally from Mexico, seeking food and work. Mostly they got harsh words and ill treatment.

One night there was a hesitant tapping on the window of Ferree's Harlingen home. Outside stood a pregnant young woman and her frightened husband. Hungry, broke and scared, they stared at Frank with eyes pleading for help. He fed them, delivered the baby, and cared for the couple in his home until he could find work for the husband.

Frank didn't realize it then but he was well on the way toward fulfilling his covenant with the Lord.

"Watching the sufferings of these neglected and helpless people," he explains, "I figured that society had allowed pockets of itself to fall too low — and something ought to be done about it."

Frank got a knapsack, stuffed it with food and medicines and started walking through the poorest areas on both sides of the river, ministering to the needs of the people. His neighbors thought he was a little "touched."

That was more than 30 years ago. Today Ferree still sleeps on a bare mattress in a forlorn shack on the outskirts of Harlingen. He receives a $90 a month pension for a war wound — and gives most of that away.

Through the years, from the shambles that Frank calls home, millions of dollars worth of food, clothing, furniture and medicines have passed to those in need. There has never been a "scrounger" to surpass Ferree.

Each month, he begs and receives tons of bread, candy, fruits, vegetables, medical supplies, blankets and clothing from local businessmen and from several large grocery and medical firms in the United States.

Any bum on the street on the chilliest night has a place to sleep in Ferree's hovel. One cold night this winter Frank was seen sleeping in the cab of the van he uses to deliver his aid to the needy. A couple of hours earlier he had given his last blanket to a Mexican woman who had had a baby that night.

Frank's day begins before dawn. He climbs into the driver's seat of his ancient bus, with "Volunteer Border Relief" lettered on the side, and heads for the back alleys in search of anything that may have fallen out of the Valley's horn-of-plenty. He collects leftover bread and pastries, all sorts of vegetables, old shipping crates, anything that a poor family might use.

He spends two days each week scrounging and two days delivering his suppiles to Reynosa and Matamoros in Mexico. On his day off, Friday, he returns to Mexico, collects hopelessly crippled children and takes them to the clinic in Brownsville for treatment. He is likely to end his day visiting prisoners in Mexican jails.

In front of Ferree's run-down shack is a monument erected in his honor by his Harlingen neighbors in 1974. The monument bears this inscription: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

These biblical words portray the story of 80-year-old Frank Ferree's life.

Mr. Ferguson, a United Methodist in Brownsville, Tex., is a free-lance writer with more than 2,000 published articles to his credit.

Pastors learn by doing

Seminary 'interns' get on-the-job training

By PAT SITES
Staff Writer

DALLAS — On-the-job training is as essential in turning out good ministers as it is in turning out good doctors, United Methodist seminaries have discovered. So "interns" in ministry now fan out from all 13 U.M. seminaries each year to learn to swim by swimming — most of them in the sea of local church ministry.

But interns from Perkins School of Theology here — and the persons they work with in the field — are fortunate, says the denomination's top executive for ordained ministry. They're kept afloat by a built-in support system second to none, according to Dr. Robert Thornburg of the Nashville-based Board of Higher Education and Ministry.

The result, he says, is not only better-trained ministers, but also a richly-blended course in practical and classical theology for everybody who supports them, from the local church member to the seminary professor.

Currently 82 Perkins interns are going through their "field education" — more than 75 percent of them in local churches, reports Dr. Claus Rohlfs, director of the intern program. More than 400 have since Dr. Rohlfs originated the program, which is geared to helping produce ministers who are "fulfilled, effective and don't suffer from culture shock."

If "not one of them has ever busted out" of what can be a grueling semester's worth of on-site growing and learning, it's because "no intern is ever out there somewhere in isolation," Dr. Rohlfs believes.

Ways to combat isolation are carefully built into the Perkins program — and as a result, some interns say, even problems can be plusses.

In a small church in Johnson, Kans. this week the Rev. Ruth Huber-Rohlfs, intern, was preparing to have her baby and the congregation could hardly wait. "I thought they'd be upset when I discovered, a week after I got here to begin my internship, that I was expecting. But they were wonderful. They said this is the first time a minister of theirs had had a baby and it was exciting!"

Outside a hospital room in Austin, Tex., the Rev. Sylvester Chase, intern, was having trouble, as a black, identifying himself as the pastor of the white patient inside. When he got back to First UMC, however, he would share that frustration — and other ups and downs — with members of his intern committee.

And at Pulaski Heights UMC, Little Rock, the Rev. Eric Parker was sharing with the senior pastor, the Rev. James Argue, the elation of preaching his third sermon — and the impatience he felt over constant interruptions while preparing that sermon. "I'm learning you can't just sit in your office and work on that sermon for several days." The two men work closely together.

Secret in support systems

The secret of the program, participants say, lies in support systems which guarantee an intern:

(1) a peer group which meets regularly at a central location to share concerns;

(2) an intern committee of deeply-involved laypersons in the church;

(3) a field director, usually the senior pastor where the intern serves, who receives both prior training (at Perkins) and guidance in supervisory skills;

(4) a human development consultant who meets regularly with both intern and field director to help them develop trust and interpersonal skills.

A vital part of all these built-in supports, says Dr. Rohlfs, is groundwork. Laypersons on the local church intern committee carefully lay out their goals for their church and their expectations of an intern. Interns constantly reset and evaluate their own personal and professional goals. And the Perkins staff provides a monitoring system which will, at every level, Dr. Rohlfs hopes, "facilitate the personal, professional, spiritual and academic growth of the intern."

Growth is the whole point of the internship experience, he notes. An intern is neither an associate pastor hired to do a job, nor an observer who simply watches ministry going on. Instead, he or she works at all the tasks of ministry — under supervision and with time to reflect and evaluate.

Congregation grows, too

At the same time, Dr. Jack Heacock, senior pastor at First UMC, Austin, says the congregation grows from the gifts an intern brings and the supervising pastor grows from the experience of guiding the intern. "I can't help Sylvester Chase grow without doing a lot of growing myself," he says.

An added dimension of growth has happened at First Church, he believes, because Mr. Chase is a black intern serving a white church. "One pay-off is that many of us now know we are not as prejudiced as we thought. Some of our people thought they were so prejudiced they could hardly live with it. They now know they aren't and are delighted with that discovery."

An entire congregation can get caught up in the excitement of the internship experience, Dr. Argue says, Pulaski Hts. Church has now had five interns. And even if there are occasional clashes, working out the tensions can be part of the growing process for intern and congregation alike. "The congregation knows it's making a unique contribution to ministry in the United Methodist Church and feels it's doing an important job."

Mr. Parker agrees that strong support from Pulaski Hts. Church will make him better prepared for ministry. "I feel affirmed in the goals I have set for myself," he says. Eventually he hopes to work part-time in local church ministry and part-time in seminary teaching. But no matter what an intern's professional plans, he believes, local church field education is a much-needed experience.

Ms. Huber-Rohlfs will stay on another six months, part-time, at the Johnson City church after her baby comes. (While the Perkins program requires only one semester of internship, a "learning development covenant" may be renegotiated for another three or six months by mutual agreement.)

"I'm finding out what I can do, at a place where the congregation is willing to let me do it and help me do it," she told TM/UMR. Also, she said, "School is all I've ever known. It's important to my ministry to learn, for example, that there are times you can't have a meeting because it's harvest time. Or other things can't be done because there's been no rain. The program brings persons together who may otherwise be worlds apart."

Eventually she and her husband, the Rev. Claus Rohlfs Jr., hope for a team ministry.

Religious press asks for post office rate changes

WASHINGTON, D.C. (RNS) — A spokesman for groups representing most of the religious press of America accused the U.S. Postal Service of "irrational" and "inequitable" treatment of non-profit publications.

The charges were made on behalf of the Associated Church Press (to which TM/UMR belongs), Evangelical Press Association, Catholic Press Association and American Jewish Press Association by David E. Kucharsky, senior editor of the evangelical fortnightly, "Christianity Today."

Testifying at a hearing of the Postal Study Commission, Mr. Kucharsky presented a statement from the four religious press groups which asked for changes in the present postage rate structure and administration.

The editor said that present postal policies threaten the groups' 700 religious publications which together have a total circulation of about 70 million.

"The non-profit, church-related press is facing a real and critical problem with respect to soaring postage rates and associated special services not matched by the for-profit press," Mr. Kucharsky asserted.

The religious press spokesman stated that when postal rate changes are fully effective, "postage rates for second-class, non-profit mailers already adopted will exceed pre-postal reorganization rates by over 1,000 per cent (in some cases). We say this and yet we are only a few years into the new law."

He continued, "With the announced deficits facing the Postal Service, we can only anticipate that this crushing, spiraling of costs will continue. We do not believe that Congress intended that its delegation of authority to the Postal Rate Commission included a mandate to penalize the non-profit church-related press or the non-profit press of veterans, labor, fraternal and other organizations."

Prelate's death protested by UMs

NEW YORK (UMC) — United Methodists have joined the growing ranks of religious and international leaders throughout the world in calling for an international investigation into the Feb. 16 deaths of Anglican Archbishop Janani Luwum and two Ugandan government ministers near the capital city of Kampala.

"These deaths are a startling violation of human rights which seems to characterize President Idi Amin's government in Uganda," said the Rev. Isaac Bivens, executive for African affairs in the United Methodist Church's mission agency. He called on the United States government "to explore all possible means of bringing pressure through the United Nations for a thorough investigation of these deaths and allegations of other deaths and brutalities in Uganda."

Dr. Robert W. Huston, chief ecumenical staff officer for United Methodism, affirmed a statement issued by the World Council of Churches' (WCC) Executive Committee on Feb. 17 calling for an investigation "both into the circumstances leading to the archbishop's death and into his and other church leaders' alleged involvement" in a so-called plot against President Amin.

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TM/UMR editors praised, challenged at seminar

TM/UMR Staff Special

DALLAS — The United Methodist Church needs "more strong editorial voices" and editors of annual conference editions of the Texas Methodist/United Methodist Reporter were challenged to supply those voices at their fourth annual Editors' Seminar here last week.

Questioning the scarcity of editorial opinion pieces in the 31 conference editions of TM/UMR, journalism professor and guest "evaluator" John Lovelace also praised the editors for "the tremendous amount of conference activity" they report and the way in which they reflect United Methodism's diversity in their pages.

He called on them to "become well-informed and develop the confidence" to take an editorial stand on conference-related issues.

Mr. Lovelace's remarks came as part of a general evaluation of TM/UMR editions. Earlier he had provided individual written evaluations of each conference edition — assessments around which participants met during the seminar to improve their skills and share ideas about the content, layout and reader-impact of their newspapers.

A professor of religious journalism at Oklahoma Baptist University, Mr. Lovelace is a former editor of "Newscope" and All Church Press and news editor of "Together" magazine.

Ten new editors were among the 30 who attended the TM/UMR-sponsored event, which also included sessions in circulation promotion and procedures, coordination with the national pages of the newspaper, and a tour of TM/UMR composition and printing facilities.

The new editors (and their conference editions) since last year's seminar were Patrick A. Henderson, Central Texas; Martha Etter (interim editor), Southwest Texas; Gerri Hodson, California-Nevada; Doris Bjork, Yellowstone; Jimmilee Prouty, Kansas East; James H. Steele, Missouri East and West; Mrs. George Pierce, Louisiana; Harry Hallman, Southern New England; Linda Jump, Wyoming; Louise Amos, Oklahoma Indian Missionary Conference and Thelma Monbarren, East Ohio.

Conferences which have joined the TM/UMR editions network in the past year are Yellowstone, East Ohio and Wyoming. Southern New England renewed a prior affiliation with the newspaper.

Thirty-four conferences now use one page or more of TM/UMR as their weekly news medium. Persons responsible for editing 30 of those conference editions attended the seminar.

Swedish pastors gain evangelism skills

MAITLAND, Fla. — Bishop Ole Borgen of Northern Europe has sent two of his Swedish United Methodist pastors to Florida for training in evangelism and discipleship, the Rev. Bo Hogberg of Sollentuna U.M.C. near Stockholm and the Rev. Ragne Fransson of St. Jacob U.M.C. in Gothenburg. They arrived at Asbury UMC here last month to begin their three-month stay.

"The idea to send the pastors to America came after Bishop Borgen attended a Sharing Clinic on Church Revitalization we held last year," said the Rev. Hugh Lake, Asbury senior pastor. "We are pleased to welcome these Swedish friends and I know we will also learn much from them."

Bill to aid U.M. school in Senate

WASHINGTON, D. C. (RNS) — A bill which would grant the Alaska Methodist University (AMU) in Anchorage "forgiveness" on indebtedness to the Department of Housing and Urban Development (HUD) for service payments on the school's dormitories and student union building has been introduced in the Senate.

The institution, founded in 1959 to provide studies in the liberal arts, business administration and nursing, is the only four-year independent university located in Alaska. It has experienced severe financial problems in recent years. (See TM/UMR Nov. 12, Oct. 1, 1976)

Sen. Theodore F. Stevens (D-Alaska), an Episcopalian who submitted the legislation, said the school "is presently undergoing a complete reorganization which is quite unique in higher education in America." Faced with extreme financial difficulties, AMU has zealously begun to reorganize and plan for a new future as an effective post-secondary institution."

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MARCH 4, 1977

THIS WEEK
World Day of Prayer
March 4

Shreveport Metro Ministries receives grant

The Shreveport Metropolitan Ministries has received notification from the Board of Global Ministries that their hunger project has been awarded a grant for $15,000 from the Board's Special Hunger Fund.

According to the Rev. James Graham, coordinator of Metro-Ministries, these funds will be used to expand the Emergency Assistance Program and to expand the hunger outreach services to the Shreveport metropolitan area.

Shreveport Metropolitan Ministries was able to feed more than 1500 children during the summer of 1976, and plans to feed an "even larger number . . . during the summer of 1977," says Mr. Graham.

Workshops were held this week in Baton Rouge by the State Department of Education Summer Food Service Programs for Needy Children, planned to help interpret this type of service to potential sponsors. A similar workshop is scheduled for March 15 at the Ouachita Parish School Board Office in Monroe, according to Mr. Graham. Local churches who wish to participate in these sessions should contact Ms. Marsha Dumas, Supervisor of the Special Summer Food Service Program at (504) 389-5804 or (504) 380-5174.

DeRidder Church studies Southern Africa

First Church, DeRidder, has just completed a mission weekend on Southern Africa. The Rev. Samuel Solanke from Nigeria spoke to various groups in the church and brought his individual perspective to the study. All segments of the congregation took part in this successful "learning" event, and the youth helped by presenting a play entitled "In the Interest of our Government." The play was directed by Mrs. Macon Rathburn.

Pictured here are the Rev. Odell Simmons, Pastor; the Rev. Mr. Solanke; Mrs. Macon Rathburn; and the Rev. Doug Cain. Players in the youth presentation included Brian Wolfe, John Vincent, Curtis Martin, Craig Bennett, and Patricia Haynes.

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Christian Women's Luncheon to be held March 10

A Christian Women's Luncheon is being sponsored by the New Orleans Federation of Churches, and the event will be held on March 10 at the Marriot Hotel at noon.

Mrs. George W. Carter, Chairperson of the luncheon, indicates that 1,000 Christian Women are expected to attend. Speaker for the occasion is Ann Patrick Ware, of New York. Theme of the meeting is "Christian Women — Aware, Active Ecumenical."

Order your tickets at once, if you have not done so already. They may be obtained for $8.00 each from the Greater New Orleans Federation of Churches, 332 Carondelet St., 70130. Last year, according to the Federation, demand for tickets was so great many women had to be turned away. So act NOW!

Winnfield men hear missionary

(from left): the Rev. Eskel Tatum, Pastor; the speaker; and Charles L. Bates, President of United Methodist Men.

The Rev. Jerry Squyres, center, Minister of Education at the First Baptist Church of Winnfield, addressed 30 members of the United Methodist Men of the Winnfield Church at a recent gathering. A two-term missionary in Formosa, the speaker discussed the religious customs and life of the country, and illustrated with slides.

at Shreveport

St. Luke's studies "People and Systems"

"People and Systems" was the mission emphasis during February at St. Luke's in Shreveport. A joint effort of the church's UMW and the Mission Work Area, the study featured three Louisiana State University (in Shreveport) faculty members who lectured on current international issues.

Those taking part included: Milton Finley, of the history faculty; Norman Provizer of the political science department; and James Miller, also of the history faculty. They discussed the basic social institutions found today in the United States, The People's Republic of China, Tanzania, and Cuba.

The last session on February 27 featured a panel of local doctors, all members of St. Luke's, who spoke on health care in the United States. Members of UMW made the month-long study a festive time by serving a typical Chinese meal, which, according to a spokesperson, "everyone TRIED to eat with chopsticks!"

Some of the participants in St. Luke's Mission Study: Joe Simon (standing) is chairman of the Missions Work Area; also (from left) - Mrs. Joe Simon, Dr. Milton Finley, and Mrs. Bonnie Griswold.

Church Point stresses Christian unity

A joint service with Church Point Catholic Church was held recently at Church Point (UM) Church. This was a Unity Service to celebrate the Week of Prayer for Christian Unity.

Allan Stackhouse, Pastor, comments that: "The service was filled to capacity as all celebrated together in the Spirit of Jesus Christ our Baptizer."

The accompanying picture shows the principal participants: the Rev. Bob Romero, Allan Stackhouse, Howard Daugreaux, and the Rev. Albert Nunez.

Churches combine study of Book of Mark

The United Methodist Women of three churches in the Bossier City area have combined their efforts for the study of the Book of Mark. Those taking part are: First, the Rev. George Pearce, Jr., pastor; Barksdale, the Rev. Burl Dampier, pastor; and St. Stephen's, the Rev. Larry D. Robertson, pastor.

LSU Campus Ministry sponsors Hunger seminar

The Uniting Campus Ministry at LSU recently sponsored events on the campus related to the ethical concerns involved in the problems of global hunger and overpopulation. Coordinated by TUCM's Project on Science and Social Policy the program involved a series of meetings with Dr. Robert F. Chandler, founder and former director of the Rockefeller Foundation's International Rice Research Institute in the Philippines. Dr. Chandler is one of the world's foremost authorities on international agriculture and is the person most responsible for creating the research team which produced the "Green Revolution."

In small groups, a luncheon, and an afternoon presentation, Doctor Chandler interacted with approximately 150 persons from LSU and from the larger Baton Rouge community.

The Project on Science and Social Policy is a project of the Uniting Campus Ministry at LSU supported by The Danforth Foundation and funds received from on-campus departments for the cooperative sponsorship of visiting lecturers. The Rev. William Finnin, Jr. is project director, and Dr. William Patrick, Jr. is LSU faculty consultant to the program. (After May 1977 the project will be cooperatively sponsored by the Louisiana program of The National Endowment for the Humanities.)

State-Wide Interfaith Faculty-Campus Ministry Conference

The Danforth Foundation of St. Louis, Mo. has announced the selection of Louisiana as the setting for one of five regional conferences on undergraduate teaching and campus ministry, according to Robert Rankin, Vice President of the Foundation and director of Danforth's Campus Ministry Support Program. The meeting will be held in Baton Rouge.

Undergraduate faculty members from nearly every institution of higher learning in Louisiana and campus ministers from nine faith communities will gather on March 19 at Louisiana State University in Baton Rouge.

Conference participants will focus on the twin themes of the conference "Teaching as Valuing Vocation" and "Faculty Resourcing of Campus Ministry." A day of lectures, discussion groups and reaction panels is planned.

Outstanding leadership will serve in resource and consultative capacities. Co-chairing the Conference are two Louisiana campus ministers: Sister Dorothy Dawes, of The Newman Center at Southwestern Louisiana University, Lafayette; and the Rev. Will Finnin, Jr. of LSU.

Wesley Foundation at Southwestern

Students busy as they pursue constructive activities

Wesley Foundation group who visited Disney World.

"That place blew my mind!" was the comment heard around the Wesley Foundation, University of Southwestern Louisiana, Lafayette recently. The group had just returned from a semester-break trip to Disney World in Florida and the appropriate description summed up the good time.

While on the trip, they stayed in United Methodist churches in Niceville and Orlando, and provided a special program for a UMY group in Niceville. The Rev. Nancy Gammill, Campus Minister at USL and Mrs. Billie Jones, a member of Ivanhoe Church, Lafayette, accompanied the students.

Other activities at the campus WF include an Old Testament Bible Study, a "Covenant" discussion and prayer group, deputation team, a Sunday evening supper and fellowship time, and a weekly "Lunch and Learn" program. A special Lenten study is beginning this weekend.

Munholland has organ for sale

Director of Music James A. Till, of Munholland Church has asked this newspaper to inform its readers that the church has a 14-Rank Molar pipe organ for sale. Mr. Till indicates that this would be especially suitable for a small church. Contact Munholland Church, (504) 834-9910

First Church, New Iberia scene of workshop

Sub-District II of the Lafayette District United Methodist Women held a Membership Motivation Workshop at First Church, New Iberia on February 5. The meeting was directed by Mrs. Janette Mestayer, District President, UMW.

Mrs. John T. Davis was leader of the Workshop, and Mrs. Esther Hurd, District Membership Secretary presented "The Purpose" of UMW with ideas of using this " . . . purpose in all meetings and finding its meaning and worth in our lives as well as the work for UMW." Miss Dorothy Dunbar, District Vice-President, presented numerous ideas for use by local units.

Shown at Lafayette District Workshop in New Iberia (l-r). Mrs. Esther Hurd; Mrs. John T. Davis; Miss Dorothy Dunbar; Mrs. Janette Mestayer; and Mrs. Lee Autry Hampton

UMW officers of Elizabeth Sullivan Memorial Church, Opelousas, recently sent this picture to LUM. Officers shown are: Mrs. Lonnie Walters, treasurer; Miss Sara Wadsworth, President; Mrs. Gylon Alford, secretary; Mrs. E. E. Sylvest, chairman, Social Involvement; Mrs. Coleman Knight, chairman, Global Concerns; and Mrs. Tom Jackson, chairman, Supportive Community. All of these ladies are in the picture. (Not shown: Mrs. H. M. Richardson, vice-president; Mrs. M. L. Breland, Program Resources chairman; and Mrs. Elmer Mays, Christian Personhood chairman.)

Have YOU subscribed?

Christian educators to hear Bishop Shamblin

The Louisiana Conference Christian Educators Fellowship will hold their spring seminar at First Church, Baton Rouge, March 9-10.

The event is named "LaCEF Dialogue and Decision." The educators will dialogue among themselves, the directors of a pre-school, editors of church school curriculum and Bishop J. Kenneth Shamblin. The Bishop will speak to the group about plans for educational ministries within the conference and in the general church. A dialogue of questions, answers and suggestions will follow.

A brochure is available with more details of this event. Anyone interested in participating should contact the president of LaCEF, Mr. George Shepherd, P.O. Box 1349, Baton Rouge, La 70821

287.6763
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Editorials

General church must act now to maintain credibility of 'missional priorities' program

Last May, United Methodism's General Conference identified three urgent needs and approved a plan of action to deal with them. The urgent needs — world hunger, ethnic minority local churches and evangelism — were called "missional priorities." The church at every level was called to mobilize its efforts and resources to do something about them.

Nearly a year after General Conference, 70 United Methodist communicators gathered in late February for a briefing on the progress of the "missional priorities" (see TM/UMR, Feb. 25). **Representatives from the church's general program boards revealed by what they reported—and by what they didn't report—that very little has been developed in the way of new programs at the general church level since General Conference.**

A number of success stories were reported — some of them quite notable — but most came from annual conference initiatives. If there is a coordinated churchwide initiative for dealing with the "missional priorities," it was not evidenced by the content of the briefing. Widespread confusion continues to exist regarding how various efforts — most good in themselves—fit together in dealing with the "priorities." Local churches and annual conferences which have waited for the general church to provide direction and handles for action remain in limbo. To say that the "progress report" was disappointing is an understatement.

Local churches and annual conferences have been asked to gear up for an immediate response to the "missional priorities." A major part of what they are being asked to do is raise more than $10 million annually for the "priorities" which will be administered at the general church level. Those being asked to make such contributions have a right to some specific accounting as to how their contributions will be used. They have a right to receive reasonable assurance that their contributions will be used in the most effective way possible to alleviate hunger, strengthen ethnic local churches and establish a new evangelism emphasis. Such an accounting and an assurance is not presently available.

The present situation is not altogether unexplainable. The program adopted by General Conference did not establish a single new task force or agency to mobilize and coordinate efforts related to the three "missional priorities." Instead, it called for selected members and staff from the four general program boards to comprise "coordinating committees" which would plan and implement the general church program under the overall supervision of the General Council on Ministries. Such interagency committees would predictably have difficulty just getting organized to approach their tasks.

For good or ill, however, the "missional priorities" must be approached as they were approved by General Conference. This places the burden of responsibility on the General Council on Ministries—which meets later this month—to get the general church's act together.

The needs which have been identified are stark and real. We believe most members of the church are convinced of their validity and ready to respond. These church members are now eagerly awaiting evidence of a program at the general church level which is worthy of their response.

The most encouraging word offered at the press briefing was by an official from the General Council on Ministries. He stated that the upcoming GCOM meeting would include action on a yet to be drafted "statement of specific content goals, with a timetable for implementation, that are tangible, measurable and achievable." The credibility of the "missional priorities" program at the general church level depends on such a statement being approved by GCOM — followed by specific indications of its being put into action immediately.

'Priorities' require local action

When General Conference adopted the "missional priorities" program in 1976, it designated $5 million annually for world hunger, $5.5 million for ethnic minority local churches and only $125,000 for evangelism.

Some backers of the evangelism priority felt shortchanged. Developments during the past year suggest that the small allocation for evangelism may have been a blessing in disguise. With only $125,000 annually set aside for general church resources, there were no illusions about where the priority would have to be implemented if it were to be successful: at the local church and annual conference levels.

The relatively large allocation approved for hunger and ethnic local churches seems to have given rise to several false expectations. It has created the feeling among some that hunger is to be dealt with primarily by general church agencies. It has caused some struggling churches to wonder if they might be the recipients of monetary grants from general church agencies. It has caused some churches to feel that if they pay their apportionments and askings, hunger will be alleviated and ethnic churches will survive their present crisis.

Even if the entire $10.5 million were raised and wisely dispensed today, the church would make only a small dent in addressing these needs.

Like evangelism, hunger and the ethnic local church must be dealt with at the local church and annual conference levels if very much of lasting significance is to happen. Funds contributed to the general church must be regarded as "in addition to" and not "instead of" involvement at the local level.

Any confusion that may exist about the general church program (see preceding editorial) should not discourage initiatives at the local church and annual conference levels. People are hungry now. Ethnic churches are struggling to survive now. People need to hear the saving message of Jesus Christ now. These needs are interrelated, and can often be met best by direct action rather than by money. We dare not wait for someone else to respond to these needs. They are the responsibility of every Christian.

'Priorities' briefing was excellent idea

Although the recent "missional priorities" briefing brought disappointing information to light (see preceding editorial), we believe the briefing itself was an excellent idea.

United Methodist Communications at the general church level, and the United Methodist Association of Communicators, cooperated jointly to bring together representatives from most annual conferences at a very reasonable cost. Had the resource persons been able to offer more encouraging information regarding development of the "missional priorities" program, their reports would have found their way into the homes of nearly two million United Methodists.

As it worked out, the briefing still may produce positive results in the long run. With present difficulties in the program more clearly identified now, it is reasonable to expect corrective efforts in the near future.

We hope there will be another progress briefing on the "missional priorities" in the months ahead, and that the reports from that session will lend new impetus and encouragement to all who want to see hunger alleviated, ethnic minority churches strengthened, and evangelism taking place.

Welcome to new readers

With this issue, TM/ UMR welcomes readers of a new local church edition—Gethsemane UMC in Houston, Texas (Texas Conference).

Approximately 750 member-families will receive the Gethsemane edition, which combines local church news, annual conference news and news from the church-at-large.

To our new readers in Houston, we say "Welcome." We hope you will find your new church paper informative, and that you will join other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Love told with pure four
(Pole-wide from lewd)

By RAYMOND P. PERKINS

Plan: from void give form
With seas, life land;
From this clay, mold man's body
From even less, mint man's soul.
Love; real, bold.

Vary life. Pair, mesh, link;
With wing, hoof, claw, fins,
Foot, root, even fang.
Love, work. Sate.

Seek, Evil; talk, ooze. Grab.
Move your pall over each good mode.
Man's ways veer. Plan awry.
Ears made deaf, fear-numb.
Love mute, dumb.

Tell Noah, "Plan, pick, ride."
Send rain. More rain. More.
Dove, twig—omen. Safe.
Lead back, ring path anew.
Love, arch clue.

Rise, Evil. Seek. Find. Grip.
Lure weak feet from holy duty
Into deep, miry trap.
Lace man's mind with ugly lust.
Love like dust.

East star, show some site that man's hope
Will hold. Tiny form, vast size;
More than mind will ably know.
God's life. Man's form.
Love, fiat-born.

From that Word, each word will make
Sins from ages past fade away.
Deep calm will rise.
Fear will pass.
Love; God's, man's.

From God's wise gift, that rich life,
Sin's only nest (man's soul) laid bare
From dust, mist, haze—open.
Alas, man's view held sway.
Love—push away.

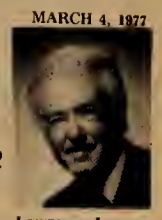
"What sins hath this true life?"
"None." "What then?" "Kill!"
"This coat?" "Cast lots."
God's ruth, acme hymn.
Love. Mock, shun.

Song rung loud from holy yore,
Echo upon man's soul once more.
Same tune, same note,
Same hope said then.
Love. What amen?

The expression, "four letter word," generally implies negative or smutty expression or connotation. This collection of 160 words is offered in contradiction. Mr. Perkins is a member of the A & M UMC in College Station, Texas.

Here I Stand

Evangelistic intent should characterize everything we do


Lawrence Lacour

By LAWRENCE L. LACOUR

Evangelism troubles me. Wherever I find the church most triumphant in any area of concern, a vibrant evangelism seems to be the heartbeat. Likewise, when my own heart responds to this beat in whatever I do, I find deep fulfillment personally. Yet, as a pastor, there is so much I have to do that evangelism tends to become a neglected option.

Let's pursue the church triumphant theme for a moment. In preparing a series of sermons during Colorado's Centennial last year, I became aware that Methodism in Colorado was born and nurtured through evangelism. For example, Father Dyer, one of the first Methodist preachers, arrived in this area some years before the founding of the state. In his autobiography he describes Methodists in his home state of Wisconsin as well as the Methodists here. "Everything but the churches stood still," he observed. "The Methodist Church was far in the lead." It seems that the coming of the presiding elder to conduct the quarterly meeting was a replay of Pentecost. "The fourth quarterly meeting was a camp-meeting. They were looking forward to it with prayer as seasons of revival."

He comments, too, on the motivation of the ministers. "They faithfully followed the settlers, thirsting for the salvation of souls almost regardless of pay." Two years before Colorado became a state, Dyer was appointed to the church at Monument — membership twelve. In the fall the new pastor had a revival in which 20 were converted and joined the church. Similar records of establishing, nurturing and enlarging the churches can be found in your area, I'm sure.

Why aren't we Methodists making similar history today? The milieu in which we minister is different, of course, and other methods are required. But what about the needs of society and the hungers of the heart? Have these ever been greater? It is apparent that some of the sect groups and renewal movements within the church are meeting these needs with the gospel. If these groups are reaching out and finding response, why are we United Methodists losing members? Must I conclude, as a pastor, that the problem is basically with me?

That has to be my conclusion, because nothing is standing in my way. General Conference has made evangelism a priority. The Board of Discipleship certainly turned a corner at the January meeting of the Council on Evangelism. When the delegates gave Dr. George Hunter a standing ovation at the conclusion of his presentation, they seemed to be saying, "We've heard the bugle. Let's march!" And now that I'm back in my field that Jesus described as "white unto harvest," what do I do?

With a staff member who is respnsible for this emphasis, I have an easy out. Our congregation's minister of evangelism trained 48 persons for membership last month. But I had things to do — sermons to preach, people to call on, problems requiring counseling, contacts to make in the community, administrative decisions that influence the direction and activities of the church. To what extent did my evangelistic concern come through in all these projects? I don't think that our special evangelistic emphases like Holy Week will get the job done, although they will be contributing factors. The question that comes to me repeatedly is "What about my day-by-day ministry?"

Dr. Walter Towner, who pioneered the evangelism department at Scarritt College, understood the basics of evangelism when he divided his course under the headings of Message, Motivation and Methods. His insight prompts me to ask, "What do I have to say about Jesus Christ and the human situation that compels me to move toward people and society and ask for a verdict?" That swivel chair is comfortable; there are so many issues for which I can find supporting texts; and it is easy to equate activity with achievement. (I even have a list of evangelistic workshops I'd like to attend.)

Enough about where I stand. At least the stance of standing gets me out of my chair — but to do what? Special projects in evangelism, certainly. But, even more, to do those things I have to do with an evangelistic intent. Truly, evangelism begins with me. As a Christian, I must do the work of an evangelist — now.

I Protest!

By ROBERT W. FINDLEY

The following — based on parts of Martin Luther's historic 95 theses — was posted on the doors of the churches in Dutch Flat and Colfax, California on Reformation Sunday in 1976.

I PROTEST:

1. The timidity of so many Christians to witness for Jesus Christ.

2. The indifferent attitude of many parents toward Christian education of their children.

3. The ignorance of most Methodists concerning their Christian faith and church background.

4. The neglect of prayer life in church and at home.

5. The neglectful reading of the Bible by people called Methodists.

6. The use of alcohol or tobacco in Methodist homes.

7. The indifferent and careless attitude of members attending church, worship and church functions.

8. The way so few carry the work and mission of the church physically, financially and spiritually.

9. The irresponsible attitude of church officials in administering the Lord's work.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributors are Dr. Lawrence Lacour, pastor of the First UMC in Colorado Springs, Colorado (Rocky Mountain Conference), and the Rev. Robert Findley, pastor of the UMC's in Dutch Flat and Colfax, California (California-Nevada Conference).

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Letters to the Editor

Guidelines proposed for 'pluralism' debate

To the Editor:

In your February 11 issue, the Rev. Charles Graff calls for a "responsible and loving theological debate" over United Methodist theology. As a believer in freedom of speech in church and state, I welcome the prospect.

My life as a United Methodist layman for more than forty years gives me considerable interest in the subject; my service as a member of the denomination's Quadrennial Commission to Study the Ministry, 1972-1976, gives me some acquaintance with issues involved, and my professional study in American social and intellectual history gives me a sense of what should and should not happen in the course of the discussion. While I expect to leave to others the specifics of the debate's content, I modestly offer certain proposed "ground rules":

1. Let no judgmental language be used of persons.

2. Let denunciations of debaters' positions be left out.

3. Let harsh or emotion-packed belittling of our church's Theological Statement of 1972, including the Landmark Documents, be omitted.

4. Let threats, explicit or implied, about the future course of the debaters regarding our church, its unity, and its integrity, be avoided.

5. Let the spirit of John Wesley — "live and let live" pervade the discussion.

6. Let us all, in exploring dimensions of "pluralism" and "diversity" and other potentially contentious phrases regarding United Methodist theology, affirm everyone's good faith, affirm the probability that every participant is in some important way truly Christian, Protestant, Wesleyan, etc.; affirm the certainty that every participant stands short of perfection, however much we may strive for it.

7. Let us therefore be true to our tradition — which I understand to be open, diverse, trusting, Scriptural, reasoned, experiential. Thus, we will avoid all un-Methodistic rigidities, which can only take us down the road to schism — a road so recently traveled by our sisters and brothers in some Presbyterian and Lutheran denominations.

Theodore L. Agnew
Stillwater, Oklahoma

What is most important?

To the Editor:

Charles Graff asked United Methodists to "move beyond 'pluralism' " (TM/UMR, Feb. 11). In doing so it is important to distinguish between verbalized beliefs (doctrines) about God and His ways, and faith in God and his purposes for us, gained via His Word, Jesus Christ. Jesus Christ.

James, in the latter part of the second chapter of his epistle, sought to clarify that point. But both the church fathers of the 4th century and the reformers of the 16th century held his teaching in contempt; the result was fratricidal strife among Christians.

"You may have to wait some time to see her. She seems to have the gift of tongues."

Both the fathers and the reformers sought to end the "pluralism" of their times by imposing standards of doctrines. Regardless of names given to doctrinal standards, a major use has been to justify assaults on persons as Christian in life as the assaulters. "By their fruits you shall know them," said Jesus, the chief Christian theologian.

Jesus reprimanded the Bible experts of his day for ignoring the "weightier" teachings of scripture (justice, mercy, faith, Matt. 23:23; and love of God, Luke 11:42), while they used minor matters of scripture in passing judgment on others. It is easier to define and apply precise codes of conduct, or codes of doctrines, than it is to define and practice justice, mercy, faith and love of God. We need to ask whether our chief desire is to "purge" United Methodism of those we judge to be heretics, or whether we want the emphasis placed where Jesus placed it. In Matt. 23:34-40, Jesus stated on what "all the law and the prophets depend," God's chief desires for his human creatures; all-out loving trust of God and equitable concern for the total well-being on one's self and others. Can we not be united on these "weightier" matters, while we have "responsible and loving debate" on how to put them into practice?

Marcius E. Taber
Hillsdale, Michigan

Church should do more to remove causes of crime

To the Editor:

In response to your question regarding alternatives to the death penalty for deterring crime, and what the church's role should be, let's start at the bottom, which many times is the home. Delinquent juveniles, who usually become hardened criminals, are quite often themselves the victims of poverty, broken homes or child abuse. Perhaps our church could use more of its time and budget to a greater advantage by trying to alleviate these conditions as opposed to taking sides on issues. I know the church has programs in these areas, but maybe this is one place where we could expand our efforts.

Child abuse is one thing which particularly bothers me. Could the church hire more qualified social workers who could work closely with doctors and law enforcement officials to combat these sources of crime? It may be that a church affiliate might be able to make better contact within the home than the law.

Donna Arnett
Lacrescent, Minnesota

News report provides mission morale boost

To the Editor:

I find your paper engrossing.

I want to thank you for printing the news that the Zaire government has returned more than 30 schools, 10 high schools and more than 20 junior high schools to the United Methodist Church in Zaire (TM/UMR, Feb. 4.) This is astonishing news of a black-dominated government in Africa acknowledging the superiority of church-operated schools. It gives those of us convinced of the value of Christian missions a decided moral boost.

Elfrieda S. Daiber
Cleveland, Ohio

'Brotherhood Week' needs a new name

To the Editor:

Our United Methodist congregation worshipped on a recent weekend with some neighboring Jewish congregations. It was a moving and prophetic experience for all of us.

I'm troubled, however, by the predominantly masculine character of the services — even the name "Brotherhood Week" smacks of this! How about using the term the Church Women United use, "World Community Day"? Surely this expresses more clearly the feelings we actually mean to express.

Carol Holle Umber
Los Angeles, California

You have a responsibility to restrict advertising

To the Editor:

I am writing you in regard to an ad by Christian Classics on Tape placed in the February 11, 1977 issue of TM/UMR.

Three sentences in the ad were particularly disturbing. "The only purpose of the United Methodist Church is to help us receive and enjoy this dynamic Pentecostal gift of faith and power . . . It is impossible to have this gift — the baptism with the Holy Spirit — without the certainty of it. We are not fully Christian until we have received this gift and are sure of it!"

I doubt there are very many United Methodist ministers who believe these statements are even close to the truth. Is our only purpose to help people enjoy their faith? Do we have countless partial Christians because they have not received this enjoyable gift?

Obviously, you do not control the content of religious news. Yet, do you not have a responsibility to restrict paid advertising that does not fit within the wide range of belief we call pluralism?

We have enough problems in our churches. We don't need some of our people becoming divided over who is fully Christian or who is enjoying his/her faith the most.

Thank you for your consideration in this matter.

Ted L. Sauter
Lakeland, Florida

EDITOR'S NOTE: This ad should not have been accepted for the reasons stated in Mr. Sauter's letter. TM/UMR does have a responsibility not to accept and publish ads whose content — or product advertised — is contrary to the theological principles of the United Methodist Church. We regret having published this ad and will see that it — and others like it — will not be accepted for publication in the future.

TM/UMR receives many more letters each week than it has space to publish. An effort is made to publish representative letters on all issues about which TM/UMR readers are responding.

Your letter will have the best chance of being published if it is brief and deals with a single subject.

Have a hot-dog -- and some Scripture

JERSEY CITY, N.J. — Stanley Markoe dispenses copies of "Good News for Modern Man" as well as hot-dogs, chili, fried onions and sauerkraut on his street "beat" here. The new version of the entire Bible, the "Good News Bible," has sold more than one million copies since its recent publication. United Methodism's World Service fund helps support the American Bible Society, publishers of this version, and for whom Mr. Markoe takes pride in being a middleman.

U.M. COMMUNICATIONS PHOTO

Action set to boost black church

Motion to return to segregated church overwhelmingly defeated

By BUD HERRON
Associate Editor

DALLAS — Eighty-one recommendations for strengthening United Methodism's black local churches and for making the denomination more "inclusive" of blacks were drawn up here Feb. 24-26 during an historic "Convocation on the Black Church" sponsored by the South Central Jurisdiction.

More than a thousand participants — mostly black but also including a number of white persons — struggled in "work groups" with a wide range of issues from racial discrimination in the appointment of ministers to the need for more black-oriented church school materials. Participants then drew together 81 recommendations from the work groups, and voted convocation support of the recommendations — which will now be presented to church conferences, boards and agencies across the nation.

In the process of determining recommendations, the convocation also overwhelmingly defeated a motion from the floor which called for black churches to "consider petitioning General Conference" to re-establish the all-black Central Jurisdiction, if the church "does not show visible and effective means of moving toward inclusiveness by 1980."

That motion, made by the Rev. George Calvin of Baton Rouge, La., received only 11 votes out of a voting body of about 300 persons at the final session of the convocation, but brought about considerable debate.

Mr. Calvin told convocation participants that inclusiveness has not worked and that blacks need to let the church know they will consider returning to a segregated conference rather than remain in a larger church that doesn't accept them.

"Some people say that if we ever go back to the Central Jurisdiction we are dead," Mr. Calvin said. "Well I say it's better for us to die as men than live as a part of the church that doesn't want us."

Others at the convocation rose to oppose Mr. Calvin's motion. Several speakers said that even to consider going back to a segregated jurisdiction would be a "terrible step backward." (The Central Jurisdiction merged structurally with the white church in 1968.)

The complete list of 81 recommendations will be printed and available in about two weeks, convocation leaders said. The following are some of the approved recommendations, grouped according to the area of the church they address:

Recommendations to local churches

• A goal should be established for each black local church to recruit one person for the ministry each quadrennium.

• A task force should be formed in each local church to promote the involvement of women between the ages of 20 and 30 in that church.

• Black colleges should be emphasized. Students should be encouraged and aided in attending black United Methodist colleges and financial support should be encouraged.

Annual conference recommendations

• Annual conferences should be urged to redesignate black churches in transitional communities as "new churches" and thus make them eligible for more financial aid.

• Occasions should be designated by annual conferences which intentionally bring about the participation of black youth.

• Black youth should be made a part of designing all annual conference and district youth events.

• Every local black church should compile a list of qualified persons willing to serve on boards and agencies outside of the local church, and make it available to the conference.

• Each conference should establish and fund a committee on black church growth.

• The conference Board of Church and Society should conduct seminars for women in community involvement.

• Each bishop should be urged to call a six to eight hour annual conference convocation on the black church at the next meeting of the annual conference. District and local convocations would also be encouraged.

General agency recommendations

• The Joint Committee on Communications should provide an opportunity for dialogue between communicators and black church persons on the way news of the black church is reported. The recommendation also called for more black journalists to be employed by the church.
church.

• The Board of Higher Education and Ministry was called upon to supply more information on financial aid to black students.

• The Board of Global Ministries was urged to oppose the practice of using abandoned white churches as facilities for church extension in the black community.

• The Board of Discipleship was called upon to provide resources on the role of media in our society and how blacks might better judge the work of media.

• The Board of Discipleship also was urged to encourage more participation by lay men at every level of the church.

Open itineracy

• Recommendations were made that each annual conference establish a goal that by 1980 each would have eight black ministers serving in white churches and eight white ministers serving in black churches.

• It was recommended that each bishop and each cabinet do three things: (1) Define "open itineracy." (2) List goals for implementation of "open itineracy." (3) Set public time lines for achieving "open itineracy."

During opening remarks before the convocation, Bishop Ernest Dixon, episcopal leader of the Kansas Area and chairperson of the convocation steering committee, said: "We must never forget that we are not dealing with a black church problem, but with a United Methodist problem."

He pointed out that more than half of the black ministers in the denomination are 55 years old or older and that the black church is losing members even faster than the church as a whole.

"We have reached a crisis," Bishop Dixon said. "Unless we give this problem the kind of attention it deserves, I fear for the continuing influence of our black constituency."

Board's rights may face Judicial Council test on health care issue

By SHARON MIELKE
Senior Staff Writer

Whether or not a church board has the right to adopt a position rejected by the United Methodist General Conference may be tested in the church's "supreme court."

The re-adoption of "universal national financing" of health care as a position by the Board of Church and Society (BCS) — a policy specifically rejected by the 1976 General Conference — is the action that may prompt a request for a declaratory judgment by the Judicial Council. (See TM/UMR, Feb. 25)

"There is dissension regarding this action and the matter is being discussed," Dr. Benedict Galloway, a Shreveport, La. member of the board told TM/UMR. He said a group of dissenters, headed by a member of the Louisiana annual conference, has not yet decided whether to seek a declaratory judgment. Dr. Galloway said he is personally opposed to the "government monopoly position" being advocated.

Renewal of the BCS position occurred Feb. 1 by a vote of 11-9 with 2 abstaining in its executive committee meeting. Extended debate reportedly centered more on the propriety of the action which appears to some to contradict or "overrule" General Conference than on the financing issue itself.

At the same meeting, approval was given to rejoin the Health Security Action Coalition (HSAC) as a "non-contributing member." The religious-secular lobbying coalition supports the social insurance viewpoint.

The question which may come to the Judicial Council is the question of the authority of the General Conference, Tom Matheny, Hammond, La., president of the Council, told TM/UMR. He said he has heard "rumors" that a request for a declaratoryjudgment would come but that "nothing has been received." Such requests can come only through general boards, agencies or annual conferences, he said, adding that the board route is usually speedier.

"A Judicial Council ruling would be welcome and helpful," in the opinion of Dr. John Wolf, division vice-chairperson, Fort Wayne, Ind. He told TM/UMR a ruling could clarify future work of the board. "Either it is right and we should proceed with this position or the board action is wrong, and no position on financing could be taken until 1980." Dr. Wolf, a third-term board member, said he supports public financing but strongly opposed the board's taking a position. "It may be legal, but unwise," he said, noting that the close vote hardly gives much of a springboard for action.

Supporters say action proper

Supporters of the vote do not believe the action is contrary to the General Conference action.

President of the Board of Church and Society, Bishop Joseph Yeakel, Syracuse, N.Y., said he had examined the General Conference debate and actions and concluded that "the conference in essence said it was not prepared to take a position."

(The General Conference, UMC's top legislative body, met in Portland, Ore. last spring. During the course of a one and one-half hour debate on the health care resolution, delegates voted down both universal public financing and a mixed public-private financing option. The balance of the resolution which makes no reference to specific funding methods, except to call for greater efficiency, was readily adopted. The resolution calls for all persons to have "equal access to health care.")

Bishop Yeakel said that "since the General Conference was not prepared to support any financing position, but adopted a resolution which obviously requires financing of some kind, church agencies charged with the responsibility of acting between General Conferences could take a position speaking for themselves and not for the church."

He said there was "no question" that the executive committee had the authority to act for the board because the board at the Oct. 1976 meeting had referred the issue to the committee with "power to act."

"The General Conference simply wiped the slate clean on any form of funding for health care," Dr. Richard Tholin, Evanston, Ill. told TM/UMR. "The conference had no opinion, which leaves church agencies with the right to take a position for themselves."

Dr. Tholin, a participant in the financing debate at Portland, said another action of the conference was to leave prior resolutions intact that were not directly contradicted. That action could be interpreted to apply to financing. This would mean the 1972 General Conference position supporting universal health care with general revenue funds is still in force, he said.

BCS's Division of General Welfare president, Barbara Lavery, Baltimore, Md., said "our action is in no way contrary to General Conference because it took no position. After a complete restudy, we still feel public financing is the best way to go. We checked the "Discipline" as to our responsibilities and we do not feel any appeal to the Judicial Council is necessary. But if an appeal is made, let it come."

Say "no vacuum" exists

Not everyone interprets General Conference action as "no action."

"The General Conference spoke and it said 'No' to two specific financing proposals," said Dr. J. Robert Kemmerly, a physician from Minden, La. "That does not leave a 'vacuum'," he said. "If the subject of financing had never come up, it could be claimed there is a vacuum. But the subject did come up and the General Conference spoke specifically to it. That means they didn't want the church backing either approach."

"Overstepped the line"

Dr. Kemmerly led a Louisiana annual conference challenge of the board's membership in the HSAC coalition during the last quadrennium. He said the 1974 Judicial Council ruling urged "legislative remedies" to annual conferences seeking redress.

"So we went to the General Conference to get the thing remedied, and (now) people who won't honor what the General Conference did are exhibiting a 'loss of integrity'," he said. "This is an organized effort to thwart the representative action of our church."

He said he realized the board had the responsibility to be more than just a representative organization, and that it has a prophetic role as well. But, he said, "they also should be accountable to the General Conference and shouldn't disregard what church members have to say. I think they have overstepped the line."

Pastor's leave of absence forestalls church trial

TM/UMR Staff Special

A request for a leave of absence from his annual conference has forestalled a possible church trial for a Northern Illinois minister charged with "imprudent conduct and unministerial behavior" for allegedly conducting "nude therapy" sessions with members of his United Methodist congregation.

The Rev. Louis Hillendahl's request was granted Feb. 17 and his appointment to Ingleside UMC has been terminated, according to a report last week by Bishop Paul Washburn in the Northern Illinois conference edition of TM/UMR.

The action taken by the bishop, cabinet and the executive committee of the conference Board of Ministry is subject to the approval of the annual conference at its next executive session.

Granting of the leave came after a Committee of Investigation, composed of five ministerial members of the annual conference, found that there are grounds for a church trial but "a resolution of the situation short of a trial" should be found, Bishop Washburn said. "The 'Discipline' says 'Church trials are to be regarded as an expedient of last resort'," he noted.

The Committee investigated complaints by ex-members of the Ingleside congregation that Mr. Hillendahl led therapy sessions in which there was breast feeding of unrelated men, women and children, and that totally nude sessions were held by certain members who were program leaders. The sessions came to light during two child custody cases in Lake County Circuit Court in which the ex-husbands of two women charged they were unfit mothers because they had participated in the sessions.

According to the United Methodist "Book of Discipline," a minister on leave of absence must have that status approved annually. It will not be granted for more than five years in succession except by a two-thirds vote of ministerial members in full connection. Such status is held without pension fund or credit, and ministry by such persons may be exercised only within the charge conference where membership is held, and under the supervision of the minister in charge.

In his report to his Northern Illinois conference constituency, the bishop said "My desire as stated previously has been and is to see loving justice done for Lou and Mary Lou Hillendahl, for the Ingleside Church, and for the whole conference." He is aware, he said, that "there will be those who do not see loving justice in what has been done. But to those of us who have had responsibility for resolving this situation, the solution chosen is the best one available to us."

U.N. investigation into Uganda killings called by church officials

NEW YORK (UMC) — Telegrams calling for "an immediate investigation by the UN Commission on Human Rights" into recent killings in Uganda have been sent to U.S. government officials by executives of the United Methodist Church's Council of Bishops and mission agency.

Archbishop Luwum

Triggered by the deaths of Archbishop Janani Luwum, leader of the Anglican church of Uganda, Rwanda, Burundi, and Boga-Zaire, and two Ugandan government ministers, Charles Oboth-Ofumbi and Erinayo Oryema, the messages pledged "full support to the All Africa Conference of Churches in their call for an international investigation" and urged "President Carter and the United States Government to call for an immediate investigation by the UN Commission on Human Rights."

The telegrams, dated Feb. 23, were sent to President Carter, Secretary of State Cyrus Vance and UN Ambassador Andrew Young as well as to the World Council of Churches and the All Africa Conference of Churches. They were signed by Bishop James K. Mathews, secretary of the Council of Bishops, and Board of Global Ministries officials Bishop D. Frederick Wertz, president; Bishop Roy C. Nichols, World Division president; Dr. Tracey K. Jones Jr., general secretary; and the Rev. Charles Germany, World Division acting associate general secretary.

Expressing shock over the Feb. 17 deaths, the United Methodists said the event "impels us to speak out concerning the oppression, injustice and flagrant violation of human rights which has characterized the rule of President Idi Amin in Uganda for the past six years."

Goals to wait

Women's issues advocates flag immediate needs

By PAT SITES
Staff Writer

ERLANGER, Ky. — A projected three-year blueprint of goals for eradicating sexism in the UMC got put on "hold" here last weekend. Instead the denomination's chief advocates for women's issues flagged some immediate needs to impact the church this year and opted to complete the bigger job in September.

Guided by a consultant through several sessions of goal-setting and budget-building, six task forces of the Commission on the Status and Role of Women (CSRW) returned a gamut of proposed quadrennial goals for including women in the life and work of the church. But facing a time crunch in prioritizing goals for 1977-80, members moved on to:

• finalize four regional training events for annual conference commissions this spring;

• agree to file briefs with the Judicial Council regarding a decision on part-time ministerial appointments;

• request co-sponsorship with the Board of Higher Education and Ministry (BHEM) of a Consultation on Ordained Women in 1979;

• examine the personnel policies and practices of general boards and agencies regarding equal employment policies for men and women;

• request consultative status with BHEM on a pending study of the itineracy system;

• work toward a curriculum resource on "the role and status of women from a biblical and theological perspective" for local church use;

• prepare a research bulletin on women in the church;

• peg "ethnic awareness" as a major "in-house" concern in 1977.

The commission deferred action on a decision to ask the denomination's Judicial Council to rule on "failure by the South Central Jurisdiction to elect clergywomen to appropriate general boards" for the 1977-80 quadrennium. On the advice of attorneys, members agreed, all possible alternatives to Judicial Council appeal would be explored.

Gathering for the second time since the 1976 General Conference made it a standing church agency, CSRW completed the staffing of its three-member "executive secretariat" (see related story) and learned it had ended 1976 "in the black" financially. With a direct grant of $6,700 from the General Council on Finance and Administration from 1976 contingency funds and an allocation of $11,500 for moving expenses, finance chairperson Rafael Martinez, of Lancaster, Pa., reported a year-end balance of $364.45. As a permanent commission, CSRW will operate in 1977 on an anticipated income of $180,000.

Regional training events, noted planning chairperson Rose Thomason, of Jacksonville, Fla., are a top priority to give support and direction to annual conference commissions which, by action of the 1976 General Conference, are now established in all annual conferences. Events are slated for Kansas City, March 11-13; Nashville, March 18-20; Painted Post, N.Y., April 15-17; and Redwood City, Calif., April 22-24.

Despite an inability to complete a full agenda of goal-setting for the quadrennium, several persons told TM/UMR, the commission had made strides. "By September we'll see interesting results," said Mr. Martinez.

Dr. Louise Branscomb, Birmingham, Ala., agreed. "You always wish you had been able to do everything you planned to," she said. "But this will turn out to have been good."

Women name three member secretariat

ERLANGER, Ky. — Two new executives were named last week to complete a three-member "executive secretariat" of United Methodism's Commission on the Status and Role of Women (CSRW).

Kiyoko K. Fujiu of Oak Park, Ill., and Trudie Kibbe Preciphs of Austin, Tex., were introduced to commissioners here last weekend. They join Nancy Grissom Self on the newly- modelled executive team.

Actual election of the secretariat lies with the General Council on Ministries which meets later this month.

Selection follows a move by the commission at its organizational meeting last fall to design a three-member staff leadership model which would "share responsibility, decision-making and program implementation in order to minimize the isolation and potential dehumanization of the lone executive."

Ms. Fujiu is a Japanese-American and currently is secretary to the associate dean of Nothwestern University School of Law. She will join the commission staff in mid-March and will carry a primary responsibility for the concerns of Third World women.

Ms. Preciphs will assume her responsibilities in June, principally in the area of employment and advocacy concerns, upon completion of a master's degree in social work at the University of Texas.

Cross may stay

EUGENE, Ore. — The Oregon Supreme Court has ruled by a narrow 4-3 margin that this cross on a hill on city-owned park land may continue to stand here despite arguments that it violated the state and U.S. constitution establishment of religion clauses. The majority held that the purpose of the cross is secular since the electorate voted to designate it as a war memorial.

RELIGIOUS NEWS SERVICE PHOTO

more than bread

One Great Hour Of Sharing
MARCH 20 • 1977

Your generous One Great Hour of Sharing gift provides much more than relief to victims of natural and men-mede disasters. To just keep e person alive is not enough. A good beginning, but in emergencies in the U.S. and around the world the United Methodist Church responds with more than food — with "more than bread." We are there with life-susteining hope and help, looking forward to • **renewal of life** • **rehabilitation** • **refugee resettlement where necessary.**

UMCOR, our denomination's emergency relief agency, is on the disester scene in your name end in the love of Christ meeting short and long-term needs. Make yours "one great gift" on Merch 20.

Materials and information about the **One Great Hour of Sharing** and **UMCOR** may be obtained from:

United Methodist Communications
1200 Davis St.,
Evanston, Ill. 60201

Cool it, churchgoers!

GROTON, Conn. — Weather-wise words paraphrased from the Bible appeared on a sign at Christ United Methodist Church here last month during the height [or depth] of a winter snow storm. The pastor, the Rev. Robert F. McComas, said the publicity apparently didn't hurt: "The church was filled the next Sunday."

JOHN LIGOS PHOTO COURTESY 'THE DAY' NEW LONDON, CONN.

Buffalo plows out with aid of UMCOR

By JAMES N. BREWSTER

BUFFALO, N.Y. — Western New York continues to dig out from one of the largest storms on record and the United Methodist Church is numbered among the many agencies whose prompt response to human need has helped ease the crisis in the area designated for federal disaster funds by President Jimmy Carter.

Almost as soon as the wind and snow had ceased, the United Methodist Committee on Relief (UMCOR) contacted the Western New York Conference and provided $6000 in emergency funds. Much of this was designated for Salvation Army units whose crisis monies were severely depleted during the blizzard. Two thousand dollars were given to the United Methodist Commission for the Niagara Frontier (Metro) for critical food and fuel bills incurred during the storm.

"Senior citizens and those on fixed incomes are particularly hard hit," according to the Rev. Norman Parsons, president of Metro's Board of Directors. "The very prompt response by UMCOR is real evidence of the caring of the church."

Long before lines of people formed at centers for emergency food stamps, UMCOR funds were assisting local churches in crisis situations. The Rev. William Pegg on Buffalo's west side reported delivering food to a family of five with three children under five years of age whose only food for two days had been powdered milk and Bisquick. Volunteers from Ontario Street UMC had to dig snow to allow fuel trucks to make deliveries.

The Rev. Calvin Babcock of Niagara Falls, stranded at his office by the storm opened his Metro-related Community Missions to 40 motorists whose cars had been stuck on Buffalo Avenue and provided room and 200 meals to the stranded persons for a number of days.

Despite a huge program of snow removal, the potential of flooding when spring comes still exists. Mr. Parson's South Park UMC located in South Buffalo, is already at work providing cots and food supplies if families are left homeless from that danger.

One pastor summarized the feelings of all when he placed a message on his outdoor bulletin board thanking God for survival from the storm and asking prayers and support for those still affected by the blizzard.

With humor, a Lutheran pastor suggested a changing of the liturgical year. "Rather than the fifth Sunday after Epiphany, I've decided to call this the Second Sunday after the Blizzard."

Mr. Brewster is executive secretary of the U. M. Metropolitan Commission in Buffalo.

IRS action worries U.M. pension exec

NASHVILLE (UMC) — A new Internal Revenue "definition" could lead to "increasing interference by the federal government in affairs of the church," the United Methodist Church's top pensions staff executive warned here last month.

The "definition" in question, published two months ago, indicates that auxiliary organizations of churches must be "exclusively religious." Since its release, both Protestant and Roman Catholic leaders have voiced objections to the ruling.

"Many things we have considered important to our mission could be affected by this definition," Stanley D. Morrow of Evanston, Ill., told the United Methodist General Board of Pensions at its annual meeting here. He indicated that study of possible legislation on the subject is under way.

Church leaders believe the IRS action would place such programs as schools, hospitals, orphanages and homes for the aging under closer government scrutiny. Church-related agencies beyond the "exclusively religious" category still might not be taxed, but would have to file a great deal of financial data with the government.

Commenting earlier this year on the ruling, Eugene Krasicky, general counsel for the United States Catholic Conference, said "quite clearly, this definition excludes the social mission of the churches (and) rewrites both the Old and New Testaments" with the result that "the parable of the Good Samaritan is stricken from the Gospel."

In other business, the board was told the funds it manages increased in market value during 1976 to a new record high of $540,354,000. The board also acted to increase by some 16 percent the educational benefits for children under its death benefit program for United Methodist clergy.

The report reviewed the first year under a new system utilizing the service of six money management firms, instead of one as had been the previous practice. Concurrent with this step was establishment of an investment committee within the board instead of outside as it had been done.

Dr. Charles L. Allen
Invites You — — — — — —

October 10-18, 1977, a group of us are going on a 9 day inspirational deluxe trip to PARIS and LONDON — in Paris we will visit the Eifel Tower, the Louvre Museum, Notre Dame Cathedral and so many other places.

In London, of course, Westminster Abbey — and the other significant sites you have dreamed of visiting, including Canterbury.

These are two great and exciting cities!

* * *

February 20-27, 1978 (A year from now.) — An 8 day special Lenten trip to the HOLY LAND. We will see Jerusalem, the Sea of Galilee, and all the other places so dear to the hearts of all Christians. This will truly be a glorious experience.

* * *

On each trip we will be flying on regularly scheduled Air Lines instead of Charter. We will stay in the very best hotels, every meal and every trip is included in the original price. There are no extra costs.

I invite you to join me and some of my friends on one or both of these trips. For further information please write me.

Dr. Charles L. Allen
First United Methodist Church
1320 Main Street
Houston, Texas 77002

Response to TM/UMR survey shows

Majority favor death penalty

TM/UMR Staff Special

A 69 percent majority of the 3,098 TM/UMR readers responding to a recent "Question Box" survey favor use of the death penalty "under present circumstances in the United States." Twenty-six percent said no to capital punishment and five percent said they were uncertain. (See "Box Score" elsewhere on this page.)

A big gap between clergy and lay views on capital punishment is evident in survey results, however. While laity support capital punishment by a 74 to 21 percent majority, ministers oppose the death penalty by 57 to 41 percent.

Clergy and laity have taken opposite views in other TM/UMR surveys so this is not unique. This survey reveals a significant division of opinion on all but one question. Both clergy and laity are overwhelmingly opposed to televising executions. Laity were 90 percent opposed; ministers 85 percent. Many called this a "barbaric" idea.

While this survey was not conducted scientifically, the results closely parallel those of a recent Harris poll. Louis Harris reported a 67 to 25 percent majority of Americans now favor capital punishment, nationwide. He said this is a dramatic increase from the 59 percent who supported the death penalty in 1973 and the 47 percent plurality who opposed it in 1965.

A majority of respondents to the TM/UMR survey (66 percent) believe the threat of the death penalty deters others from committing murder or at least "deters the person executed from killing again." But where 70 percent of the laity were so convinced, 58 percent of the ministers believe executions do not deter others from committing capital offenses.

On the question of whether justice demands that a person who commits murder should be required to pay with the loss of his own life, 64 percent of the lay respondents said yes and 62 percent of the clergy said no. Both frequently cited Biblical teachings: Either "an eye for an eye" or "Thou shalt not kill" or teachings of Jesus.

Another frequently cited qualification was the degree of the crime or the circumstances. First-degree murder, rape, killing a policeman or prison guard, premeditated or wanton murder were listed as serious enough to merit the death penalty.

While only 33 percent of the laity believe there are effective alternatives to capital punishment, 60 percent of the ministers so believe. Many qualified their answer saying "alternatives are available but the courts aren't or can't be trusted to use them," "parole is too readily available" or "execution is either more humane or less expensive than keeping persons in prison to serve life sentences."

Ministers by a 50 to 24 percent majority believe the church should actively oppose use of capital punishment as an instrument of justice. Lay respondents, on the other hand, are divided on what the church should do, with 22 percent favoring "active opposition," 27 percent favoring "active support," 40 percent favoring "no position" and 11 percent uncertain. Many felt the church should show more concern for victims.

The responses were broken down first into geographical areas, and additionally into "laity" and "ministers" for tabulation. A partial separate tabulation of male and female responses indicated significant differences in degree but not in viewpoint. Almost equal numbers of men and women responded, with laymen voting overwhelmingly in support of capital punishment. Laywomen were less convinced.

The largest response by ratio to TM/UMR circulation came from Pennsylvania, Missouri, Illinois and California.

Favor death penalty

Representative comments accompanying reader responses to the Question Box included the following from those favoring use of the death penalty:

• Southeastern, Pennsylvania, laywoman: "I don't think the death penalty should be banned, but it should be used rarely as when an individual has ruthlessly murdered and guilt is unquestionable."

• Pine Bluff, Wyoming, minister: "If they are not executed the courts inflict them upon us again by paroling them."

• South Suburban, Illinois, laywoman: "I doubt if the death penalty deters anyone, but it removes from society the menace of one vicious person."

• Largo, Florida, layman: "If we do not believe in 'an eye for an eye,' why believe anything in the Bible?"

• Bowling Green, Kentucky, laywoman: "Social level or wealth of the criminal must not alter punishment."

• Lodi, California, layman: "If there were an alternative, I'd be in favor, but I know of none."

• Austin, Texas, laywoman: "I do not adhere to the Social Principles regarding this issue. We can all readily see that 10 years without capital punishment has not put the criminal out of business."

• Norman, Oklahoma, layman: "There are no alternatives because the 'bleeding heart' judges and parole boards will let them out."

Opposed to death penalty

• South Euclid, Ohio, laywoman: "Thou shalt not kill" applies to all killing. Christ repudiated the law of vengeance. If the Christian churches believe in the teachings of Christ, how could they support capital punishment?"

• Saint Cloud, Minnesota, laywoman: "Why do we kill people who kill people to show that killing people is wrong?"

• Coulters, Pennsylvania, minister: "The death penalty is incorrigible, selective in its application, denies any worth to the individual concerned, and compounds the crime."

• Decatur, Georgia, minister: "Death penalty states do not show lower rates of murder than non-death penalty states according to the FBI Uniform Crime Reports, 1958-1962. Justice demands rehabilitation, not further murder."

• Lamar, Colorado, laywoman: "I do believe some people should be removed from society permanently (but not by death) — by sentences which do not allow pardon within a few years."

• Berkeley, California, seminary student: "Every convicted criminal might be required to make substantial financial restitution to the victim(s) of his/her crime through income earned in meaningful prison employment. Further, the criminal would be required to pay the full cost of their incarceration. Since the sentence would be dependent upon the time required by the individual to make restitution, the traditional virtues of hard work and advancement would be emphasized. Such repayment is of no value to victims of wanton murder, but is at least as useful as paying with their life — proposed in question three."

• Auburn, Indiana, minister: "Swift trial and sure imprisonment without parole" is an alternative.

Pro and con on televising

• Las Cruces, N.M. lay couple, "This would be a return to Circus Maximus days."

• New York, N.Y. layman: "If we are to have executions and if deterrence is their justification, then the wider the coverage and the more horrible the sight, the greater the supposed deterrence should be."

• Owensboro, Ky., laywoman: "I don't believe in making a show out of taking a person's life."

What should the church do?

• Midland, Texas, layman: "Theologically we should oppose (capital punishment): however, realistically I am opposed to the 'isolation and care' of those who make no positive contribution to society."

• Stevensville, Montana, laywoman: "The church should work for laws that effectively take murderers off the streets, for life — then work to abolish the death penalty."

• LaSalle, Illinois, layman: The United Methodist Church should not take a position; United Methodists should!"

• Omaha, Nebraska, minister: "Redemption, conversion and change is not possible when one is dead. Since redemption is a major Christian tenet, capital punishment seems incompatible with the role of the church."

• Fort Worth, Texas, laywoman: "If the church spent as much time with our children and youth as politics, our world would be a better place with less crime. Prayer and faith need to be taught."

• Susanville, California, minister: "I don't believe the church can take a position representative of its people, but it must provide a forum for full discussion of alternatives."

• Columbus, Ohio, layman: "The church cries about the killer and his reformation. They should think about the victim and his family instead."

The box score

Results of responses to the Question Box survey appearing in the Jan. 28 editions of TM/UMR are totalled below. Total responses: 3,098.

The execution of Gary Gilmore by the state of Utah elevated public discussion about the morality and effectiveness of capital punishment in our society to a new level of intensity.

Readers responded as follows to these questions which appeared in the Jan. 28 issue:

1. Under present circumstances in the United States:
   a. 69% Favor use of the death penalty.
   b. 25% Oppose use of the death penalty.
   c. 5% Uncertain.
2. Do you believe that the threat of the death penalty deters the commission of capital crimes?
   a. 66% Yes.
   b. 28% No.
   c. 6% Uncertain.
3. Do you believe that justice demands that a person who commits murder should be required to pay for his crime by the loss of his own life?
   a. 60% Yes.
   b. 34% No.
   c. 6% Uncertain.
4. Do you believe that executions should be televised as some persons have suggested?
   a. 7% Yes.
   b. 89% No.
   c. 4% Uncertain.
5. Do you believe there are effective alternatives to the death penalty for protecting citizens from wanton murder and meting out social justice to those who commit capital offenses?
   a. 36% Yes.
   b. 54% No.
   c. 10% Uncertain.
6. Do you believe the church should:
   a. 27% Actively oppose capital punishment as an instrument of justice.
   b. 26% Actively support capital punishment as an instrument of justice.
   c. 37% Take no position on an issue such as capital punishment.
   d. 10% Uncertain.

Are you a:	44% Laymen		43% Laywomen		13% Ministers
Age Group:	18 & Under	19-35	36-50	51-64	65 & Over
	4%	17%	29%	29%	21%

Jogging 'for Jesus'

LEXINGTON, Ky. — Wearing T-shirts emblazoned with the symbol and Greek letters for "fish," the ancient sign for Christians, Jim and Anne Ryun lead a group of jogging enthusiasts on the inaugural lap around the indoor jogging track in the new activities building of Southern Hills UMC here. [See related story.]

HERALD LEADER PHOTO

Olympic runner carries 'good news of Jesus'

LEXINGTON, Ky. — United States Olympic distance runner, Jim Ryun, and his wife Anne, were guests of Southern Hills United Methodist Church here in late January at the ribbon-cutting ceremonies for an acivities center built for leisure ministries.

As a 17-year-old high school sophomore, Mr. Ryun became the youngest person ever to eclipse the fabled four-minute mile. As a member of the University of Kansas track team, he captured or shared in six world records. During the course of his amateur career, Mr. Ryun participated in three Olympic games: Tokyo in 1964, Mexico City in 1968, and Munich in 1972.

In addition to an obviously intense personal discipline, Jim Ryun also possesses a very deeply-rooted faith in Jesus Christ. A central figure in his life since his boyhood in Kansas, Christ became a personal reality in his life and his wife's in 1972, Mr. Ryun said. Today, the Ryuns are involved in various Christ-centered activities as they seek to bring the "good news of Jesus" to young and old alike.

At a news conference some months ago, Mr. Ryun announced his retirement from the International Track Association professional track tour. "I've enjoyed it," he said. There have been a lot of good times that I can look back and laugh at. But I don't want to spend my time looking back either, because now that I have four healthy children and a wife and Christ at the center of my life, there are lots of exciting things in from of me."

Southern Hills UMC built the Poole Memorial Activities Building as an addition to its ministry. The facility houses a gymnasium with an elevated jogging track, a game room, locker/shower rooms and classrooms. It is an affirmation of the belief that the church should be involved in ministering to the needs of the whole person, said Stephen Rinehart, director of education, youth and recreation ministries. As a center for leisure ministries, the building will be the locus for expanded youth ministries, community service and outreach through recreation.

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Flying from tha East and Chicago to the Northwest, we sail from Vancouver, Canada, for a pleasant 4-day trip to Alaska; included are a narrow-gauge railroad ride and a steamboat cruise, panning for gold and an Eskimo blanket toss, Anchorage and Mt. McKinley National Park.

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end all subscription
equests to:
REA PROVOST
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The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 13
Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221
MARCH 11, 1977

Have YOU subscribed?

Provost visits seminarians

Iliff

Candler

Perkins

Four seminaries were visited in February by the Area Provost, representing the Cabinet, Board of the Ordained Ministry and Bishop J. Kenneth Shamblin. Dr. Robert F. Harrington, Provost, reports that there are 52 seminarians from Louisiana registered in eight United Methodist seminaries and two non-Methodist seminaries. The four seminaries visited by Doctor Harrington carry 41 total or 78.8 per cent of our young men and women doing seminary studies in all areas.

At least five of these seminarians are pursuing doctoral programs, one each in Candler and Iliff, and three in Perkins.

One of the Iliff students, Leland Patrick "Pat" Culligan, from the Lafayette District, who is completing his first year at the Denver school, has just become student pastor of St. James UM Church in Central City, Colo. Those readers familiar with the state, know that St. James is the oldest Protestant church organization and the oldest church building in Colorado! Its historic significance and strategic location offer an exceptional opportunity for service.

Doctor Harrington indicates that he has discovered many interesting characteristics and qualities among the seminarians, and he will report on these in future issues. In the meantime, he has some suggestions which seem to be well worth passing on: that a copy of the LOUISIANA UNITED METHODIST be sent to every student in seminary by his home church or some organization within that church; that someone within the district of the student's home church, working through the District Superintendent and/or the District Council on Ministries write to the student(s) once each month, just to "keep in touch"; be available to aid the student with special needs; and publicize locally any achievements noted by the student.

The Provost says: "These young people represent one of the Louisiana Conference's finest investments. Let us regard them accordingly."

We hope to exceed!

That's right — "EXCEED!" And if we do "exceed" that will mean we will "succeed" in topping the number of subscriptions previously tallied for the LOUISIANA UNITED METHODIST. The count is now well over 7,000, and a number of churches have not yet sent in their lists.

If your church is among those which has not sent in the list of subscribers (renewals and new), with a check to cover the amount, please do so at once. We are working steadily to update the list, so that everything will be current on or before April 1. This means that we must have our lists in the Dallas office, which mails out the newspaper, within the next two weeks. So — please send in your subscriptions immediately.

Again, we wish to thank all of those who have worked so hard to obtain these subscriptions to this, YOUR newspaper. We only do the work for you. You actually own the paper, because you, through your subscriptions carry the cost of printing (and the small amount barely covers it). Most Conferences have increased their subscription rates, but ours has held the same. Your confidence in the paper is evidenced by your response. Keep us informed; keep yourself informed by reading the LUM!

N.O. Jazz

United Methodist night in the Superdome

The New Orleans District United Methodist Churches are teaming up with the New Orleans Jazz to bring United Methodist Night to the Superdome Tuesday, March 22. The night is in conjunction with the Jazz-Portland Trailblazer game at 7:35 P.M.

This is an event which district churches are using as a focusing point of their fund-raising programs for the youth, men's and women's ministries. The regular $6.00 tickets are being heavily discounted by the Jazz, so that the Methodists will be able to sell them at a discount price and still bring some revenue to their groups. In many cases, this revenue will be used to send the youth to their summer camps this year. Some are even planning excursions to Alabama, Florida and Colorado. For these young people, the success of this special night is all-important.

Regardless of your reason for participation, a spokesman says that " . . . the United Methodist Churches and the Jazz would like to see you there. This affair begins with the purchase of your discount tickets at one of the local churches." What follows is an evening of enjoyment and fellowship in the Dome. All Jazz fans are welcome to participate in this discount ticket plan, and your support will, of course, be appreciated by the New Orleans district churches.

Methodist Home Hospital installs auxiliary officers

The Methodist Home Hospital in New Orleans has a new set of Auxiliary officers, who were installed at a recent regular monthly meeting. The Rev. Robert Crichlow, Jr., pastor of Parker Memorial Church, conducted the ceremonies of installation in the chapel of the Home Hospital.

The accompanying picture shows the ladies who represent their churches and help to provide much needed service to the institution. From left, they are: Mrs. Oscar Owens, treasurer, of Napoleon Avenue Church; Mrs. James R. Martin, recording secretary, First Church; Mrs. William C. Rouselle, vice-president, Mt. Zion; and Mrs. John B. Murdock, president, Carrollton Avenue. (Mrs. W. Stanley Black, Rayne Memorial, is corresponding secretary, but was unable to be present for the picture.)

The Auxiliary is sponsoring a fashion show to benefit the Home Hospital on March 16 at Munholland Church, Metairie. This event will take place at one o'clock, and Krauss Co., Ltd. will provide the fashions. Mrs. Edward Cole, who is helping to coordinate the event, indicates that local church women will model, and a donation of $2.50 will help defray costs. All area churches are cooperating in this event.

Mary's Chapel honors pastor, layman

Mrs. Isaiah McCoy, the Reverend Mr. McCoy, Mrs. Vivian Peters and Mrs. Julia Ruth Brown.

Mary's Chapel Church, Varnado, on the Angie Charge, has numerous activities, and one of their chief concerns is building a stronger and better church. They are accomplishing many of their goals, and recently held a special event to recognize church leaders who have been foremost in the efforts: their pastor, the Rev. Isaiah McCoy (and Mrs. McCoy); and Milas Pittman, who was honored as Layman of the Year.

The Reverend Mr. McCoy has served as pastor for six years, and progress has been noted in all areas. Several members of the congregation spoke of the effective service rendered, and visiting churches also participated in the event.

Mr. Pittman was recognized for his total effort in the church, and received a special presentation on behalf of the congregation.

The program for the occasion was provided by the men of the church who presented special music. Young people of the church added to the importance of these recognitions by visiting the Rest Haven Nursing Home and bringing music and gifts to all patients.

Many persons were involved in planning the events at Mary's Chapel. Mrs. Laura Lewis was chairperson of the planning committee. Others who had a part were: Mrs. Magnolia N. White, Mr. and Mrs. William Lewis, Wallace Lewis, Albert Moses, Charles Lester, Mrs. Ossilean Moses, Mrs. Dorothy Young, and Mrs. Mary Louise Smith.

Milas Pittman, Layman of the Year, receives presentation from Wallace Lewis.

Oak Park worships in new sanctuary

Oak Park Church, Lake Charles, has held their first service in the new Sanctuary, with an overflow crowd attending. The Rev. George McVay, Pastor, and the Rev. Byrl Moreland, District Superintendent, helped to make this a "joyful" event.

The accompanying pictures, which Mr. McVay sent to this newspaper this week show: the church choir and the Dimmick family who gave the Memorial Window in the background in memory of the late husband and father, Mr. Ira Dimmick.

Nolley grave to be dedicated as Methodist "historic site"

The first officially registered United Methodist "Historic Site" in Louisiana — the grave of circuit-rider Richmond Nolley — will be formally designated as such on Sunday, March 20, at 2:30 P.M. in Jena. Bishop J. Kenneth Shamblin will dedicate the marker authorized last year by the General Commission on Archives and History at the request of the Louisiana Annual Conference Commission.

Others participating in the special service to be held on the front lawn of the Nolley Memorial Church will be the pastor, James Adams; District Superintendent (Alexandria) Jerome Cain; and the Rev. William McCutcheon, vice-chairman of the Commission on Archives and History.

According to Commission chairman James Christie, all interested Louisiana Methodists who can do so are invited to share in this service of dedication which, in its commemoration of the sacrificial devotion of Richmond Nolley, will recall the rich heritage which is ours today as United Methodists.

People

Jim Constable, pastor of Kaplan Church, recently wrote that " . . . Andy Foreman held an evangelistic meeting in the Kaplan Church . . . attendance was full capacity all the way . . ." This seems to be the usual story when "Andy" holds an evangelistic meeting — his message is being received.

* * *

Dr. Robert Hallquist, associate professor and chairman of the department of education at Centenary College, has been promoted to the rank of professor. Dr. Hallquist is organist and a member of the Noel Church, Shreveport. Recently he was honored by the Centenary Alumni Association as "outstanding teacher.

* * *

Dr. B. C. Taylor, well-known minister and vice-president emeritus of Centenary was installed in the Alumni Hall of Fame by the Alumni Association last month. He was described by the Association as "a beloved pastor, a devoted friend, a loving husband and father, and a compassionate human with an understanding heart."

* * *

Noted in "Pulpit and Pew" from First Church, Minden: "On recommendation of the Pastor/ Parish Relations Committee of the Church, and by unanimous approval of the Administrative Board and Charge Conference, the Rev. Tracy Arnold and Mrs. Arnold will exchange pulpits with Dr. and Mrs. John Gray of Swansea, Wales from April 11-May 26, 1977 . . ."

* * *

A recent speaker at Asbury Church, Lafayette, was the Rev. Peter Church, of Johannesburg, South Africa. The Reverend Mr. Church is founder and director of "Go and Tell" ministries, the forerunner for evangelistic efforts in South Africa, according to Asbury Church. The Commission on Missions sponsored the service at which Mr. Church spoke.

A "first" at First

"Keen-agers"

"Keen" group at First Church, New Orleans.

First Church, New Orleans, is pulsating with enthusiasm engendered by its Keen-Agers. Keen-Ager membership is exclusively reserved for persons who are 60 years young or retired. The Keen-Agers at First Church meet monthly for a luncheon, program and business meeting. Their organization is active and vital and involved in service projects to reach out in ministry to others.

Some of the projects already initiated include working in the food distribution program of the church and making much-needed items for the Methodist Home Hospital. Other creative ideas are being put into action, and the group is literally buzzing with ideas. Their coordinator is the Rev. Elliott Seymour, Jr., associate pastor. George Ross is pastor of the church.

The Keen-Agers recently elected the following new officers: President, Hazel Sunderland; vice-president, Ruth Ellis; secretary, Nell Campbell; and public relations, Tommy Campbell.

Editorials

Controversy over health care stance could have been avoided

Does the United Methodist Board of Church and Society have the right to support a national health care proposal which was considered and rejected by General Conference?

That question is at the center of a debate sparked last month when that board's executive committee voted 11-9, with two abstentions, to back efforts to establish a federally funded "universal health care" program which would work in a way similar to social security (see TM/UMR, Feb. 25 and March 4).

General Conference — which sets the rules and policies which govern the denomination — considered and refused to support such a proposal during its session last spring. It also refused to endorse the other major proposal for national health care — one which would be financed through both public and private funds. General Conference then went on record supporting the general concept of "equal access to health care" for all Americans.

Those both inside and outside of the Board of Church and Society who oppose that agency's recent action claim that the board has, in effect, "overruled" the General Conference by supporting something General Conference specifically rejected.

Supporters of the board's action say that by advocating "equal access to health care" and then failing to endorse any of the alternatives now in Congress to achieve that aim, the General Conference left a "vacuum" which the board must fill. They look upon the General Conference action not as rejection of proposals but as an inability to choose between alternatives.

The overall implications of the debate go well beyond the single issue of health care. The Board of Church and Society, through its executive committee's decision, has raised a fundamental question about the authority of the General Conference to make a decision — even if some consider it "no decision." Well-meaning Christians on both sides of the issue disagree in their interpretation on what General Conference did and what the Board of Church and Society should do now.

The United Methodist Church has a forum where such issues should be debated and decided: the Judicial Council. The Board of Church and Society could have asked that body for a "declaratory judgment" on the legality and appropriateness of its anticipated action before making it.

Had such an action been taken, the board would have demonstrated to the whole church its desire to work within generally accepted mandates of the General Conference.

By acting as it did, the board served only to strengthen the view held by many persons that the board sets its own agenda without regard or sensitivity to the rest of the church. Its action leaves those who disagree with no alternative but to feel alienated and/or to launch an appeal through their annual conference to have the action reviewed and overturned by the Judicial Council.

Our church needs a strong Board of Church and Society. The Board of Church and Society also needs the support of the church's members to be effective. On occasion, the board may rightfully take positions which prove to be unpopular with many church members. We believe it is unfortunate, however, that the board decided in this instance to support a position which General Conference rejected without a prior judgment from the Judicial Council. By this action, the board has created a controversy which could easily have been avoided and which can have few if any beneficial results.

Welcome to new readers

"With this issue TM/UMR welcomes readers of a new local church edition — Dalewood UMC in Nashville, Tenn. (Tennessee Conference).

Approximately 430 member-families will receive the Dalewood edition, which combines local church news, annual conference news and news of the church-at-large.

To our new readers in Nashville we say "Welcome." We hope you will find your new church paper informative, and that you will join other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

Reprints of 'World Hunger' insert available

In response to numerous requests from TM/UMR readers, reprint copies of the tabloid insert on 'World Hunger' (which appeared in the Feb. 25 issue) are now available at the following rates: 6 copies for $1; 50 copies for $5; 100 copies for $8; 1000 copies for $65. Orders filled the same day received. Send orders with check, money order or cash to: World Hunger, TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

My Witness

Helping Vietnamese family was a blessing

By WILSON CANAFAX

Participate? The appeal was being strongly made. Sponsors were needed for tens of thousands of Vietnamese refugees coming to the United States. The Board of Global Ministries, Church World Service, church periodicals, the general news media, all were appealing for response. People were in need of help.

Idealism came before practical thought. Yes, we will respond. The Council on Ministries was lukewarm, the Administrative Board would give no response, but a few families in our church wanted to try.

"We will take a family of four, not over five." "But we have a family of ten we feel is in need of your type of community," came the response. "Alright, we will go ahead, but we really do not know how." The time of arrival? Less than a week away. A state of shock ensued; what can we do? Only our best.

It was on August 28, 1975 that the special plane from Fort Chaffee, Arkansas brought refugees to the Dallas/Fort Worth airport for dispersion. The people looked so small, and the family of ten huddled awaiting recognition; even with their few belongings they looked so very small. On a church bus, off to the city of some 16,000 people, what was going through their minds? What was going through ours? Practically no communication, just smiles, no English spoken.

Crisis days were ahead; two weeks staying in the living room of the parsonage was a taxing time for all. An interpreter was located and was of great help. What kinds of foods? Health problems (all had positive tuberculin skin tests)? Money? Clothing? All the basic needs for living. Could we be adequate?

I thought of the colonel in the "Bridge Over the River Kwai"; "My God, what have I done?" There seemed to be no way out — no way but marshalling all available help and finding a place for them to live. A far less than standard house was found (in which they still live) for $100 a month rent. People were wonderful, carpeting for the old floors, kitchen appliances, furniture, clothing, money, rice by the 100 lb. sacks, altogether the contributions in goods and money amounted to over $4,000.

School was immediately upon us. Six of the children enrolled in their age groups, not knowing the language. Teachers were patient; transportation was a need; the concerns were mounting.

Much, much more could be written in detail which would tell how foolish was the decision to become involved. Many "I told you so," looks and responses came from others. The family was taking much more time than a minister and his family should give.

Today, a year and a half later, new adjustments and needs come almost weekly, but there are many, many positive things that are emerging. Three in the family are employed; two have learned to drive; language is developing and papers are now being processed for special immigrant status. People are assisting in personal concerns — a druggist and his wife, a dentist and his wife, people in general, the community, the church — are continuing to accept them.

They are not a Christian family, and may never be. They are members of the Cao Dai faith in which Buddha is the dominant figure. But they do know something of the concern and love of the Christian and are an appreciative people.

On a recent Sunday, a day of heavy snow, they visited a few of their friends with a special concoction of a Vietnamese dish — large balls of dough with a special meat preparation — in effect saying, we love you and appreciate you.

Do it again? Yes we would. Through all — they have been angels unawares!

"My Witness" is a column through which TM/UMR readers may tell of meaningful experiences of Christian life.

This week's contributor, the Rev. Wilson Canafax, is pastor of the First United Methodist Church in McKinney, Texas (North Texas Conference).

Letters to the Editor

TM/UMR readers respond 'potpourri style'

To the Editor:

I am moved to write a few words relative to the recent article, "U.M. preaching could be better" (TM/UMR, Feb. 4).

One could not but be glad for the constructive study by the Duke Divinity School which arrived at this finding. It surely should bear fruit.

I would like to mention here another matter which might well profit by a study and a new emphasis. During the days of my district responsibility I rarely heard from Pastor-Parish Committees the complaint that "our minister's sermons are 'fuzzy'." Far more frequently it took the form, "Our minister doesn't call." I would be among the first to recognize the difficulty a pastor encounters today in getting this part of his labors done. In so many homes both parents and other adult members of the family are working. However, it is my sincere conviction that as yet no adequate substitute has been devised for pastoral calling.

I take my hat off to the great numbers of our U.M. ministers and all others today who are both fine preachers and faithful pastors in a difficult time. I am sure they are an improvement over some of us of a former generation. I would, however, like to see the pastoral office given a larger emphasis in both our seminaries and in parish practice. I surely do not minimize the preaching function's importance. I do offer my sincere feeling, however, that more souls are loved into the kingdom of heaven than are preached into it or enticed into it by the best programs devised and promoted. In the after years, folks will remember the good pastor even longer than the good preacher.

Paul M. Brown
Cortland, New York

Church should declare war on pornography

To the Editor:

May I comment on the article in the Feb. 11 issue of TM/UMR entitled, "Church's war on porno undeclared"?

It was of special interest to me — perhaps because it caught my eye just after mailing a letter to Judge William J. Morrissey of Ohio commending his recent verdict concerning the "Hustler" case on obscenity.

The last sentence of my letter to Judge Morrissey should have said: "Your efforts will be appreciated by millions — like myself — who have found the leniency of the courts — and the lack of moral leadership in our churches — to be most discouraging."

An undeclared war is no war at all. May God forgive our silence, that assents to the moral degradation of our youth — through the channels of pornography.

E. Marie Carter
Clay, New York

Ministry is available to all called by God

To the Editor:

The "Here I Stand" article by Jonah Chang regarding the plight of the so-called Asian minorities (TM/UMR, Jan. 14) sparked a basic question in my mind. Are these Asian ministers desirous of serving Jesus Christ or the church? I'm sorry to differentiate, but the fact is the two are not always synonymous these days.

I believe that if these ministers were really servants of Jesus Christ, they would be ministering to people in the power of the Holy Spirit wherever they are. History reveals that those persons who gave their lives to the Lord and were led by the Holy Spirit always had a ministry whether within the church or without. In either case, people were served in the name of Jesus Christ.

I believe that if anyone is really called of God, there will be a ministry available, even if the group has to be developed like Jesus Christ did in the beginning — one by one.

Richard Stevenson
Hollister, California

'We are not frustrated by UMW programs'

To the Editor:

The members of United Methodist Women in Jourdanton and Poteet, Texas do hereby respond to the February 4 article in TM/UMR headlined, "UMW 'frustrates' women, Good News survey says."

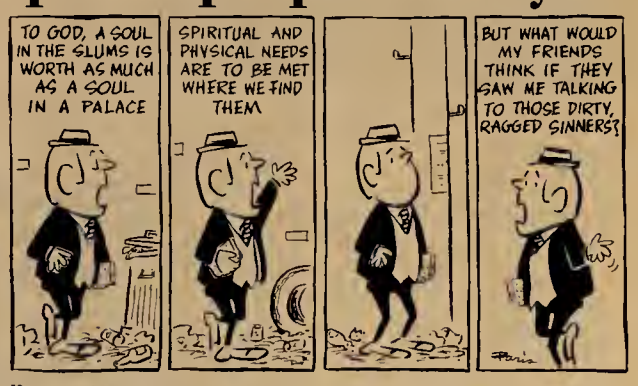
We are not frustrated by the program and structure of the national organization. Instead we are proud of the goals and accomplishments; we are stimulated by meetings at the local, district and conference levels; we are stimulated by meetings at the local, district and conference levels; we are enlightened and enriched by the program materials and periodical. Furthermore, we believe that one who takes full advantage of the offerings of the organization, including the reading program as revised annually, will not be wanting for the "spiritual help" mentioned in the article, nor for help in areas of interpersonal relationships, understanding the mission program, and other areas of Christian concern.

Marla James
Poteet, Texas

Children should be given more respect

To the Editor:

I write in reference to the Feb. 11 article saying that the Dubuque P.T.A. Council is selling bumper stickers carrying the message "Have You Hugged Your Kid Today?" Rev. George Krumrey, Council president thinks it is a great message because he really believes there are a lot of kids who could use more affection (TM/UMR, Feb. 11).



I, also, really think our children and young people need more love and affection, but I do not agree with the council's idea of placing stickers on bumpers of cars reading, "Have You Hugged Your Kid Today?" Why not make the sticker read, "Have You Loved Your Child Today?"

In the first place, show respect to your child by addressing him or her properly. If you look in your dictionary for the word "kid," the definition of kid is goat. A goat is an animal with dirty, unpredictable manners. Should we call our children kids (goats)? Isn't it time we, as adults, show a little more respect toward our children, our boys and girls, and give them the love they deserve.

We, as parents, must stop thinking about ourselves and our needs — just doing what we want to do — and spend more time helping our children. We must spend more time with them, rather than always looking for a babysitter. Make your house a Christian home.

Mrs. Mary Wade
Pequea, Pennsylvania

Who really killed seven missionaries?

To the Editor:

Emphatically so! The "missionary murders" in Rhodesia were "appalling" (TM/UMR, Feb. 11).

The blacks who fight for majority rule, the Zimbabwe African National Union (ZANU) deny that they had anything to do with this massacre. Rather they attribute it to the Selous, Ian Smith's own black mercenaries — the motive, to throw discredit upon the ZANU revolutionaries.

Consider this possibility, if not probability. Ian Smith's mercenaries have done such things before. There is significance in the fact that following the massacre, the Ian Smith forces said they were unable to "find" the killers.

Lee H. Ball
Ardsley, New York

TM/UMR appreciated

To the Editor:

I say that your Methodist newspaper is the best thing that has "come down the pike" in the United Methodist Church in many a day. Ignorance of each other is the greatest handicap of our time — you help to bridge the gap.

Our former church, First Methodist in Miami, where we were members for about 50 years, keeps us on its mailing list and we do not feel so far away from all our long-time friends and fellow church workers in that church.

Your format of individual church news combined with state-wide, national and world news keeps us in touch with what's going on, and we appreciate it.

Mrs. C. P. Thayer
Gainesville, Florida

Here I Stand

Development of 'pulpit voice' important

By WELDON E. BRADBURN

Commenting on the careless manner in which so many clergy presented their sermons, a professor of speech from a midwestern university said to me, "Why don't seminaries teach preachers HOW to preach?" The professor had reference to the seeming lack of voice training, tonal quality, resonance, articulation, enunciation, proper speed for good understanding. I informed the professor that most seminaries have required courses in the preparation and delivery of sermons, but what happens after the man leaves the seminary is up to the preacher. Unfortunately, many fall into bad habits, which are apt to increase with the passing years, unless corrected.

If the delivery is not pleasing and understandable, it prevents the audience from concentrating on the subject. Attention can also be diverted by some peculiar mannerism, or unnecessary gestures, or by some bothersome trait of speech such as shouting, or rapidity of utterance so that sentences run together, indistinctions by dropping the voice, especially at the end of a sentence, or tonal quality that irritates, such as a nasal tone or a raucous voice, etc.

Not every preacher has been provided with a good resonant voice; this is a natural gift. However, anyone who really wishes to be understood can develop an average voice into one that is pleasing, resonant, and flexible enough to express shades of meaning in speech. But its development requires constant practice through the years, such as one devotes to music, golf, swimming, bridge, or any other activity.

General factors involved in voice training are physical, mental and emotional. Weak voices can be strengthened by religiously following exercises especially designed for that purpose. If the preacher doesn't have someone in his congregation who could help him in this program, or if a college speech department is not available for help, most libraries have books written by experts in the field of public speaking which can be used to good advantage.

Resonance of voice is needed for variety of pitch and meaning, and resonance can be developed if one really gives time and effort to the drills for that purpose which can be found in almost any good speech manual. A resonant voice enables one to be heard in almost any situation without having to shout, and with a minimum use of amplifiers. Articulation is the physical formation of words, sounds and syllables which makes them understandable to the hearer. Words slurred over, cut short or mispronounced tend to lose their meaning to the listener.

Most preachers spend a considerable amount of time in the preparation of their sermons, but seemingly little thought is given to its delivery, or to the reading of the scripture. The voice in the pulpit is important. It can be improved.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week contributor, Dr. Weldon E. Bradburn, is a retired member of the Northern Illinois Conference, now living in Clearwater, Florida.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.
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On the TM/UMR beat

'Pray for peace' has taken on new significance for me

Clyde Chesnutt

I have recently gained a new appreciation for the plea made by the Psalmist who urged the faithful to "pray for the peace of Jerusalem" (Ps. 122:6).

Earlier this year I stood on the Mount of Olives looking across the Kidron Valley to the city of Jerusalem stretched out below me. Jesus once wept when He gazed on the city from the same vantage point.

In the nearly 2,000 years since His tears fell, the shape of David's city has changed. Its population has more than tripled. Instead of the white walls of Herod's temple reflecting the rays of the morning sun, which Jesus saw, one now sees on that same spot the gold-leafed dome of a Muslim mosque shimmering in the light. Rather than the wall of Zerrubal encircling the city, one now gazes on the stone wall built a mere 400 years ago by Suleiman the Magnificent.

What prompted Jesus' tears, though, still remains: the inability of one person to live at peace with another, the constant war and threats of war between one nation and another, the continual stoning of God's prophets and rejection of His message of love and peace.

Jerusalem is humanity's problem in a nutshell. It is a holy city to three of the major religions on the earth, yet it's a tinder box that could explode at any moment pitting Jew against Muslim, Israeli against Arab, and engulfing Christian and everyone else in the conflagration.

The ancient Psalmist prayed for the peace of Jerusalem because the city was the center of his religion. I pray for its peace because Jerusalem is a microcosm of my world. What happens there represents what is happening all over the earth — in Belfast, Kampala, Salisbury, Capetown, Peking, Soule, Brazilia, Moscow and every other city where human rights are oppressed, where neighbor suspects neighbor, where greed, affluence and lust for power dominate every day actions, where hope for the future is smothered by fear for the present.

When the New Testament speaks of peace the idea includes more than the absence of conflict. It carries a meaning of well-being for the total person, the inner self integrating harmoniously with God, self, environment and other persons. This peace I give unto you, said Jesus, this sort of peace, not as the world gives.

That kind of peace the world hasn't seen much of, has it? But that's a peace worth praying for and living for. My prayers this Lent carry a new understanding along with a greater intensity as I join the faithful who "pray for the peace of Jerusalem."

—CLYDE CHESNUTT

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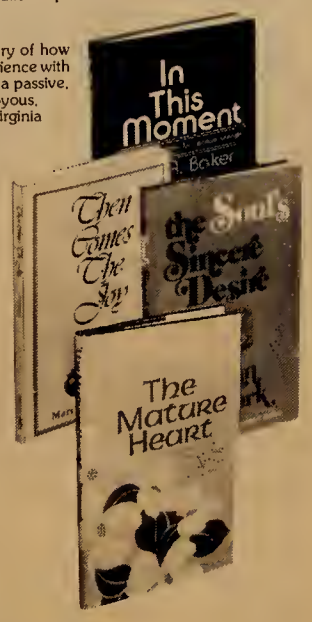

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'Jesus of Nazareth' on television

NEW YORK — In a scene from the NBC-TV production of "Jesus of Nazareth," Jesus, played by British actor Robert Powell, is seen walking among the multitudes. The program is scheduled for national airing on Palm Sunday, April 3 and Easter Sunday, April 10, from 8 to 11 p.m. (EST). RELIGIOUS NEWS SERVICE PHOTO

Church extension efforts rapped

Evangelism exec prods missions board to 'get with it'

By CLYDE CHESNUTT
Associate Editor

NASHVILLE — The Board of Global Ministries has not been effective in establishing new United Methodist churches and it "doesn't want anyone else to be," charged the new head of evangelism for the Board of Discipleship (BOD) at its spring meeting here March 3-6.

George Hunter III, who takes office April 1 as associate general secretary in evangelism, said from 1970 to 1974 the United Methodist Church opened 68 churches and closed 1,679. "With that record no wonder we aren't keeping up with mobile people and showing significant net growth," he said.

"The responsibility for church extension is lodged with the Board of Global Ministries (BGM)," Dr. Hunter told the BOD's section on evangelism as it met to discuss strategies. "The board of evangelism has taken the rap long enough for the church's membership decline. A basic principle of church growth widely demonstrated is that new churches produce new converts. Southern Baptists plant 600 churches a year. BGM should get with it."

Dr. Hunter pointed to the 1975 figure of a 1.4 percent decline in the United Presbyterian Church USA. Yet churches in that denomination newly founded within the last 15 years grew 9.1 percent in the same year. "That demonstrates again," Dr. Hunter said, "that new churches are usually more contagious than old ones. I don't see why the UMC can't have new churches. That was the genius of early Methodism: the circuit rider taking the gospel to the people on the frontier."

Dr. Hunter said the UMC had been fairly effective in two categories: outreach to the "nominal" Christian and the "near neighbor, persons like us culturally." But in two other categories — reaching the "distant neighbor, across cultural lines" (which he said is usually called "new church extension") and in planting the gospel in lands and cultures not Christian (usually called "missions") — "BGM has not been effective and it seems to block anyone else who tries. There are 2.4 billion people in the world who have not had the opportunity to receive Christ in their own language and culture. This is no time to retrench in sending missionaries."

Dr. Hunter said the persons at BGM are "fellow Christians, but obviously, we hold different interpretations of what should be done. I want to see the end result of great numbers of new churches for mobile people. So we will be loving advocates, and we intend to advocate and enable evangelism in all four categories."

God may have spoken through this decline, he told the division of evangelism, worship and stewardship. "Few modern denominations have been able to lose members as we have and then come back. I am hopeful, though, because persons of nominal Christianity of the 1950s have been revived and have come alive in our church. This isn't reflected in our membership figures but it is in the increased church attendance, increased giving and other barometers."

Dr. Hunter declared new strategies for evangelism are in the works. "Some people say we are going to have only more of the same old thing, slightly amplified. Not so. We will perpetuate any old program that shows progress. But we also will find new ways of doing evangelism. We will find churches where God is growing people in discipling and reproduce what is working there for the entire church."

Overseas evangelism breathes 'New Life'

TM/UMR Staff Special

NASHVILLE — Glowing accounts of a successful overseas evangelistic effort were reported to the 100-member Board of Discipleship (BOD) at the spring meeting here Mar. 3-6 — contrasting with a sharp evaluation of evangelism strategy also heard (see related story).

A "New Life Mission" was completed last month in two African countries where the Methodist Church reportedly has doubled its membership in the last decade and may double again within the next few years, BOD members were told.

"The gospel is alive like never before in the church in these countries," said BOD chief executive, Dr. Melvin Talbert, who participated in the three-week effort. At the invitation of the African churches, 23 U.M. ministers from the U.S. trained nationals in discipleship and preached in hundreds of schools and churches during the mission. Sponsored by BOD, the project grew out of the New World Mission which has brought 150 persons from 40 overseas countries to proclaim Christ in more than 500 U.M. churches in America during the last two years.

"I know now what a first generation church is like," the Rev. Eddie Fox, director of the New Life Mission told the board. "Most of the members' parents were not Christian. Merely at the ringing of a bell, hundreds of people gather to hear the gospel. The Book of Acts has come alive."

In other business, members heard treasurer Isaac Brown report the board ended 1976 with a net balance of $221,569, compared to recent operating deficits of $48,169 in 1975 and $1.1 million in 1974. The significant turn-around in fiscal management received letters of commendation from UMC's top fiscal officer, Dr. Ewing T. Wayland, who called it "a splendid achievement" and chairperson of the General Council on Finance and Administration, Bishop Ellis Finger Jr., who termed it "one of the brightest pictures on the scene of the entire United Methodist Church."

The sense of accomplishment was tempered somewhat with the recognition that BOD had depleted its assets by $1.3 million during the past quadrennium. Mr. Brown said 1976's good record was partly due to $100,000 additional unanticipated income from World Service and nine staff vacancies during 1976. Those positions are to be filled during 1977, he said, "necessitating us to continue to watch our budget carefully."

The board is in good health, however, concluded Mr. Brown. "We don't owe anybody anything. The administrative council (of BOD) is committed that we will not have a deficit operation."

'Century III' spurs conference leaders to act on social issues

By SHARON MIELKE
Senior Staff Writer

WASHINGTON, D.C. — "Enlightened public opinion is so desperately needed today that the church has a responsibility to debate economic and political values — but not for the purpose of arriving at a single view," Congressman Paul McCloskey (Calif.-R) told the United Methodists here last week.

The congressman's address rounded out four non-stop days of issues briefings and rubbing shoulders with legislators on Capitol Hill for 230 social concerns leaders from 60 annual conferences at a convocation called "Century III." The convocation was the first such nationwide event for social concerns leaders since 1969.

Mr. McCloskey said there are critical reasons for the church's participation. First, he said, "no other institution in the nation has the capacity to take a detached look at America — to debate issues in terms of the national interest rather than from a special interest viewpoint. No company, political organization or institution is considering what the national interest requires," he said.

He said that whether the church arrived at a single viewpoint was less important than the discussion and debate itself "which would raise the level of political decision making.

"Human rights" was in the forefront of concern among U.M.s at the convocation and questions were directed to almost every speaker on this issue now being widely discussed.

Bert Lance, representing the Carter administration, said it is a "priority" of President Carter and "not just talk."

The ambassador to the U.S. from Sri Lanka, H. E. Neville Kanakaratne, said the President's "unprecedented step of addressing a personal letter to a Soviet dissident" may have ramifications for the SALT talks. He cautioned that a national stand on human rights ought not to be related to national security, and that the stance be the same toward all nations. If the U.S. continues to give military aid to some repressive governments, while withdrawing it from others, it will lose credibility.

"President Carter has spoken eloquently and well, but Secretary of State Vance's statement that aid will not be cut for South Korea or the Philippines for security reasons disturbs me," Peggy Billings, Board of Global Ministries executive, said in an update on South Korea. She reported that the church in South Korea is providing leadership against human rights oppression, and many are paying the price of opposition.

"Poor world's" view

Speaking on "how things look to us in the Third World," Ambassador Kanakaratne said, the term "Third World" is an euphemism. "I prefer to say we are poor." Also called the "non-aligned nations," Sri Lanka is the recognized leader of this group of 88 nations in the U.N.

The ambassador said he is appalled by the "wasteful, meaningless ostentation of American life. "You have no right to consume the way you do in fairness to the rest of the world. You do not have the moral right to do this," he said, pointing out that the U.S. with 6.6 percent of the world's population consumes 41 percent of its resources.

The ambassador said he is convinced "Americans are basically generous and have a tradition of trying to help." But, he said, "it is a pity this feature in American character is overlooked by those who make national policy."

Session gets mixed reviews

While none of the workshop sessions focused on the state of social concerns in United Methodism during the 70's, annual conference leaders indicated in frequently repeated comments a somewhat "embattled" position.

- The 'heritage' of Methodist social involvement can no longer be taken for granted;
- Church people are not getting enough Biblical and theological background on which to base social action;
- There is widespread ignorance of the church's 'Social Principles';
- Members have little knowledge of how to work in the political system;
- Communications between the general board, annual conference and local church have broken down.

The convocation itself received mixed reviews. Some persons faulted the issues briefings as not being deep enough and were impatient with methods workshops. Others, apparently expecting a heavy dose of methods and models for doing their job back home, expressed disappointment that so much time was given to the briefings.

Most seemed to agree however, that a main value of the convocation was getting to know people "in the flesh," whether as counterparts in other conferences, general board staff or their representatives in Congress. "The best thing was that it happened," said the Rev. Jerry Angove, Santa Cruz, Calif.

Church put 'life on line' in priorities, says exec

TM/UMR Staff Special

WASHINGTON, D.C. — United Methodism has put both its "life and reputation on the line" in adopting the three missional priorities, Dr. George Outen, general secretary of the Board of Church and Society, told annual conference leaders here last week for "Century III." (See related stories this page.)

Having "boldly" chosen three priorities in areas where Methodism has historically been most successful — evangelism, attracting ethnic minorities, and world mission — "our denomination is now on public display," he said, and faces two alternatives.

Either the church will make its best effort to respond, or limp into the future with its self-image and self-esteem shattered, and in peril of becoming totally enmeshed in institutional tinkering, re-structuring and drawing new organizational charts.

The general secretary drew applause for the statement that "in 1976 the church said to itself, we have camped long enough at the mountain of institutional maintenance. Let's move on and be the church."

Then, specifically addressing the assignment given to the Board of Church and Society in the three priorities, Dr. Outen said, "Our involvement will not be with the directly-satisfying work of feeding hungry people, saving souls and building ethnic minority local churches, but the 'indirect' task of systemic change.

"We must help the church get at the systematic, root causes of world hunger — influencing public policy as it relates to agriculture and the distribution of food. We must assist the ethnic and racial minority churches to be the church out in the enclaves, barrios and neighborhoods where they are located for nothing strengthens a church better than to serve the people.

"We must lay the groundwork for evangelism and help develop the fruit borne from the evangelizing process . . ."

Dr. Outen said the board's "advocacy" work will be primarily directed to world hunger and the ethnic minority local church priorities. ("Advocacy" means to argue or plead another's cause.)

All of the priorities call the church to profound change, he said, but the quadrennial theme --"Committed to Christ - Called to Change" --probably best fits the least popular of the priorities, which is strengthening ethnic minority local churches. "Support for this priority will be an uphill struggle," he predicted.

Explaining the difference between Board of Church and Society responsibility for race and human relations and that of the Commission on Religion and Race, Dr. Outen said, "the commission was never intended to do the job but to monitor what we are to be doing."

"Let us welcome any priority that seeks to change the people of our world," the general secretary said in conclusion, "and let us join in by changing the world of our people. The bottom line for us — our 'perennial priority' is a renewed people in a renewed society."

White House asks U.M. convocation to lead the way

TM/UMR Staff Special

WASHINGTON, D.C. — A challenge from the White House to lead the way in bringing "clarity and meaning" to the social issues of the day greeted United Methodists at the denomination's "Century III" convocation here last week. (See related stories.)

And a United Methodist who is a major official in the Carter Administration assured the social concerns leaders that the administration shares their concern for basic issues such as human rights.

Rosalynn Carter, in a letter to the convocation, expressed pleasure that the conference was focusing "on most of the major issues on our national agenda, and ones in which I share great interest."

She said, "It is so important that the church not only get involved in these issues but that it lead the way . . . The issues of population, the role of women, the quality of health care, drug and alcohol abuse and unemployment all touch our lives — and in many cases, can completely envelop an individual, a family or a community."

"I can't think of anything more appropriate or worthwhile than to gather with fellow church members in order to bring clarity and meaning to the moral responses that are constantly being asked of us in times of change."

United Methodists should be reassured that "In God we trust" is more than a motto or slogan for many people in government, Bert Lance, director of the Office of Management and Budget for the Carter administration told the convocation in a keynote address.

Mr. Lance, a United Methodist from Atlanta, said he has been "reassured" during his first 30 days in government by the evidence that numerous groups turn to God for direction and wisdom.

But will pastors be accepted?

Korean influx impacts UMC

NEW YORK (UMC) — Koreans are the fastest-growing ethnic minority in the United Methodist Church. And they could grow even faster if annual conferences were willing to be more flexible, says the Rev. Peter Chen, assistant general secretary of the church's National Division, Board of Global Ministries.

At issue, he maintains, is whether "conference boards of ministry and bishops can break out of the mold and open the itineracy" to Korean pastors.

A system of evaluating the equivalency skills of non-U.S.-educated pastors, now underway in the denomination's Board of Higher Education and Ministry, should help, he believes. But the "serious question" will still be, "Are annual conferences willing to place these pastors?"

There's no doubt about the need, he says. "A friend of mine calls the ministry to Koreans a 'high-yield enterprise.'" Mr. Chen told United Methodist Communications, "because 80 percent of the Korean immigrants are potential members of our churches on the basis of their early training."

At present there are 28 officially recognized United Methodist Korean-American churches, according to a survey made by the Korean American caucus of the UMC.

In addition, there are 19 related congregations, using United Methodist facilities, served by ministers ordained by the Korean Methodist Church and seeking recognition from annual conferences in the U.S.

Ten years ago there were 8,000 Koreans living in the U.S. including Americans of Korean descent, estimates Dr. Myong Gul Son, of the National Division's Asian-American ministries. Today there are approximately 250,000. The influx came following a change in U.S. immigration laws in 1965, putting Asians on a par with Europeans.

Koreans immigrate to this country, Dr. Son says, for many reasons: political unrest in Korea, U.S. involvement in Vietnam, a desire for new opportunities, and to educate their children. "Most Koreans look at the U.S. as an ideal society. They hear about it from family and friends already here and they build up fantasies."

Conferences need to be flexible, executive says

Many recent immigrants are professional people, Mr. Chen reports. Yet underemployment is a serious problem for the Korean community.

Until 1975 there was a "tidal wave" of ministers arriving, Dr. Son said, but it has now slacked off.

"The problem is that our conferences don't want to take the risk of admitting Korean congregations for fear they might be a financial burden," Mr. Chen noted. "Some say the ministers might not be able to be placed in open itinerancy."

One alternative, he says, is for a bishop to appoint a Korean from another part of the country to lead a Korean congregation in his jurisdiction.

"Flexibility is needed to respond to the new day," he said. "Flexibility is possible within the Discipline of the United Methodist Church, but we are not taking advantage of it."

In a three-pronged program to boost congregational development, the National Division is researching existing churches and the potential of the Korean-American community; developing a national strategy to respond; and consulting with conference leaders.

It is also gearing up to use any funds available through the Ethnic Minority Local Church Missional Priority, one of three priorities set by the 1976 General Conference.

Ministries with Japanese-Americans pose an entirely different challenge to United Methodism, according to Mr. Chen. The former West Coast based Japanese Provisional Conference had 32 churches when it was absorbed by five annual conferences in 1964. The number has now dwindled to 22 churches with a numerical strength of 9,000.

"The Japanese are not inclined to the institutional church even though they may be very religious people," states Mr. Chen. In Japan only one percent of the people are professed Christians. In times of personal crisis, however, many Japanese in the country turn to the church for spiritual support. Perhaps as much as 20 percent of the Japanese-American community is ministered to by Protestant churches.

Chinese churches have also declined in number. Whereas there used to be 20 or 30, only one remains in New York, four in California-Nevada and one in Los Angeles. There are also 15 Samoan congregations in the Pacific and Southwest Annual Conference, Mr. Chen reports.

CHICAGO — Korean youth engage in Bible study, history and culture classes, small group discussions and recreation at the Asian Youth Camp near here last summer. Some 60 youth shared experiences at the first such camp sponsored by the Korean Christian Social Center here. The center, founded by the Korean United Methodist Church, Chicago, also serves new immigrants, troubled families and aging Korean-Americans. The center was helped by a grant from UMC's Minority Group Self-Determination Fund, a World Service fund allocation.
U.M. COMMUNICATIONS PHOTO

Native American Consultation sets committee recommendations

TM/UMR Staff Special

DALLAS — Recommendations toward the formation of a General Conference mandated "Study Committee on Native American Ministries" were drawn together here Feb. 27-28 during a special "Native American Consultation."

The recommendations — which nominate 21 persons to serve on the committee and recommend budget and staffing patterns — will be considered at a meeting of the denomination's General Council on Ministries (GCOM) later this month.

Consultation participants, who were predominately Native Americans (American Indians) from across the nation, recommended a four-year budget of $250,000 for the project. Purpose of the study committee will be to gather and interpret data on the Native American churches within United Methodism.

The findings will be compiled and recommendations will be made to the 1980 General Conference of the denomination concerning ways to strengthen and expand ministries to and by Native Americans.

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'How long must tyranny go on?'

By Religious News Service

President-for-life Idi Amin Dada of Uganda, who is Muslim, has had turbulent relations with the Christian churches since he first seized power six years ago.

The latest incidents concern the deaths of the Anglican archbishop of Uganda and two Christian Ugandan government officials on Feb. 16 and reports from fleeing Ugandans that Gen. Amin has launched a campaign against members of the predominantly Christian Lango and Alcholi tribes.

Last month the U.S. State Department voiced deep concern about "continuing evidence of massive violations of human rights in Uganda," and President Jimmy Carter, in a televised press conference, declared that the actions of the Ugandan ruler "have disgusted the entire civilized world."

Mr. Carter and the State Department have made it clear that they shared the view expressed by church and government leaders around the world, as well as by human rights groups, that President Amin was directly responsible for the recent deaths of the Anglican Archbishop Janani Luwum and two Christian Ugandan government officials.

Field Marshall Amin — as he likes to call himself — claimed that the three men died in a car crash caused when the trio tried to overpower their military escort as they were being driven away for questioning.

Virtually universal skepticism and denunciation greeted the insistence of Uganda's self-proclaimed President-For-Life that the three men had died in "a terribly sad" automobile "accident."

The Executive Committee of the World Council of Churches called the incident "one more in the series of brutal events which have characterized a six-year reign of terror in which thousands have been summarily killed."

Other expressions of outrage, and demands for international inquiry into the human rights situation in Uganda, in light of recent events there, have come from Archbishop Donald Coggan of Canterbury, spiritual leader of the worldwide Anglican Communion, Councils of Churches in Britain and the U. S., World Vision International the Christian Church (Disciples of Christ) and the United Methodist Church in the U.S., the National Conference of Christians and Jews, Amnesty International, the London-based human rights organization, and the All Africa Conference of Churches — to mention only a few of the vocies of protest.

Abolished Parliament

The nearly universal denunciation of the burly, six-foot-four former heavyweight boxing champion of the Ugandan Army is hardly surprising, given his record since seizing power on Jan. 25, 1971.

He abolished Parliament, purged the judiciary and the civil service, expelled some 55,000 Asian tradesmen and their families, and undertook to consolidate his power by playing on tribal animosities, using, according to Amnesty International, "almost routine" torture, systematic repression and innumerable killings.

The respected human rights organization, in a recent request for an inquiry into the matter by the U.N. Commission on Human Rights, said there were estimates that killings and disappearances ranged as high as 300,000 since Gen. Amin took over.

Many Ugandans are Christian

Although the figures are imprecise, three-quarters of Uganda's 11.6 million people are estimated to be Christians, the majority of whom are about evenly divided between Anglicans and Roman Catholics. There are thousands of Baptists, Seventh-day Adventists, Methodists and other Protestant groups. Less than 10 percent of the population, including President Amin, are Moslems. The rest are animists.

Relations between the churches and the Ugandan dictator have followed a tortuous, erratic course.

In 1972, Gen. Amin, at a state dinner for some 60 African Catholic cardinals and bishops in Uganda for a conference, drank a toast to the "future peace and welfare of the Catholic Church."

Shortly thereafter Gen. Amin unleashed a crackdown on Uganda's three million Catholics.

First to feel the brunt of the purge was Archbishop (now Cardinal) Emmanuel Nsubuga. Angered over the churchman's refusal to endorse his expulsion of Uganda's Asian citizens, Gen. Amin accused the archbishop of being in league with "Zionists and South African imperialists," and placed him under around-the-clock police surveillance. Next, Swiss-born Bishop Joseph Willigers of Jinja was arrested, stripped naked, and held for 24 hours without food or water. He was eventually released, but kept under police watch.

Catholic Army officers were either cashiered or, in some instances, killed, as were a number of high ranking Catholic civilians, like Benedicto Kiwanuka, chief justice of the Ugandan Supreme Court.

Gen. Amin also ordered the expulsion of 55 of Uganda's 1,293 Catholic missionaries, as well as that of three clergymen of other denominations.

Campaign against Christians

The latest turbulence in Uganda, according to church sources, began last Jan. 25, the anniversary of Gen. Amin's coup, with a campaign against Christian churchmen and members of the predominantly Christian Lango and Alcholi tribes.

President Amin, a member of the minority Kakwa tribe, who has publicly praised Hitler for the holocaust of six million Jews, turned the focus of his brutal sights on Uganda's Anglican leadership.

Such attention climaxed in the death of Archbishop Luwum, and the arrest of a colleague, Bishop Yona Okoth of Bukedi, whose fate is unknown.

Roman Catholic and Protestant sources in the United States report that some 100 American missionaries have remained in Uganda despite the advice of the U.S. government to leave four years ago.

Most of the missionaries, 71, are Roman Catholic priests, brothers and sisters. The remaining missionaries are there under the auspices of ten Protestant sending societies.

Missionaries and their families make up most of the Americans still in Uganda, a figure variously estimated at between 140 and 240.

Anglican Canon Burgess Carr, the Liberian who is general secretary of the All Africa Conference of Churches, has called for a diplomatic boycott of Uganda.

Canon Carr asks: "How much longer will the people of Uganda have to endure this . . . tyranny of one man?

"Will Africa do nothing? Will the rest of the world do nothing?"

Ugandan President Idi Amin

DALLAS — This logo is being seen by millions as the media theme of "Good News Texas" — an evangelistic thrust this year by Southern Baptists of the state. Billboards, TV, newspapers and magazines will carry "Living proof" messages that Jesus Christ can change lives. (See related story).

SOUTHERN BAPTIST CONVENTION OF TEXAS PHOTO

Southern Baptists saturate state

'Living proof' offered in media campaign

By CLYDE CHESNUTT
Associate Editor

DALLAS — United Methodists in Texas who are engaged in the missional priority of evangelism may have gained an unexpected boost from the Southern Baptists.

In an unprecedented media campaign, the Southern Baptist Convention of Texas is spending $1.5 million to saturate the state with the message that Jesus Christ can change lives.

From billboards, radio and television stations and daily newspaper ads, famous persons witness that they are "living proof" that Christ changes lives. Officials estimate that by the end of the media blitz — which also hooks into local church evangelism efforts — every citizen of the state will have been exposed to the gospel an average of 40 times.

The giant effort has attracted the attention of "Newsweek" magazine, the national newspaper wire services and NBC-TV's program "Who's Who," as well as the National Courier and "Texas Monthly" magazine.

One TV spot shows former Black Panther Eldridge Cleaver speaking directly to the viewer. Standing in the shade of a large tree, dressed informally in a turtle-necked sweater under a sport coat, he says:

"Nobody's believed his philosophy stronger than I have. My name is Eldridge Cleaver. I exiled myself from America for seven years, only to find out that the Communist philosophy I had faith in doesn't work in practice. The people I trusted don't even trust themselves. I didn't know what to believe anymore. Then I came face to face with a different kind of revolutionary, Jesus Christ. Can He be trusted to untangle a fouled-up life? I'm living proof of it."

Logo flashes symbol

Then the campaign's logo "Living proof" flashes on the screen. The logo combines the Christian symbol of the fish with a script style of type designed, says officials, to suggest a warm, personal relationship between God and human beings. In small letters near the bottom are the words "Southern Baptist Convention of Texas."

The campaign was born out of need, Dr. Lloyd Elder, assistant to the executive director of the Southern Baptist Convention of Texas, told TM/UMR. "In Texas, 4.7 million persons are not members of any church. By 1980, there will be 5.2 million. Even with the evangelism our churches are doing, the population is outrunning our gospel witness. We had to have a new breakthrough to reach people with the gospel."

Research from interviews

They chose a four-month media campaign linked with a year-long evangelistic thrust by local churches, Dr. Elder said. But first they hired a research firm to interview people across the state and to discover what major problems people face.

The firm identified three. A sense of hopelessness ranked number one, the feeling that "no one can be trusted anymore." A lack of purpose was number two: "My life has no meaning," people said. And a lack of peace of mind came third: "I have no physical or emotional problems but I can't find peace," they said.

With information on the needs of persons in hand, Dr. Elder said the next step in the process was to ask "What is the solution?" The life-changing power of Jesus Christ, they decided. Further research and testing pointed to the most effective way of stating the conclusion — a simple testimony by a person whose life has been changed by Christ.

So Jeannie C. Riley, country music singer with the hit record "Harper Valley PTA" says in the ad: "I had set my goals on the things of this world and they let me down. But then I finally found the peace and happiness I was looking for. I found it not in hit records, but I found it in Jesus Christ. And I'm living proof that He's still alive today because He's living in my heart."

Dr. Elder said the media campaign was designed to "(1) get attention, (2) identify a problem the audience faces, (3) offer the solution in Jesus Christ, (4) set out the benefits of Christian living and (5) call for a response."

Follow-up is the key to the effort, he said, and that depends entirely on local churches. Baptist churches are to have witness training, search out people by knocking on doors, hold revivals and engage in a study of the Book of Romans and the period of the Great Awakening in American history.

"Our standard measuring the effectiveness of the campaign is how many persons come to discipleship," Dr. Elder said. "And I suppose we will one day have to ask 'Did the Lord use it?' "

U.M. college presidents see better days ahead

NEW ORLEANS (UMC) — Presidents of United Methodist colleges and universities as a whole are optimistic about the future of their institutions.

That perception was one of many in a survey of presidents summarized here Feb. 12-13 during the annual meeting of the National Association of United Methodist Schools and Colleges.

The survey of presidents was conducted by the National Commission on United Methodist Higher Education, an independent group which is seeking to map out the future of church-related higher education for the balance of this century.

The United Methodist Church has 107 related colleges and universities, the largest block of Protestant higher education institutions in the nation. To varying degrees, all have been hard hit by economic factors such as inflation and competition from tax-supported institutions which have comparatively low tuition charges.

Dr. T. Michael Elliott, staff executive for the National Commission, said the survey indicates presidents expect the next five years to be better than the past five. Only seven percent expect to lose ground financially, compared to 21 percent who reported they had lost ground the previous five years.

Although optimistic, 84 percent of the presidents said the most critical problem during the next five years will be tighter budgets due to factors other than enrollment decline.

When asked to list the five most critical purposes for the mission of their institution, 88 percent listed academic excellence, 77 percent listed "personal development of students," and 76 percent listed "promotion of Christian values."

When asked to check ways their institution reflects affiliation with the church, virtually all the presidents checked history and tradition. More than three-fourths also checked "student regulations reflecting Christian standards of conduct" and "education of students for service to their community."

UMC radio program is readied for annual conference review this spring

By ROBERT LEAR
United Methodisl Communications

EVANSTON, Ill. — Guidelines for a proposed United Methodist radio program, including a title, were approved here March 6 by the church's central communications agency.

The program, a major effort of United Methodist Communications in the 1977-80 quadrennium, is expecte to go on the air this autumn. A prototype is to be completed in time for preview this spring by the denomination's 72 annual conferences.

In other business during its three-day session, the agency's 38-member board of managers endorsed a proposed campaign utilizing billboards and other media to increase church membership and participation.

"Connection" was chosen as the name for the radio program, subject to legal availability.

Other guidelines call for the program to be marketable in both public service and purchased time, provide for involvement of listeners in response to the program and local congregations in its placement, be in a flexible, half-hour magazine format, and be directed primarily at an audience 35 years of age and older.

Production of the program will be financed through the Mass Communications Fund set up by the 1976 General Conference. Placement on local stations generally will be done at the local level.

The program is to have one or more hosts and include music and personal experiences of individual United Methodists.

Members of the board of managers and local congregations will be asked to participate in a survey to determine the best air times for the program in local communities.

The proposed media campaign will be designed to complement the radio program and will be directed primarily at persons in the 20-35 age bracket. A target date for implementation of this program was not determined and will be subject to availability of funds.

Other phases of the "comprehensive communications program" 1976 General Conference were reviewed by the board, including increased news service, training for editors of local church newsletters and consultative services for regional publications within the denominations.

Church agency acts to combat excess violence, sex on television

EVANSTON, Ill (UMC) — Action to combat "excessive and gratuitous" violence and sexual exploitation on television was taken here March 6 by the United Methodist Church's central communications agency.

The move by the unit's board of managers includes:

• Purchase of stock in two companies which advertise on television as the basis for possible stockholder actions; and

• Asking the staff of United Methodist Communications to prepare a campaign whereby individual church members would be asked to write advertisers, networks and federal agencies opposing such programming.

The stockholder resolutions would support establishment of company policies which will "not allow its advertisements to appear in television programs containing excessive and gratuitous violence."

Purchase of up to 50 shares of stock each in Proctor & Gamble and Pillsbury was authorized. Several religious organizations are taking similar action with some ten major advertisers.

Nelson Price, an associate general secretary of the agency, said that "in conversations with network executives, it is clear that this action is not threatening or subversive to them" because they already "have more advertisers than there is time available."

The 1976 General Conference, the only body that can speak officially for the church, said in a statement on "the church in a mass media culture" that "while we affirm the right and responsibility of media professionals to determine the societal and moral content of mass media, we must continue to oppose the practices of those who use media for purposes of human exploitation . . ."

Included in this list are "emphasis on violence," pornography, and "appeals to self-indulgence."

The letter writing campaign would be designed to involve individual United Methodists across the nation. A target date for implementation of this proposal was not established.

Charles Cappleman, general manager of CBS's Television City in Los Angeles, Calif., and president of United Methodist Communications, told the group, that in his opinion the "most effective means of changing those things you want changed is to write a thoughtful letter" to parties involved.

"An intelligently-written letter is given the highest weight," Mr. Cappleman said.

The actions here are the latest in a series that also includes major participation in Television Awareness Training workshops being conducted across the nation and the production of television spot announcements suggesting to children that there are ways other than violence to settle disputes.

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The Louisiana United METHODIST edition

VOLUME 5 NUMBER 14
Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221
MARCH 18, 1977

Share a gift "One Great Hour of Sharing"

Centenary receives trust fund

A $100,000 trust fund, to provide scholarships and equipment to the Centenary College School of Church Careers and the Centenary Choir, has been established by Mr. and Mrs. John Lund, of Shreveport.

The fund, to be known as the John and Ena K. Lund Trust Fund, has been set up as a permanent endowment to fund future activities of the Church Careers and choir programs at the college. Acting Centenary president, Dr. Theodore R. Kauss, accepted the gift from the Lund family and thanked them for their generosity.

Dr. Theodore R. Kouss, and Mr. and Mrs. John Lund.

Jones-Cadwallader lectures feature Iliff president

Dr. Jameson Jones, President of Iliff School of Theology, Denver, Colorado, will deliver the Jones-Cadwallader Memorial Lectures at Rayne Memorial Church, New Orleans, March 27, 28, 29, 1977. The announcement has been received from the Rev. Dr. John Bayliss, pastor of Rayne.

Doctor Jones' theme for the lectures will be "The Christian's Vocabulary," and he will speak twice daily during the three-day period. The Sunday lectures are: "The Crisis and the Cross;" and "New Creation." On Monday, March 28, his morning topic is "Obedience," and the evening subject is "Witnesses." On the concluding day, he will speak on "Freedom" at the morning session and "Commitment" at the evening session. The Monday and Tuesday morning Lectures will be in Hannah Chapel; all others will be in the Sanctuary.

The Rev. Dr. Jones became President of Iliff in 1969, after almost four years as pastor of Gobin Memorial Church on the campus of DePauw University, Greencastle, Ind. He is widely known throughout Methodism, having held many national posts, and was a faculty member at Garrett Theological Seminary, a member of the staff of the General Board of Education in Nashville, Tenn., and was a distinguished youth leader. He has served as editor of several Methodist periodicals and youth magazines. He is Secretary of the Association of Theological Schools in the United States and Canada. He also has been a delegate to General Conference on many occasions.

The Jones-Cadwallader Lectures are the gift of Mrs. Charles N. Cadwallader in memory of Mr. C. I. Jones, her first husband, and Mr. Cadwallader. The lecture series was first established in memory of Mr. Jones in 1949.

The last distinguished lecturer for the series was Bishop Finis A Crutchfield, who delivered the lectures in 1976.

"More than bread"

One Great Hour of Sharing is March 20

"More Than Bread," the theme of One Great Hour of Sharing for 1977 is based on Jesus' reply when Satan tempted him to turn stones to bread to relieve the hunger of his 40-day fast: "Man cannot live on bread alone, but on every word that God speaks."

Help UMCOR provide MORE THAN BREAD
Give... generously to ONE GREAT HOUR OF SHARING

On Sunday, March 20, United Methodists will join with 30 other Protestant and Orthodox denominations in an outpouring of gifts for relief and rehabilitation. United Methodist gifts to the One Great Hour of Sharing are a major source of funds for the United Methodist Committee on Relief.

This special Lenten offering, authorized by General Conference with an annual goal of $2,000,000 is to be observed by every local United Methodist Church. This observance provides a way for church members to respond to cries for help from desperate and discouraged people around the world.

UMCOR, throughout its 36-year existence, has responded to human needs in time of disaster. The ministries, however, go even further, for more than half of the funds are spent on programs of rehabilitation and development. UMCOR projects of rehabilitation and development in Africa, Asia, Latin America and other parts of the world enable people to help themselves and realize a new life.

All church members are urged to give generously on this Sunday, so that it will be a SHINING hour of sharing!

Franklin member writes winning hymn

From First Church, Franklin, comes news that Mrs. Muriel Keenze, a member of the church has written one of the hymns that was chosen for use on Human Relations Day. Mrs. Keenze was among nine winners of the international contest for new hymns appropriate for the observance. The contest was sponsored by United Methodist Communications and the Hymn Society of America.

The hymn, entitled "As Children of One God," was sung in the Franklin Church on Human Relations Day to the tune of "Oh, for a Thousand Tongues to Sing."

"Papa Jack" honored at Berwick

"Papa Jack"

First Church, Berwick is a thriving church with a congregation of hardworking, dedicated members, and among them is J. V. "Papa Jack" Wiseman who was recently recognized for his contributions to his church.

"Papa Jack Day" was something special at the Berwick Church, when Mr. Wiseman was lauded for his years of faithful service. The Rev. B. Joseph Martin said, "He has been a stalwart supporter of his church and defender of his great basic theology . . . his sense of stewardship and his steadfastness to the service of his church her Lord serves as an inspiration to his church and this . . . community."

A number of fellow church members took part in the celebration, and "Papa Jack" received many gifts, including a plaque, designed in his honor.

Pastor honored on birthday

The Rev. R. M. Bentley, Minister of Visitation of Asbury Church, Lafayette, was honored by the church on his 79th birthday, and was presented the special cake during the weekly congregational dinner.

Organist honored at Rosedale

Church Organist is honored

Charlie and Mary

Rosedale Church appreciates its laypersons! One evidence of this was exhibited at a Family Night gathering when Mrs. Mary Ellfors, church organist, was honored. The presentation was made by Fred Callahan, Chairman of the Administrative Board, who is seen in the accompanying picture with Mrs. Ellfors. She was presented silver candelabra and a loose-leaf edition of The Book of Hymns as tangible appreciation.

Mrs. Ellfors, who is librarian of Shady Grove High School in Maringouin, has been the regular organist at Rosedale for many years.

Another feature of the Family Night program was a Finger Puppet play, featuring Charlie the Church Mouse and his friend Mary. Two who presented the play are shown here: Donna Lynn Torres and Angelia Thompson. Pastor is the Rev. Frank M. Stage.

8,000 Subscriptions received to date

Have you sent yours?

Newman reports activities, recognitions

"Newman is getting another face-lifting," according to a recent communique from our reporter, Vermont Burris. Much refurbishing is going on throughout the church, and a general atmosphere of cheerfulness is pointing toward a sparkling spring. In addition, the church's regular activities keep their pace, and one recent event was recognition of some members who have given long and faithful service to United Methodist Women.

The ladies who received the certificates are Mesdames Frances Young, Ida Hines, Maude Welsh, Bessie Burr, Maude Tea and Edith Glasper.

Newman also recently completed a four-week series of classes in the Church-Wide School of Mission, cooperating with other churches in the community. Roger Dale Lathan is Pastor at Newman.

Dr. Tatsuyama leader at workshop

Dr. Tosh Tatsuyamo, of the generol Board of Discipleship, Nashville, was leader of the Conference Adult Curriculum Workshop held lost weekend

John Sewell, pastor of Highlonds Church, Shreveport, was coordinator. The Reverend Mr. Sewell is Project Manager of the Conference Board of Discipleship.

Attention: all local pastors

All Local Pastors (student, part-time and full time) who now pastor a church or who will pastor a church at conference are to meet with the Committee for Associate Members and Local Pastors at the following times and places:

Tuesday, March 22 - Asbury Church, Lafayette
10-12 Noon Lafayette District; 1 - 3 P.M. Alexandria District; and 3 - 4 P.M., Lake Charles District

Wednesday, March 23 - Amite Church, Amite
10-12 Noon, Hammond District; 1 - 3 P.M. Baton Rouge District; and 3-5 P.M., New Orleans District

Friday, March 25 - Trinity Church, Ruston
10 - 12 Noon, Ruston District; 1 - 3 P.M., Monroe District; 3 - 5 P.M., Shreveport District

Those excused: All Associate Members (unless you are advancing to the Probationary Relationship); All Local Pastors who have retired from the active ministry; all student Pastors now in Seminary.

All persons who appear before our Committee should have been recommended by your District Board of Ministry and EVERYONE must have finished their License to preach (or show that the work will be done by Conference).

John Lee, Chairman
Associate Member & Local Pastors
Conference Board of Ministry

Catholic nun leads seminar in UM churches

The Quitman Church (Ruston District) recently had a series of seminars on prayer, conducted by Sister Loretta Armstrong, a Roman Catholic nun from Steubenville, Ohio. She also spoke at Faith Church in Ruston.

Sister Loretta was in Ruston as a guest of Mrs. Louie P. Chrisman, and the Reverend Mr. Chrisman of the Quitman Church. Mrs. Chrisman and Sister Loretta became friends when they participated in the Lay Witness Mission to Belfast, Ireland two years ago. The Nun now teaches in St. John Vianney Seminary of Bloomingdale, Ohio.

Louis P Chrisman, Quitman pastor; Sister Loretto Armstrong; ond District Superintendent Ed Thomas

1980 General Conference to meet in Indianapolis

The 1980 Quadrennial General Conference will be held in the Indiana Convention-Exposition Center in Indianapolis, Ind., April 15-25, 1980.

The announcement has been received, noting that the dates were set by the Commission on the General Conference which met in Indianapolis on March 1. This was the first planning session for the next Conference, which will bring approximately 1,000 delegates to the mid-West city.

Also noted: the preliminary budget for the 1980 sessions projects an estimated cost of some $1,500,000. Almost all of the sessions will be devoted to business of the church.

One of the issues to be reviewed by the 16-member General Conference Commission during the next year is an action of the 1976 General Conference "recommending" that at each General Conference "there be a presentation from the laity on the state of the Church, paralleling the Episcopal Address . . ."

1980 - only three years away.

Evergreen churches feature "Sounds of Joy"

The Sounds of Joy

The Evergreen United Methodist Union Church and the local Baptist church recently sponsored programs which featured young people from neighboring churches. "The Sounds of Joy," a musical group from Haughton, brought an inspirational program.

The Handbell Choir

On another occasion a performance by the Barksdale Air Force Base English Hand Bell Choir was featured. The two Pastors who helped to make the events successful are: the Rev. Paul Reger, United Methodist, and the Rev. Kerry Burns, Baptist.

Editorials

Church extension leadership needed

The recent call by UMC evangelism executive George Hunter for greater attention by the church to the job of planting new congregations was much needed (see TM/UMR, March 11).

It is a fundamental fact that the development of new local congregations is an essential part of any healthy approach to evangelism by the church. A church which does not move and cultivate new congregations to match ever-changing populations patterns has little or no hope for membership growth.

And while much of the blame for our denomination's "lack-luster" efforts at church extension must rest with annual conferences, districts and local churches, we believe Dr. Hunter is correct in his assessment that those who have been entrusted with church extension duties at the national level have been largely ineffective.

Persons responsible for church extension through the National Division of our Board of Global Ministries have done little in recent years to demonstrate a commitment to new congregational development. Defending their work in a TM/UMR interview several months ago, national church extension leaders said they are only charged by the denomination's "Book of Discipline" with "supporting" efforts of annual conferences, and not with active promotion of new churches.

Church law does indeed say that the church extension duties of the National Division are to "enable and support" annual conference efforts. But the job of "enabling and supporting" must be more than passively waiting for the annual conferences to ask for help. We agree with Dr. Hunter, that strong national leadership — national advocacy and direction — is needed.

If the National Division is serious about the need for church extension and specifically the planting of new congregations, it must begin to exert leadership in the task of motivating the church to action.

We hope "new congregational development" will be on the agenda when the National Division meets for its semi-annual meeting next month in Atlantic City, N.J. We urge members of that agency's board of directors to instruct division staff to make church extension a priority in the months and years ahead.

For nearly three years that division has had no one filling the post of "executive secretary for new congregational development." And sources inside the division admit no efforts are being made to hire a person to fill that post. Division officials claim there is no hurry, since all staff members carry "church extension" as a part of their job definitions. We submit that when everyone is in charge, the inevitable result is that no one is really in charge.

New congregational development is too important to be handled in such a directionless way. New congregational development should be advocated and supported on a full time basis by someone.

We hope the National Division will take action to better emphasize new congregational development throughout the church. If it does not, we urge the next General Conference to place the tasks of church extension in the hands of others in the church who would give it the emphasis it deserves.

Sometimes open criticism is best method

Comments by Dr. George Hunter of our denomination's Board of Discipleship about the "ineffectiveness" of the Board of Global Ministries in dealing with church extension (see preceding editorial) will not help him win any popularity contests among members of our church's national bureaucracy.

Even if Dr. Hunter's comments ring true — and we believe they do — he has violated the unwritten rule that one member of the bureaucracy should never raise questions about another part of the bureaucracy's performance.

We commend Dr. Hunter for having the courage to express his convictions. While unnecessary and trivial bickering between church officials in the public eye should always be avoided, differences of opinion on a matter as basic as our church extension policies need to be held up to the view of the entire membership of the church.

Although Dr. Hunter can expect to receive considerable criticism from fellow workers, we believe that in the long run his decision to speak out will more than prove its worth.

Letters to the Editor

Direction needed for 'priorities'

To the Editor:

After reading the editorial on the "missional priorities" in the March 4 issue of TM/UMR, I could only say, "Amen!"

Establishing these missional priorities was a grand idea. But in the end, the implementation of such grand ideas always comes down to the local church. And so far there had been little or no direction as to how the local church's participation might help the larger church effectively meet these needs.

The priority of evangelism rests solely in the lap of the local church. We cannot deny that. I am happy to say that the church I serve has embraced this enthusiastically and is doing many creative things with the result that our church is growing tremendously and rapidly.

However, when it comes to meeting the other priorities of world hunger and ethnic minority churches, we find ourselves in a dilemma. We can raise money, certainly. We are willing to do so. But there are many outstretched hands asking for funds to alleviate world hunger. The people of our local church want to know what the United Methodist Church is going to do that other groups are not already doing. Our church participates in a great number of appeals. These people deserve to know how their gifts can help.

When it comes to the ethnic minority church appeal, they deserve the same. We are not alone in United Methodism when we admit to being a totally white, middle-class congregation in a white, middle-class community. Ethnic minority churches are foreign. How is money going to help them? How about our time . . . our time spent in teaching, exchange of ideas, or management guidance or whatever?

To use the words of the editorial, our people "have a right to receive a reasonable assurance that their contributions will be used in the most effective way possible to alleviate hunger, strengthen ethnic minority churches . . ." We have not received any guidance to that effect.

Our members are not stupid or blind people! They are intelligent and committed people; teachers, engineers, business people and workers of all sorts. They are willing to give of themselves and their possessions. But a lot of other people and organizations would like to have $10.5 million. Our people deserve more information. And I will not push them into participating in these missional priorities until I can answer, fully and effectively, their questions.

John J. van der Graaf
O'Fallon, Missouri

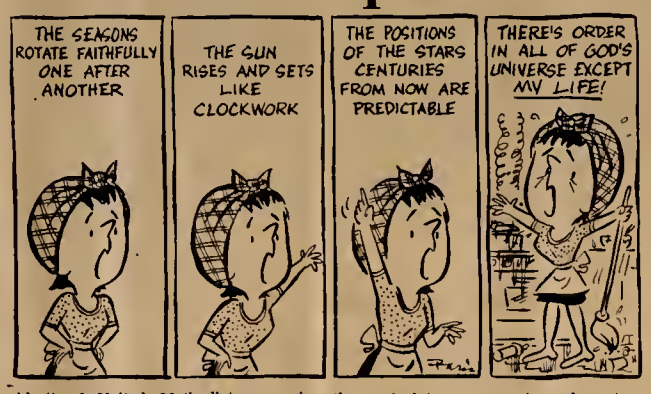
Editorial 'ontstanding'

To the Editor:

Your editorial on March 4 on missional priorities is outstanding.

Your continued endeavor to print "all sides" of United Methodist news is greatly appreciated.

Jan Warner
Karnes City, Texas



'Priorities' in trouble

To the Editor:

Your independent coverage of The United Methodist Church is refreshing — even bracing.

Regarding your articles and subsequent editorial (March 4) on the "missional priorities:" If, as you report, the most encouraging word at the briefing was that "the General Conference on Ministries at an upcoming meeting would include action on a yet to be drafted 'statement of specific content goals, with a timetable for implementation, that are tangible, measureable and achievable,' then we are surely in trouble.

It has already been a year since the General Conference met. From a planning point of view, it is only three years until it meets again.

I would hope the GCOM, the general boards and agencies, and the conferences would be spending time developing the "missional priorities" for 1980-84 and 1984-88.

If we are to have an effective corporate witness as a major Christian body, it does take time to coordinate the General Conference, the GCOM, the Boards and Agencies, and to alert the conferences, churches, and millions of members.

To be at the point of just now drafting a statement of "specific content goals" is not very encouraging at all.

Larry LaVelle
Harlan, Iowa

Survey shows 'illiteracy'

To the Editor:

The theological illiteracy of those who call themselves "Christian," and in our case "United Methodist," is not only astounding, it is appalling. Your recent survey on capital punishment and its results are just one more indication of our theological illiteracy and poverty. Other indications are seen throughout your paper from time to time.

J. Howard Cherry
Pittsburgh, Pennsylvania

TM/UMR preaches, but doesn't practice

To the Editor:

As a pastor, and husband of a pastor, I wish to commend your direct attention and searching analysis given Pope Paul's decision to exclude women from the priesthood (TM/UMR, Feb. 25). Your editorial points out clearly the narrow interpretation some people place upon the position of pastor and the underlying assumption of pastor equalling male. I felt your editorial pointed clearly to the fallacy of such thinking.

As I read further across the same page to "My Witness" (Busy pastor myth needs exploding) I began to question the editorial commitment to the previously taken position. The article of Rev. Hickman does have sound merit in its content and should speak to lay and clergy alike; however, I noted eight references to pastor in the male gender. The references were not only "he", "his" and "him," but the most noticeable was "a pastor's husbandly and fatherly duties are to his family first."

Although you may not control the prejudices and assumptions of contrib utor , I do wish to point out you do have control of what you choose to print. As part of the media that shapes the values of United Methodists, and has influence with assumptions, I should think the editorial staff could have substituted non-male terms in place of the male references to pastors. In taking this responsible editorial position, the staff would have remained consistent with the position taken in respect to Pope Paul.

As it now stands, the Pope is upfront in his assumptions, and I am questioning the editor's assumptions.

R. Bruce Gotschall
Eskridge, Kansas

'God, have mercy'

To the Editor:

What is truly disturbing about the "I found it . . ." article and resulting letters (TM/UMR, Jan. 28 and Feb. 18) is that fellow Methodists feel they must criticize others who are striving to know and serve and share our Lord.

God have mercy on us all.

Terrell B. Tanner
Oxford, Georgia

TM/UMR too liberal

To the Editor:

When I first subscribed to your paper, it was for the purpose of becoming acquainted.

Lately, I have become convinced that you are drifting to the liberal side. With so much liberal material coming from the official bureaucracy, I am disappointed in you. I had hoped that we would find one publication which is fair to both sides.

The following is from a cartoon: "Well, we've solved the birth control problem and the sex problem — and what do you suggest we do about the attendance problem?"

Elmer Noyer
Noblesville, Indiana

Helping lift the burden

Orphans have their own special burdens to carry. In Brazil, institutional care for such children is still recommended because few families adopt children in the full sense of the word. Often they are treated like small servants in the home. The United Methodist Church has established a home in St. Anthony for boys and girls who have been orphaned, abandoned or mistreated.

These children find a new life at "Happy Nook." Through Christian love and care part of their burden is lifted and they learn to laugh, love and play.

Your dollars will help provide a wide range of help — from better dental care to playground equipment. **Your check will carry your Christian love and concern to these children in Brazil!**

Clip this coupon and mail with your check to: WORLD DIVISION • Room 1439 • 475 Riverside Dr. • New York, NY 10027 007512-800

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Church _____ Annual Conf _____

The United Methodist Child Support Program is a part of the worldwide ministry of the Board of Global Ministries with all child care institutions approved as Advance Specials

On the TM/UMR beat

We need your help: tell us how to do a better job

Mr. Dunnam

From time to time it is good for members of any organization to stand back and take a look at what they are doing.

The editorial staff of TM/UMR periodically gets together and reflects on such aspects of our work as news coverage, feature articles selection, editorial subjects, etc.

One result of our most recent conversations is to ask for your help. As a regular reader of TM/UMR you, better than anyone else, can tell us how effectively or ineffectively TM/UMR is meeting your needs and those of your church.

There are some things over which we have little control. As a church newspaper, it is our function to report what is happening across our church whether we agree with the content of the news or not.

We do exercise judgment regarding what news to include or omit. We choose the subjects of our feature stories and our editorial statements. In making selections for what to print, we seek always to maintain a balance between what we believe our readers need to know and what readers will find most interesting.

Will you help us?

Tell us what types of articles in TM/UMR you find most interesting and helpful: and what types you find least interesting and least helpful. Tell us about any individual Christians or church groups who are doing something sufficiently unique that you believe TM/UMR should publish a feature article about them. Tell us any issues that you feel should be addressed by an editorial statement. Tell us if you think we include too much of some types of material and too little of others.

The TM/UMR staff wants this newspaper to be an instrument which builds up and strengthens that part of the Body of Christ we know as the United Methodist Church. We would appreciate your suggestions as to how we might accomplish this task more effectively. Send them to me, P. O. Box 1076, Dallas, Texas 75221.

—SPURGEON M. DUNNAM III

Here I Stand

Our churches should be open to more charismatic renewal

Mr. Fulbright

By ARTHUR C. FULBRIGHT

I offer here a testimony to the power and continuing work of the Holy Spirit.

The United Methodist minister, as shepherd in the church, is charged to maintain continuity and preserve unity. Because his flock looks to him for guidance, he must speak clearly on issues that involve and may divide it. That requires insight. The minister's special charisma is discernment. Indeed, the office involves the charism of discerning charisms.

To be effective that ministerial gift requires factual data and alert evaluation with caution. Yet the final word rests always with enlightened faith (I Thessalonians 5:19-20). The shepherds dare not misread the signs of God's presence and action.

Today the Holy Spirit is surprising the church with charismatic renewal . . . a continued Pentecost! Toward it I note four ministerial attitudes: (1) critical, but disposed to be favorable; (2) distrustful and therefore not disposed to listen; (3) uncritical enthusiasm; (4) faithfully involved with critical discernment.

I reject the emphasis of classical Pentecostalism on tongues as the authenticating sign of baptism with the Holy Spirit. The fundamentalist biblical interpretation of that tradition is not really faithful to the message of Holy Scripture. I acknowledge the common indebtedness to classical Pentecostalism, but from much of the latter's vocabulary, exegesis, and theology I disassociate the new charismatic renewal.

Since the formulation of the Nicene Creed, the church has left the doctrine of the Holy Spirit virtually untouched. Notable world-wide developments in our time point to the need for fuller elaboration of that doctrine.

The Holy Spirit is the Life-breath of the church, and the power of God in renewal, witness, healing and mission. The Holy Spirit is the ground of Christian hope and the animating force in true theology. The special task of the Holy Spirit is to reveal Jesus Christ as the Son of God, and the joyous affirmation of this certainty has given and is giving the charismatic renewal its compelling witness (I Corinthians 12:3).

The Holy Spirit is God's power at work in those Christian communities open to him. From the presence of the Holy Spirit comes the love, joy, peace and concern made visible evident in them (Galatians 5:22-23). Seeing these spirit-filled Christians, many in a hungering and curious world are moved to inquire about their real source of sustaining strength. That enables direct witness!

Here is my spiritual and theological autobiography. In faith, I shall bear witness to the Holy Spirit, my living hope! I did not discover the Holy Spirit through the charismatic renewal . . . The Holy Spirit has long been at the center of my life. But the charismatic renewal gave new life to my faith in the Spirit . . . and the joy of seeing impossible things become possible. Praise God . . . Pentecost continues!

From charismatic renewal the church has extended to all Christian two notable offerings. First, it has produced a theology of the Pentecostal experience and gifts. Moreover, this is a Pentecostal theology shaped within and for the church. Second, and closely related to the first, the movement from the outset has determined to remain within the church, bearing its witness to the fullness of life in the body of Christ. Many of our church leaders have understood and accepted this and have sought to make the renewal an integral part of the church.

Charismatic renewal has rapidly spread through lay communities across the United States and elsewhere. It is always the Holy Spirit who forms a gathering that is a church and finds in them a love in action that creates a powerful evangelizing force. It is simple and spontaneous, is filled with praise and is offered with heart-felt joy.

I affirm that the renewal is soundly Christocentric. It also deepens authentic prayer and usually involves glossalalia, a mode of prayer, neither miraculous nor pathological, but a fruit of grace. I suggest that this gift of tongues requires examination and explanation by theologians who have experienced it in prayer groups.

Charismatic renewal leads to commitment in social action, and deepens love for the church. We are in the presence here of a very special grace for the church, provided we know how to receive it . . . preserve it from counterfeits . . . and let it penetrate. This renewal may be God's empowerment of the church for fulfilling its mission in a post-Christian world.

There are numerous testimonies to the value of praying in tongues. I would join my own to them — that this mode of prayer brings a freedom from spiritually inhibiting bonds. It is my profound conviction that God's Holy Spirit visibly, even miraculously is at work in our midst. The power is there! Are we open to it?

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributors are: the Rev. Arthur C. Fulbright, pastor of First UMC in Sikeston, Missouri, and the Rev. Gordon W. Knapp, pastor of St. Paul's UMC in Syracuse, New York.

Charismatic movement is only latest religious fad

By GORDON W. KNAPP

The decade following the post-war spiritual boom and bust of the 1950's saw a large section of the American church discovering its raison d'etre in a social action "jag" which mirrored American society's obsession with eliminating some of its quite obvious wrongs and securing some not-so-obvious rights. However, when large expenditures of funds, a proliferation of action programs, attempts at enforced good will and loud "mea culpas" over the sins of the fathers did not give birth to either the Great Society or the Kingdom of God, there occurred a massive fallout of disillusionment.

Those Christians who had disguised their theological bankruptcy by means of frenetic social activity, suffered an embarrassment which caused many of them either to withdraw from the serious religious scene into such momentous endeavors as changing the word chairman to chairperson in denomination literature, or to seek out new fads which might justify their existence.

The departure from the church by those whose Gospel had been redemption by federal grant, created a partial vacuum which has drawn those irrational elements which are forever lingering on the fringe of the church toward the center of a more general acceptance and greater respectability within "mainline denominations."

Painting protest signs has been replaced by healing services. Teach-ins have been forsaken for speaking in tongues. As opposed to the theologically barren secular extremism of a few years ago, the "in thing" for a significant section of the church has become preoccupation with the "spooky."

It seems more than coincidental that much of popular American culture has moved in the same direction. Disillusionment with political systems, fear of technology and suspicion of reason have led many Americans to adopt the inward gaze of Eastern religions. Astrology flourishes! Cults abound! Demon possession is a popular theme in books and motion pictures. From the pseudo-intellectual rock and roll Rousseau of a Charles Reich to "The Omen" and "Exorcist" of Hollywood, the 70's have proven Goya to be prophetic in his astute observation that "the sleep of reason brings forth monsters."

All of this irrational rumbling in our culture is enough to make me wonder if the strong charismatic movement which has permeated many of our United Methodist Churches is as much an awakening to the activity of the Holy Spirit as it is the most recent manifestation of a bonafide religion of culture. When a large slide of American culture was obsessed with social action, so was the church. Now, when frustration has caused a considerable section of the society to "begin the bizarre," the church has seemingly followed suit in the silly.

Let me suggest that before too many United Methodists become too much involved in this latest culture-inspired religious fad, we ought to stop and take a long, hard look at what we are getting into and why we are getting into it. Instead of rushing headlong into the so-called charismatic movement, a more responsive mission of our denomination in the 1970's just may be to stand as a witness to an interpretation of the Christian faith which is rationally coherent and intellectually respectable.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

SEND CORRESPONDENCE AND ADDRESS CHANGES TO:

P. O. Box 1076, Dallas, Texas 75221

Phone: (214)748-6491

Include mailing label with address changes

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There is Only ONE Scarritt College

The United Methodist Church has thirteen seminaries to train ordained ministers and more than one hundred colleges and universities to meet our various higher education needs. But, there is only one Scarritt College. Scarritt is the *only* national institution organized specifically to educate lay professionals and volunteers to serve the United Methodist Church!

Scarritt College occupies a unique place in United Methodism. Rich in tradition and history, its roots date back to 1892, yet Scarritt constantly strives to meet the latest needs and challenges of Christianity in the *modern* world in innovative ways.

As United Methodism's only national college for lay professionals, Scarritt's senior college and graduate programs are designed to answer the special needs of students preparing for careers in professional Christian service. Former provost Myron Wicke commented, "Scarritt is one of the very rare institutions with a clear, focused, and intentionally specific mission .... Scarritt's program is literally dictated by the needs of the Church for professional lay workers."

Scarritt is responding and meeting the rapidly growing need for more skilled leadership in The United Methodist Church. Evidence of this response is the dramatic growth in the number of students preparing for professional church careers. At Scarritt, the student enrollment has grown by more than 200% in four years! And, even though financial support has also increased, the amount of support has not kept pace with the Church's demands for new leaders. Help is needed from every concerned United Methodist.

THROUGH ITS CHRISTIAN EDUCATION DEPARTMENT...

SCARRITT IS BUILDING STRONGER UNITED METHODIST SUNDAY SCHOOLS.

The future of the Church is in the church school, and the future of the church school is largely in the hands of the laity. As lay leadership is strengthened, so is the Church. Scarritt College is the only national United Methodist institution designed specifically to prepare lay men and women for leadership roles in Christian education.

Across the Church, hundreds of Scarritt graduates are serving as directors of Christian education in local churches, district and conference directors of education, children's workers, and in many other capacities at all levels of the church.

Scarritt students—men and women of all ages and races—share a desire to help The United Methodist Church to move forward in positive ways. The Scarritt curriculum, including programs in religious and moral development, the church and the family, theology, and the church's ministry with persons, is designed to provide students with the skills and insights they need to serve Christ as professional, local church educators.

However, the demand for professionally trained Christian educators to serve United Methodism is four times greater than the number which is graduated every year. Considerable financial help is needed if the needs of United Methodist Churches are to be met.

THROUGH ITS EVANGELISM DEPARTMENT...

SCARRITT IS ENABLING UNITED METHODIST MEMBERSHIP GROWTH

This year all of United Methodism is gearing up for a major four-year evangelism thrust through its local churches. At Scarritt, local church evangelism has been a primary concern for many years.

Through the Scarritt graduate program in evangelism, hundreds of leaders—both lay and clergy—have been trained and prepared for local church evangelism service. Hundreds more will be prepared during the months and years to come—*all* with a commitment to bring people into meaningful relationships with God through Jesus Christ.

Scarritt graduates with M.A.'s in Evangelism are serving across The United Methodist Church as local church directors of evangelism, conference evangelists, evangelism program leaders, and pastors of growing local churches.

As the new commitment to evangelism grows across United Methodism, the demand for trained leadership will grow with it. Scarritt is preparing today to meet this challenge of tomorrow. The Ruth Jones Cadwallader Chair of Evangelism, which was established in the fall of 1976, is one of the ways in which Scarritt and its concerned friends are moving to meet this need. You can channel your commitment to a growing United Methodist Church by supporting the Department of Evangelism at Scarritt College.

THROUGH ITS CHURCH MUSIC DEPARTMENT...

SCARRITT IS IMPROVING THE WORSHIP LIFE OF UNITED METHODIST CONGREGATIONS.

In the fall of 1975 workmen were busy on the third floor of the Scarritt College Library—building the Kresge Music Center. The new center includes two classrooms, a choral music library, office space, and soundproof rehearsal rooms—providing a place for new and exciting things in church music to happen.

More than that, they were helping to build a new idea: Church Music Education. Kresge Center and those who use it are enabling Christian education and church music education to take place simultaneously. The Christian educator with music skills and the musician with Christian education skills are filling a need in local churches that has long existed. The Church Music Education Center, under the direction of Carlton R. Young, is helping to make this happen.

This kind of program points up the goal toward which Scarritt strives—enabling its graduates to acquire those skills they will need in order to serve the Church in a wide variety of ways.

The Church Music program at Scarritt is already adding new spirit to worship life in dozens of United Methodist Churches. With your help, this new vitality can touch hundreds more in the next few years.

THROUGH ITS CONTINUING EDUCATION PROGRAMS...

SCARRITT IS MOVING TO STRENGTHEN UNITED METHODIST MINISTRIES.

Scarritt College has a long history of preparing persons for ministry—both lay and clergy, volunteer and professional. And, today, more than ever before, these persons need a process of lifelong learning to meet the demands of ministry to a changing society.

The Scarritt Centers of Continuing Education and Women's Studies are designed to meet these needs. Throughout the year, various events are scheduled at times when adults can attend, and over ten thousand persons have participated in the last four years. All of the seminars and workshops are designed to help persons sharpen their skills for ministry in United Methodist Churches.

Whether a person is interested in improving prayer life, gaining insight into the problems of world hunger, or dozens of other emphases, the Center of Continuing Education offers something to help. The range of topics is comprehensive and designed to meet the most pressing needs of today's United Methodists. In harmony with General Conference priorities, Scarritt is moving rapidly toward new continuing education programs for blacks and native Americans in ministry. Scarritt's Center of Women's Studies is helping thousands of women realize their potential for leadership and service in The United Methodist Church.

An investment in these centers for lifelong learning is an important investment in the future of all United Methodist ministries.

A UMC LAYMAN IS OFFERING YOU A $2,000,000 CHALLENGE

On December 1, 1976, all United Methodists were issued a challenge by one United Methodist layman. The challenge—raise three million dollars for Scarritt College by May 31, 1977. If Scarritt and its friends meet this challenge, the layman will establish a two million dollar trust, which will be earmarked for the school's endowment. Therefore, every $3 you give to Scarritt during the next few weeks will mean $5 toward the support of United Methodist ministries.

"This is a unique opportunity for those who believe in Scarritt and its mission. You can demonstrate your faith and encouragement, and then see your gifts nearly double in impact," said J. Richard Palmer, president.

"Today, we are within $750,000 of reaching the challenge goal so every gift is exceedingly important."

It is unlikely that such a unique and generous opportunity will come to Scarritt again anytime in the near future. Realizing this, Scarritt's administration is working hard to meet the challenge and is encouraging all friends of Scarritt to join them in taking this giant step toward helping secure the place of Scarritt's unique mission in the Church.

The $3 million must be received in cash and irrevocable future gifts (such as estate notes and charitable trusts). When the challenge is met the donor (who has chosen to remain anonymous) will sign a $2 million trust which will strengthen Scarritt's endowment.

As a friend of Scarritt College, you can move now to meet the challenge by detaching the coupon at right and mailing your gift today! Make Scarritt's mission for Christ a part of your mission for Christ.

☐ I am enclosing a cash gift now to help meet the challenge deadline of May 31st.

☐ I want to help Scarritt continue its mission and meet the challenge. Please send me more information on:

- ☐ endowments and other gifts
- ☐ deferred gifts which earn income for me
- ☐ all the ways in which I can help

☐ I would like to meet with someone to discuss ways I can help.

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____

"If there were not a Scarritt College serving United Methodism, we would have to create one!"

—Bishop Roy Nichols
Pittsburgh, Pennsylvania

This statement expresses the awareness of thousands across United Methodism. Scarritt is a one-of-a-kind institution which is absolutely vital to the life and ministry of the entire United Methodist Church.

Scarritt is United Methodism's only national institution which specializes in preparing and training lay professionals for local church careers. And, today, the demand for skilled lay professionals in Christian education, music, evangelism, church and community work, and other areas is growing faster than the capacity to meet it. Scarritt's enrollment has increased by more than 200% in four years!

A $2,000,000 Challenge!

In December, a committed United Methodist layman offered you a challenge: if the friends of Scarritt will give $3,000,000 to the college before midnight, May 31, 1977, he will give the school an additional $2,000,000! Therefore, your gift to Scarritt today is worth nearly double what it will be worth at any time in the foreseeable future.

Join others in making Scarritt's mission your mission. Today, only $750,000 is still needed to reach the goal of $3,000,000. Use the coupon at the bottom of this page and make your gift to Scarritt College—in cash or an irrevocable deferred gift—before May 31, 1977. This is your opportunity to make a most important contribution to Christ's ministry and to United Methodism.

☐ I am enclosing a cash gift to help Scarritt meet the $2,000,000 challenge by May 31st.

☐ I also want more information on how I can help Scarritt through deferred gifts, endowments, pledges, trusts, life insurance, estate planning, etc.

☐ I would like to meet with someone to discuss ways I can help Scarritt College.

Name _____

Address _____

City _____ State _____ Zip _____

Telephone _____

Mail to: SCARRITT COLLEGE, Nashville, TN 37203

Scarritt

UNITED METHODISM'S COLLEGE FOR LAY PROFESSIONALS AND VOLUNTEERS IN MINISTRY

Missionaries confined in Zaire 'invasion'

TM/UMR Staff Special

KAPANGA, Zaire — Six United Methodist missionaries were confined to their homes here March 9 after their mission station was overrun by what the Zaire government described as "a mercenary invasion force from Angola."

Ordered by the invading troops to stay in their homes were: Dr. and Mrs. Glenn Eschtruth, a missionary doctor and a social worker from Kinde, Michigan; the Rev. and Mrs. Marvin S. Wolford, Bible translators from Abingdon, Ill.; Mrs. Richard (Gaye) Radford of Wilmore, Ky., who is the wife of the pilot for the mission station (Mr. Radford was away at the time of the invasion); and Mrs. Myrtle Pritchard, a social/women's worker from Birmingham, Ala.

Initial reports received through the Zairean ambassador to the United Nations in New York and reports from other United Methodist missionaries in Zaire said that no missionaries had been harmed in any way by the soldiers.

The Kapanga mission station is located in southern Zaire near the border with Angola. It includes a United Methodist hospital, a secondary school, a primary school and a nurses' training facility. (It is about 600 miles from the Wembo Nyama Hospital referred to in the article elsewhere on this page.)

Dr. Juel Nordby, executive secretary for U.M. missionary work in this part of Africa said Mar. 11 in New York that he has no indication that the missionaries are in physical danger at this time. He said such "invasions" have taken place in the past and no missionary personnel have been harmed.

Early reports conflicted on the identity of the invading troops. Some sources said the troops were Angolan troops seeking revenge on Zaire for backing the Western-supported National Front against the victorious Soviet-backed Popular Movement in the recent Angolan civil war. Other sources identified the troops as former Katangan soldiers who backed separatist Moise Tshombe in his struggle against the Kinshasa government of the former Belgian Congo, a rebellion put down by President Mobutu Sese Seko in 1965.

Trustees vote to reopen Alaska university this fall

ANCHORAGE, Alaska — Alaska Methodist University will reopen this fall as a four-year liberal arts institution for about 250 students. This unanimous decision of the University's trustees was the highpoint of a special two-day meeting held on the campus of the 15-year old institution here last week.

Implicit in the decision not to sell any of the school's property or other assets was the agreement to build the university back up from scratch as a self-supporting institution without state aid. (See TM/UMR Nov. 12, 1976).

A week earlier the Division of Higher Education of the United Methodist Church, acting upon the recommendation of a special study committee, had approved a $100,000 grant to AMU for the current year. This act of faith by the denomination was a significant factor considered by the trustees, it was reported.

The financially troubled university was closed after graduation last spring, terminating all faculty, transferring all students and retaining only a skeleton administrative staff. Upon the recommendation of the Division of Higher Education, Dr. Dennis W. Binning, an authority on institutional management was retained by the trustees to put the school's internal affairs in order and explore the merits of reopening.

Dr. Binning and a staff of consultants worked the last eight months to analyze the educational opportunities and unmet needs in the area. His plan projects reopening the university this fall with an 18 - 20 member faculty and 250 students.

Appeal issued to aid earthquake stricken churches

NEW YORK — Church World Service has issued an immediate appeal for $100,000 to aid the Roumanian Orthodox and Bulgarian Orthodox Churches in recovering from the recent earthquake.

Paul F. McCleary, head of Church World Service, said that it was difficult at the present time to know the specific needs of the churches because the priests are literally working day and night conducting funeral services. "We have been informed," said Mr. McCleary, "that much of the office and administrative equipment of the Roumanian Orthodox Church is destroyed, that most church structures in Bucharest suffered a possible 30 to 40 percent damage, and that the seminary was severely hit with five students killed."

A larger appeal may be issued when a more complete assessment is available. It is anticipated that an initial $10,000 will be distributed at parish levels to help care for immediate human needs.

Archbishop travels light, warriors discover

SYDNEY, Australia — Archbishop Donald Coggan, making the first tour of the Solomon Islands ever for an archbishop of Canterbury, was greeted here by painted warriors waving spears. The New Guinea tribesman, above, is a church warden at a new Anglican church near Papua.

In a traditional welcoming ceremony, the warriors asked the archbishop "Why did you come? What did you bring?"

Archbishop Coggan told them that he came "with the good news of Jesus," and as for what he had brought with him, he said simply, "my wife."

RELIGIOUS NEWS SERVICE PHOTO

'Dignified' ERA backers still see '77 as hopeful

By SHARON MIELKE
Senior Staff Writer

WASHINGTON, D.C. — Being "rational and dignified" has brought a lot less attention, the coordinator for religious supporters of the Equal Rights Amendment (ERA), said here after the recent setback in the North Carolina legislature. "Proponents have not had the fanaticism nor has ERA been as high a priority for them as for the opponents," said Nancy Fifield McConnell.

However, she believes, "ratification is still possible in 1977" in spite of the setback. Approval for the amendment is needed in three more states and six legislatures could still consider it in 1977. The measure has until 1979 to gather the 38 votes needed for ratification.

Ms. McConnell is a coordinator for the Religious Committee for ERA (along with Sister Mary Luke Tobin), a coalition of 31 Catholic, Protestant and Jewish groups. The Women's Division of the Board of Global Ministries and the Board of Church and Society are coalition members. (Both the 1972 and 1976 General Conferences supported ERA ratification.)

"United Methodists have been very active in unratified states this year," she said, and the support of the religious communities as a whole has been "more visible" than at any time since 1972. Ms. McConnell said Catholic sisters organizations have been especially active this year.

Pinpointing "what has gone wrong with ERA" since its passage in 1972 when supporters expected ratification to be easy, the coordinator said the problem has been in "having to fight a defensive battle and not having time or resources to counter strongly with positive supporting arguments."

Ms. McConnell said ERA has been put on the defensive largely because of its repeatedly being tied to a batch of highly emotional issues which have clouded the debate, such as abortion, homosexuality, the destruction of the family, the use of bathrooms, the draft and even loss of church-tax exempt status.

This year another claim being made widely is that ERA will adversely affect social security benefits for women, Ms. McConnell said. "State social security administrators have refuted this claim but have not been widely heard, apparently.

"Most opposition arguments can be fully disproved," she said, "and, particularly the charge that ERA will destroy the family.

"We believe ERA, which affirms the equality of women and all people, essentially, will strengthen the family. Certainly, many of the supporters strongly affirm family life. But at this point in history, people are afraid of change and its unknown quantities. Opponents have successfully played on the fears of women about the changing role of women."

She believes the coalition's strongest offensive strategy is to emphasize the theological and biblical basis for equal rights, the diversity of women who support the amendment, and to cite laws that presently discriminate against women in unratified states.

"The majority of the people in the unratified states support ERA, according to public opinion polls," she reported, but this support has not been mobilized.

Asked what would happen if the ratification drive fails, she said it would mean a tremendous legislative and judicial effort on both the state and federal level to try and accomplish the same goals.

But, she said, "whether we ratify or not the effort will not be all lost. A tremendous consciousness raising on women's rights and equal rights for all persons has been accomplished. Also, the education of many women through their involvement in the political process will have a long range impact."

A correction

TM/UMR regrets an error which appeared in several editions last week in the article headlined "Church extension efforts rapped." The correct dates quoted by Dr. George Hunter should have been "from 1970 to 1974 the United Methodist Church opened 68 churches and closed 1,679."

UMC hospitals, homes pressed to change

PHILADELPHIA (UMC) — America's growing nonwhite population, which promises to constitute 30 percent of the total population by the year 2010, is only one of several factors pressing church-sponsored homes and hospitals to change "substantially" in the foreseeable future.

Bishop Roy C. Nichols, episcopal leader of the Pittsburgh Area of the United Methodist Church, told the denomination's National Association of Health and Welfare Ministries meeting here March 6-8 that church-related institutions are increasingly dependent on public funds so they must adapt to the guidelines which accompany them.

More than policy changes

In the area of care for the aged, however, more than a simple change in racial policies is needed, Bishop Nichols said, if more nonwhites are to be served.

Because a disproportionate number of nonwhites fall into lower income brackets, their social security and pension benefits are considerably smaller than whites, according to the black United Methodist leader. Their lifetime earnings do not provide "the luxury of substantial savings" for old age care.

In this connection he noted that 95 percent of the residents in the two homes for blacks operated by the United Methodist Church are totally dependent on Medicare or Medicaid. Lafon Protestant Old People's Home in New Orleans, La., had to close on March 1, he said, when federal funds were stopped due to strict enforcement of the life safety code. Bishop Nichols reported that plans are underway by the Division of Health and Welfare Ministries and the Louisiana annual conference to construct a replacement, but the 98 residents are presently without care.

The second home, N. M. Carroll Home in Baltimore, Md., has received federal funds and is in process of getting a larger building which will house 200 instead of the present 32 residents.

The bishop suggested several ways to solve the problem: "Only some form of guaranteed income in the short range can change their options," he said. "In the long range the economic upgrading of nonwhite Americans during their earning years will increase their old age capabilities."

The church is challenged, Bishop Nichols said, to include larger numbers of competent nonwhites in top level professional staff and on the governing boards of its bealth and welfare institutions as well as among second and third level staff positions.

Insure that agencies reach all

"Our homes, boards and staff people should become more aggressive advocates of both public and private assistance to insure that our services are directed to the lowliest and the least," Bishop Nichols said. Denying any desire to reduce services to middle class people, he said that in view of Jesus' attention to the poor and underprivileged, it was necessary to be sensitive to whether church institutions are serving the lowliest and the least in sufficient numbers.

In 1975-76 the United Methodist Church's 326 health and welfare agencies served over 4 million persons. The service budgets of 345 agencies approached $2 billion. Yet, "vitality is mightier than size," according to Bishop James M. Ault, head of the Philadelphia area of the UMC. "The quality and care in a church administered agency should be of a different character than one in the public sector," he said.

Addressing members at the closing banquet, he called them to help United Methodists understand the responsibility of the individual for his or her own health.

"Prevention of disease means forsaking the bad habits which many people now enjoy — overeating, too much drinking, taking pills, staying up late, engaging in promiscuous sex, driving too fast and smoking cigarettes," in the words of Dr. John Knowles, president of the Rockefeller Foundation.

Bishop Ault echoed Dr. Knowles' contention that "the idea of a right to health should be replaced by an idea of an individual moral obligation to preserve one's own health as a public duty." Bishop Ault also proposed using existing church structures, especially the local church and the district, in a dispersal of health and welfare services.

"Imaginative programs of caring and curing services could thus be developed serving more persons within their environmental settings," he said, "and binding various parts of the body together in a mutual ministry." As a start he suggested that each health and welfare agency identify a local congregation or district where together a program could be initiated with clear goals and periodic evaluation.

Church seen uneasy over homes' costs

By J. RICHARD PECK

PHILADELPHIA — It wasn't on the agenda. But it was on the minds of retirement home directors attending the annual meeting of Health and Welfare Ministries here, (see related story.) It generally surfaced in hallway conversations.

"The thing that bothers me most," said one administrator, "is that every new construction project proposed is viewed with suspicion. People wonder if we are going to be another Pacific Homes that will ultimately cost the annual conference millions of dollars."

"The main problem being faced by the administrators is a morale problem," said Lynn Bergman. "Administrators now have to constantly defend themselves. People get all kinds of things conjoured in their minds. Fact and fiction soon flow together," said the staff member of the Division of Health and Welfare of the Board of Global Ministries.

Years ago Methodists and Evangelical United Brethren knew everything about their homes for the aged, said Mr. Bergman. Sometimes hours would be spent at annual conference sessions coming to know and understand these ministries. In recent years, however, an agency is fortunate to get ten minutes at an annual conference session and probably no more than a one-half page report in the conference journal.

The chain reaction from Pacific Homes is changing all that, said Mr. Bergman. "The homes and conferences are like a couple of lovers that haven't been in touch with one another for a long time," he said. "For a long time they took each other for granted, but now they have started to talk again and all the old problems have come to the surface."

The Health and Welfare executive believes these new conversations and questions will be painful for a while, "but in the long run, I'm sure this healing process will be helpful, because people will begin to realize how much these agencies are doing for people." Mr. Bergman points out that the church gave about $4.2 million to the retirement homes and the homes provided $14.8 million in benevolent care for over 7,000 persons in 158 agencies

In spite of all the fiscal problems accompanying strict federal regulations and inflation, administrators of the homes have maintained their good humor, said Mr. Bergman.

Mr. Peck is director of communications for the Eastern Pennsylvania Conference and editor of the conference edition of TM/UMR.

Indianans 'make rounds' in Zaire

Doctors trade off for mission

By BUD HERRON
Associate Editor

INDIANAPOLIS — For five Indiana doctors, "making the hospital rounds" this summer will mean more than a drive across town to some familiar medical center. It will mean a 9,000-mile trip to a United Methodist mission project in the central African nation of Zaire.

It's all a part of a commitment by the Indiana Area of the UMC to support and bolster the Wembo Nyama Hospital which was founded by the former Methodist Church as a mission hospital and is now a national medical facility there.

The five doctors will serve the hospital in four-week shifts through the summer and fall to enable Dr. U. G. Wembodinga, African surgeon at the hospital, to come to Indiana and tell Hoosier United Methodists of medical work in Zaire. While in Indianapolis, Dr. Wembodinga also will be connected with Methodist Hospital's medical education program.

The chain of events which eventually led to the unique "doctor exchange" began more than two years ago when the Rev. J. Kenneth Forbes, executive assistant to Indiana Area Bishop Ralph T. Alton, visited Wembo Nyama Hospital while on a mission survey trip throughout Africa.

As Dr. Forbes viewed the dire need for medical care in Zaire and saw the way a dedicated staff of medical personnel struggled against inadequate facilities, insufficient equipment and shortages of supplies, he vowed to try to get United Methodists in Indiana to lend a hand.

Through his efforts, approval was given last year by the Councils on Ministries of the North and South Indiana Conferences to undertake to provide $35,000 a year for three years to the hospital. The funds will be raised through an area "Advance Special" (second-mile giving) which is a part of an effort by the Board of Global Ministries to raise $110,000 a year for medical work in Africa.

The first gift of the entire program was $10,000 raised in Indiana and presented to Bishop Onena Fama by Dr. Forbes on behalf of the Indiana Area when Dr. Forbes visited Zaire last December.

Funds will be used for medicine, equipment, furniture, salaries and transportation at the 120-bed hospital and in 50 medical dispensaries throughout the country.

"We have been pleased by the way Indiana United Methodists have begun responding to this need," Dr. Forbes told TM/UMR. He said, for instance, that after sending out a call in February for medical doctors to fill in for Dr. Wembodinga (at their own expense), more doctors volunteered than could be used.

Other persons in medical and dental professions also have volunteered for work on a short-term basis in Zaire. Dr. Gene Ward, a dentist from Argus, Ind., served at the hospital for four weeks in January and February. Marian Rogers, an Indianapolis pharmacist and recently retired employee of the U.S. Public Health Service, is presently at the hospital, serving three months in the nursing school there.

WEMBO NYAMA HOSPITAL, Zaire — A part of the funds now being raised in the Indiana Area for the former mission hospital here will go toward the purchase of new equipment for the hospital laboratory. At left a laboratory nurse checks blood samples with a microscope and at the right another nurse mixes an antiseptic solution in the hospital pharmacy.

PHOTOS BY J. KENNETH FORBES

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Wilmore, Kentucky church enriches 225 couples

Couples flock to marriage weekends

By PAT SITES
Staff Writer

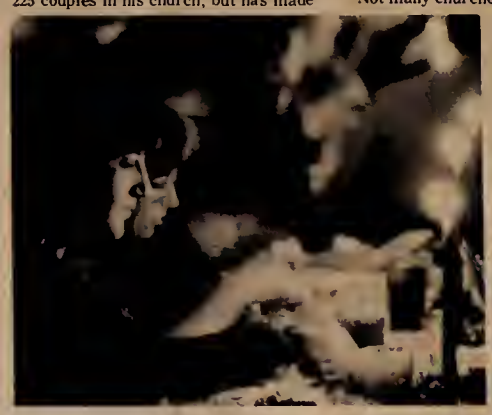
WILMORE, Ky. — What does a pastor do when too many hours a week are spent counseling couples on the brink of divorce — and too many of the marriages die anyway?

For at least one pastor, the Rev. David Seamands here, the answer has been Marriage Enrichment, Inc. — a program which has not only made good marriages better and firmed up some shaky ones for 225 couples in his church, but has made the whole congregation "a more compassionate, caring body of Christ," he believes.

"Visitors coming to worship for the first time sense the difference" since the Wilmore UMC began Marriage Enrichment weekends two years ago, he says. "Loving partners produce loving children and loving neighbors." And among the couples themselves? "Lives are transformed. God's love becomes a reality."

Not many churches may be as heavily into marriage enrichment as the Wilmore church, which holds three regularly-scheduled weekends a year and always has a waiting list of couples who want to participate.

But growing numbers of United Methodist couples are flocking to the weekend retreats to discover — or rediscover — the "positives" in their marriage and learn to communicate better with each other, says the Rev. William Pearce, who until recently coordinated the program for the denomination's Board of Discipleship.



WILMORE, Ky. — A couple enjoys the "Sweetheart Banquet" which accompanies every Marriage Enrichment weekend at the United Methodist Church here.

Health care for marriages

At least 31 annual conferences now have trained leaders to conduct the weekends, Mr. Pearce says. Literally thousands of couples have participated, and "we could conduct five times as many of the weekends as we do, if leaders and facilities were available."

The carefully-structured weekends are not, he says, therapy for marriages in trouble — although strengths and skills emerge which will help couples handle crises if and when they come. Instead, they are a "health care plan to enhance the kind of man-woman-God relationships" that couples need and helps them learn to appreciate and respect each other and communicate those feelings.

Why the groundswell of interest? Two reasons, Mr. Pearce maintains: (1) knowledge today that persons — and especially couples — simply are not trained in one-to-one relationships; (2) awareness that trouble is possible, even in marriages that appear solid. "They've seen trouble come to their friends who seemed to have good marriages. It makes them wonder if it could happen to them."

Marriage Enrichment, Inc. was founded in 1970 by Virginia Law Shell, then head of the department of family worship at "The Upper Room" in Nashville, and clinical psychologist Dr. Carl Clarke. Mrs. Shell placed in a religious setting the insights in group dynamics which Dr. Clarke had developed for marriage enrichment.

Most Marriage Enrichment experiences take place in a retreat setting where couples are free from the interference of family and friends. Certified leaders, who have received up to 300 hours of training, guide them through a tightly-orchestrated series of communications exercises. Meeting and sharing in small groups, each couple also spends much time sharing personal insights with each other, and some time as part of a total worshipping community.

Most couples, Mrs. Shell maintained, discover existing depths of love and commitment that have been there all along but never expressed. A father of six said, "our communications is 100 percent better than it was. I found that my wife admires and respects me in more ways than I thought she did."

At Wilmore UMC, Dr. and Mrs. Seamands have now been joined by six lay couples as leaders trained in Marriage Enrichment weekends. A typical weekend there begins Friday evening with 32 couples and eight leaders and continues through Sunday noon. To economize, they conduct the weekends right at the church instead of at a motel or retreat setting.

Two stipulations made

"We make two stipulations," Mrs. Seamands says. "Couples must make arrangements for child care so that they can devote their full time to each other during the weekend. And they must agree in writing to attend all sessions of the weekend."

The only charge is $10 which goes to the Board of Discipleship. The church meets all other expenses. To get the program off the ground, a few members were asked to make special donations — but that's no longer necessary, Mrs. Seamands said. Now "many of those with transformed marriages have increased their giving and the program more than pays for itself."

Originally, most participants were student couples. Now they come from every age of married life, and from out of town as well as from within the congregation.

The Wilmore marriage enrichment program has added some "extras" which assure the involvement of the total congregation, the Seamands say.

Couples already "enriched" serve as prayer partners during weekends, so that each couple has another couple praying just for them. The entire congregation also prays specifically for them during the Sunday morning worship hours. And a Couples' Communion Service which closes the weekend seals the commitments made by participants.

Undoubtedly, David and Helen Seamands say, Marriage Enrichment is by far the most rewarding avenue of service they've found in their 34 years of ministry. "And working together as a team to strengthen marriages is the one special thing we like best."

Churches or districts interested in having such a weekend can get more information by writing to Mrs. Polly Horton, Secretary, Marriage Enrichment Programming, Box 840, Nashville, Tenn. 37202.

WILMORE, Ky. — Helen Seamands, wife of the pastor of the United Methodist Church here, leads a "subgroup" of married couples in developing communications skills during a recent Marriage Enrichment weekend. Looking on are leaders-in-training who will soon be conducting "weekends" themselves, as the demand for marriage enrichment courses grows in United Methodist churches across the nation.

Speak up for children, church women urged

NEW YORK (UMC) — "Children are the poorest group in our society. They don't vote. They have no voice. It is time to insist that children's needs be voiced and met. Women, particularly church women, have a major role to play in Washington and their own communities."

With these words Ms. Marian Wright Edelman of the Children's Defense Fund in Washington, D.C., pleaded with the Sections of Christian Social Relations (CSR) of United Methodist Women's Division to intensify its advocacy role on behalf of children.

The CSR Committee met here last month to set priorities in areas of community action, racial justice, development education, international affairs and legislative action. Its recommendations will go to the Board of Directors of the Women's Division when it meets in April at Atlantic City, N.J.

The 1970 census showed 2,000,000 children were not enrolled in school and one-half were under 15 years of age, Ms. Edelman stated. Some 750,000 were between ages 7 and 13.

While many were handicapped and the schools are not equipped to deal with them, Ms. Edelman reported discipline practices are a major contributing factor in non-attendance.

"What sense does it make to throw children out of school for not coming to school, chewing gum or having no gym suit?" asked Ms. Edelman. "We must rethink the rationale for suspension." she paid tribute to school principals who do not allow the use of suspension.

Her agency is investigating the practice of putting truants in adult jails, because there is no other place in the community to send them, where they are raped and beaten, according to Ms. Edelman.

She urged United Methodist Women to build coalitions with groups willing to work on children's issues. "Beat down the walls of defensiveness and inertia among the bureaucrats. Let them know you won't go away."

Items for immediate attention, she said, include: a new child development bill to support child care locally; reauthorization of the Headstart Program with an increased appropriation to cover inflation; improved health care for children and mothers; a youth employment bill; and renewal of Title I, the largest educational program for poor children.

Bells signal release

Church emergency center for relatives of hostages

WASHINGTON, D.C. (UMC) — A "real emotional moment" of crying for joy came at 2:15 a.m. March 11 at Foundry United Methodist Church, when its bells signaled the release of 134 hostages held here by gunmen for 38 hours.

When that happened, reporters and policemen waiting outside cried as did the relatives of scores of Jews waiting for word of relatives held nearby.

It was the climax of an emotional 30 hours during which the church had become home for the relatives of the 104 terrorist-held employees of B'nai B'rith. Within a short while the families were reunited at the church and departed for their homes.

This was one phase of tbe bizaare two days when 12 gunmen of the Hanafi sect of Black Muslims besieged three buildings—B'nai B'rith headquarters, the Islamic Center and the District Building (city hall). They took more than 130 persons as hostages, released a few because of illness, killed one black newsman and wounded a dozen other persons.

The Hanafis were seeking revenge for the 1973 murder of seven of their members in Washington. Their demands included surrender to them of several prominent Black Muslims and the five men in jail for those murders.

Release of the hostages came after intense negotiations involving the ambassadors of three Moslem nations.

"The spirit of cooperation" at Foundry Church between Christians and Jews "was beautiful," according to the Rev. Donald Stewart, minister of the parish, who coordinated the service to hostages and their families throughout the sleepless hours.

He was called at 4:30 p.m. Wednesday by the Red Cross, requesting the church to set up an area for the families of those held in the B'nai B'rith building, three blocks away. Volunteers were rounded up, distributed snacks and set up sleeping accommodations in the choir room. Four people maintained round-the-clock facilities for communications among family members. Two dozen volunteers served and others were prepared, said Mr. Stewart.

During the long wait, the Rev. Edward Bauman, senior minister, conducted a Christian prayer service at Foundry, and rabbis and cantors came in for two Jewish prayer services.

When word of the release came Friday morning, the bells rang, and Foundry provided its chapel and some small rooms as "crying rooms." The Jewish hostages, after a quick medical check at a nearby hospital, were escorted into the church through police lines. Reporters, who had been waiting outside throughout the siege, were admitted after the reunions occurred.

The reunions were, understandably, highly emotional, said Mr. Stewart, because of the release of tension. Some persons bordered on hysteria.

With some of the city's major streets, outside the besieged building, closed to traffic, there were some reminders of April, 1968, when rioting followed the murder of Dr. Martin Luther King Jr. Mr. Stewart recalled it had been the last time Foundry Church was used as an emergency center.

New church book editor sets sights on unmet needs

EDITOR'S NOTE: A 35-year-old United Methodist minister who has been a magazine editor, a youth curriculum editor and a trade editor has been elected Book Editor for Abingdon Press, a section of the United Methodist Publishing House doing a seven million dollar a year business. TM/UMR talked with the Rev. Ronald Patterson, a member of the West Ohio Annual Conference, about the future directions in which he will move as he takes office in Nashville, April 1.

By CLYDE CHESNUTT
Associate Editor

Q. What are some new directions in which you want to move?

A. My over-all commitment is to build a publishing program which will win persons to Jesus Christ and to help them grow into his fullness. While that statement may be unnecessary, I feel it is extremely important to keep before us. To carry that out, then, I am committed to publishing communication products which inform, educate and inspire persons within the pluralistic nature of our church and the Christian community.

Ron Patterson

Q. You used the word "pluralistic." How do you intend to handle that?

A. By broadening Abingdon's approach to include those whose spiritual needs are not now being met.

Q. For instance?

A. I'm thinking specifically of the evangelical community. Abingdon has published a few books in that field but I want to move intentionally to recruit and cultivate authors who will speak with integrity to this segment of the church. Our church does not have one theological approach. We vary from liberal to fundamentalist. If we act responsibly as a publishing arm of the church we must meet and respond to the different approaches.

Q. In what other directions are you headed?

A. I want to appeal to the laypersons. Abingdon can increase its coverage of the more popular reading, of books with a high reader identification. I call these "relational living", that is, books which approach life from where we live, where we hurt, where our joys and sorrows are.

Q. Any other directions?

A. Yes, I see us publishing more multi-media products, such as cassette packages. Intentionally publishing for a specialized market, such as women, is on the agenda. Market research shows between 70 to 80 percent of all trade sales are to women. I think we ought to do more co-publishing with other religious and secular houses to hit the mass market. And I want us aggressively to seek out new and talented authors.

Q. Suppose I were an unpublished author with an idea for a book or even a manuscript. How would I get you interested in my work?

A. Talk to me. Call me or come by the Nashville office. If you are excited about your idea, I may become excited. Let me see an outline. Mail me a first chapter. Let's sit down and talk about your book together with our children's editor or theology editor or editor whose field your work fits into.

Q. Where do you see Abingdon's present strength?

A. Abingdon's obvious strength lies in the theological and reference book field — publishing "The Interpreter's Bible," "The Interpreter's Dictionary" and the "One Volume Commentary." They also have done an excellent job offering helps for the pastor and counselor. Devotional books are one of their strengths. We certainly will continue and strengthen these areas.

Q. Why did you take this job?

A. Because I believe these are exciting times within the UMC and the publishing industry. Abingdon Press has an outstanding reputation throughout the industry and offers a grand opportunity for ministry.

Q. How do you see the future for religious publishing?

A. Bright. Last year two of the top ten non-fiction titles were religious: Billy Graham's "Angels" and Charles Colson's "Born Again." I will hazard a guess that the sale of religious books will continue to increase, perhaps as much as 30 percent. Along with that, people are becoming increasingly selective in their book buying habits due to the bite inflation takes out of the dollar. And I think the religious book buyer will continue to shift to a conservative philosophy.

All in all, these are exciting times to be in religious publishing and I hope to use my gifts to benefit the United Methodist Church and the entire Christian community.

Mission board exec responds to charges

NEW YORK (RNS) — Officials of two national agencies of the United Methodist Church have expressed differing views on whether the denomination is doing an effective job in church development and world evangelism.

Dr. George G. Hunter III, new staff executive of the Board of Discipleship's evangelism section, has charged that the Board of Global Ministries (BGM) is not effectively promoting church growth and Gospel proclamation "and doesn't want anyone else to." (See TM/UMR, Mar. 11.)

In response to Dr. Hunter's charges, Dr. Tracey K. Jones, head of BGM, has issued a statement declaring that proclamation of the Gospel is "the first priority" of the board and that it affirms "the need to reach the unchurched person in every culture." He noted that representatives of both boards had met last November to implement plans for evangelism overseas.

Dr. Hunter had noted that United Methodists opened 68 new churches in the 1970-74 period, but that they also closed 1,679 during the same period. He suggested that the membership loss might have been negligible if the Board of Global Ministries "had been doing what it should in church extension."

"It is assumed that churches in Asia, Africa and Latin America take the initiative for evangelism," Dr. Jones said. "They have made clear that this is their priority and we are eager to help."

The global ministries executive declared that "we are advocates for evangelism, and that will include not only the continued ministry of Western missionaries, but also the development of indigenous leadership in this task." He stressed that "evangelism is no longer dependent only on Western initiative. Mature Christians in those nations (of Africa, Latin America and Asia) may have lessons for us."

Dr. Jones pointed out that approximately 45 percent of the resources of the board's World Division are allocated to "proclamation for initial decision and strengthening the life of the Christian communities."

While noting that annual (regional) conferences are responsible for planting new churches, the global ministries executive said that the board's National Division continues to sponsor and staff seminars and workshops on new church development.

He reported that the National Division has loaned more than $2.5 million to new congregations for buildings in the past four years, but added that "that does not go far in today's economy."

Dr. Jones also stressed that "while United Methodists and their predecessor churches have always had a heavy emphasis on the direct proclamation of the Word, we have had equally heavy emphasis on proclamation by deed, so that we see education, health, community service areas as legitimate expressions of Christian witness."

U.M. Development Fund sets records

NEW YORK (UMC) — When the United Methodist Development Fund (UMDF) closed its books for 1976, it had the record sum of $33,815,238 on loan to 495 local churches for building construction or improvement.

It also reported record assets of $45.8 million, which was an increase of $1.6 million over 1975.

"Growing numbers of United Methodist Church members and organizations are discovering that they can become involved in the mission of the church and at the same time earn a return their savings dollars," stated Ralph E. Spoor Jr., UMDF executive secretary.

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The Louisiana United METHODIST edition

VOLUME 5 NUMBER 15

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

MARCH 25, 1977

Subscriptions Must Be In AT ONCE!

Lafon Home to go forward with building program

The Lafon Home Board, meeting Friday night, March 11, voted unanimously to go forward with plans to build a new Lafon Home. The Board voted to demolish the present building and to move the administrator's office to Brooks United Methodist Church, which adjoins the present home property, and to prepare this site for the future construction.

The Reverend Lynn Bergman of the Health and Welfare Ministries Division, Board of Global Ministries of the United Methodist Church, was present and spoke to the Lafon Board. He stated that the $400,000 pledge from the Kendall Foundation would continue to be paid, and that the Foundation would, in addition, support a development office for the present administrator, the Reverend Alfred Pollar, and a secretary.

The former residents of the home were assigned to homes throughout Louisiana. Some were placed in New Orleans, but a large number were assigned to various homes such as Shady Oaks Nursing Home in Monroe, Beauregard Nursing Home in DeRidder, Riverside Chateau Nursing Home in Natchitoches, Jefferson Davis Nursing Home in Jennings, and Summerlin Lane Nursing Home in Bastrop.

The Reverend Mr. Pollar, Administrator, not only will give leadership to the demolition of the present building, but will work on plans for future construction and raising of funds, and follow-up of former residents. The Board of Health and Welfare Ministries expressed concern that the follow-up on these persons be made, and that they be ministered to in every way possible.

All churches in the Louisiana Conference are urged to go forward with the payment of pledges at the earliest possible date, and send the funds to the Conference Treasurer. Just as soon as adequate funds are in hand, the new construction will begin. Every member of the Board recognizes the need and challenge that faces the United Methodist Church of Louisiana in this vital project.

Friendship Church dedicates buildings

A reception followed dedication services at Friendship.

Friendship Church, which is more than a century old, recently celebrated a Service of Dedication, with Bishop J. Kenneth Shamblin officiating.

The church is located "five miles from Walker on Walker North Road . . ." according to a church spokesman. The present facilities, valued at approximately $275,000, include an education building, a sanctuary, and a completely furnished parsonage. They are debt free.

Founded in the mid-1800's, Friendship Church has a colorful history, including the serving of cornbread and milk to Confederate soldiers during the Civil War.

When the Dedication took place, Bishop Shamblin was assisted by Hammond District Superintendent William P. Fraser, R. E. Hollis, Pastor, and former pastors P. W. Sibley and M. L. Davis.

Bishop's Message

In the sixth verse of the Eighty-Fourth Psalm the writer describes the people of God as persons "who can go through the valley of weeping (Baca) and make it a place of springs." That is what the persons related to the Lafon Home are determined to do by the grace and strength of God.

It was a very sad and heart-rending experience to see 80 elderly persons taken out of the home where they felt secure and where they were being ministered to in the name of Christ, and be dispersed out across the state of Louisiana. But this was the decision that the Department of Health, Education, and Welfare of our federal government made, and they refused to relent from it.

Now that this has been done, all of us connected with Lafon Home are determined to try and turn this for good. Surely this makes very clear to all of us the need for a new home. We now can remove the present structure and build the new unit without having to build around the old home while the residents are being served.

Reverend Lynn Bergman, through the Health and Welfare Ministries Division of the Board of Global Ministries, has secured a grant from the Kendall Foundation to enable us to maintain a development office with Reverend Pollar and a secretary to carry forward the many responsibilities involved in this project.

The Board voted unanimously to go forward with our plans to build a new Lafon Home just as soon as it is economically feasible to do so. I want to urge every church in the Louisiana Conference to begin sending in your pledges to the conference treasurer at the earliest possible time. If for any reason there is any church that has not made a pledge, I hope you will do so at once. If you have made a pledge and see that you can do more, I hope you will respond as generously as you possibly can. I want also to say to any individual who may read this article, that if you want to make a gift where it will be well used to meet human need and ministry in the spirit of Christ, you cannot do better than to contribute to this vital project.

We have a great need facing us, and this is recognized by the State's granting us a certificate of need for this home; we have a valuable and well-located piece of property on which to build this new facility; we have the plans carefully worked out that have been approved by all agencies involved. All we lack is the financial resources that will permit us to build. At the earliest possible moment when we can gather these resources together, we will let a contract for this new building. We need the help of every member and friend of the United Methodist Church in Louisiana to help make this possible.

Then it can be said of us as it was spoken by the psalmist: ". . . they go through the valley of weeping, they make it a place of springs."

Sincerely yours,

J. Kenneth Shamblin

Hartzell Mt. Zion conducts School of Missions

Some participants, with their pastor, at Hartzell Mt. Zion's School of Missions.

More than 40 persons were registered for the Church-Wide School of Missions, conducted on Monday evenings for three weeks at Hartzell Mt. Zion Church, Slidell. Two courses for adults and youth were taught by the Rev. N. P. Perry, Pastor and Mrs. (Clytie) Perry.

The course for upper elementary and junior high ages was taught by Michael Denham, assisted by Mrs. Mary Avery. Others who gave leadership in the school were: Mrs. Mildred Crawford, dean; Mrs. Esther Archie, worship leader; Mrs. Vera Bell, registrar; Mrs. Pyhllis Eden, audio visuals; and Mrs. Easter Smith and Miss Idell Vaultz, book stewards.

Monroe District laity to honor Shamblins

By MILTON J. JOHNSON

Bishop and Mrs. J. Kenneth Shamblin will be guests of honor at a banquet at 7 P.M., March 31 at the Monroe Civic Center Convention Hall. On this occasion over 500 laity and clergy from United Methodist churches throughout northeast Louisiana will gather to honor the Shamblins and to hear Bishop Shamblin speak. The banquet will be sponsored by the Board of Laity of the Monroe District.

Bishop Kenneth Shamblin has served since September, 1976, as bishop of the Area. His background is well known to United Methodists, and he comes to this Conference after having served successfully as pastor of St. Luke's Church in Houston, Texas for 15 years.

The general chairman for the March 31st banquet is James Pichoff of Oak Grove. Other persons serving with Mr. Pichoff are W. Leon McIntosh, Monroe District Lay Leader; Buddy Mann, Herbert Moffett, H. B. Cruthirds, Cecil Brewer, Jack Dew, Mrs. Gloria Bennett, Mrs. Helen Owens, Milton Johnson, Carlton Johnson, Joe Wollam, and Clyde C. Frazier, Monroe District Superintendent.

Tickets for the banquet are available from the pastors of all United Methodist churches in northeast Louisiana.

At Pineville

Church-wide Missions Study is successful

A church-wide missions study which was held last month at First Church, Pineville, was a successful event, according to Beverly E. Bond, pastor. Participation was enthusiastic, and speakers and leaders provided information and inspiration.

The accompanying photograph shows the Pastor; Mrs. Estelle Dameron, chairperson, Council on Ministries; Mrs. Eula Wyatt, chairperson, Commission on Missions; and Bishop Ralph E. Dodge, well-known United Methodist. Bishop Dodge delivered the message at a Sunday worship service and spoke to the congregation at the evening hour dinner.

Alexandria District features two speakers

Devotional speakers for the Alexandria District Conference held at First Church, Pineville, were the Reverends Alonzo Campbell, Asbury Church, Notchitoches; and Douglas L. McGuire, Broadmoor Church, Baton Rouge. The choir of Asbury presented a musical program.

Roy Nash accredited in pastoral counseling

The Rev. Roy Nash, New Orleans, has been received into Clinical Membership of the American Association of Pastoral Counselors. This singular accreditation was recently announced.

The AAPC is a professional organization formed to bring standards, order and communication to the expanding field of pastoral counseling. Since, according to Mr. Nash, more than 40% of people seeking help turn first to a minister, the AAPC responded to the religious communities' need for a form of depth ministry — pastoral counseling specialists.

The Reverend Mr. Nash also has received his Clinical Membership in the American Association of Marriage and Family Counselors and the National Alliance of Family Life.

He is presently serving as Campus Minister to Tulane University and Chaplain to Tulane and LSU Medical Centers.

Roy Nash.

Lydia Patterson Institute support needed

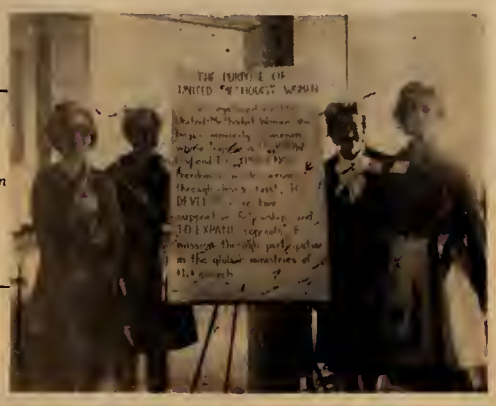
Lydia Patterson Institute, El Paso, Texas, is a mission opportunity at the very front steps of churches within the South Central Jurisdiction. During the past several years, support to Lydia Patterson has been under the category of "General Advance Special." Action of the Jurisdictional Conference in Lincoln, Nebraska last July, established a "fair share goal" plan based upon an annual need of $250,000. Each annual conference was given a minimum "fair share goal" based upon the usual decimal. Local churches are being urged to send their contributions to their respective annual conference treasurers who will then remit these direct to the office manager at Lydia Patterson. (Interested persons and/or churches in the Louisiana Conference should send their contributions to Dr. Leonard Cooke in Shreveport.)

The need of Lydia Patterson Institute is crucial. Teachers are serving at salaries far below the normal salary found in public school systems. Tuition charges are at the maximum to attract young people who come across the river from Old Mexico to receive educational opportunities that are only provided for them in this way.

"Congregations need not look far away for mission opportunities," stated Dr. S. Duane Bruce, executive director of the South Central Jurisdiction. "Lydia Patterson Institute belongs to us and affords a very personalized way for every local church in the South Central Jurisdiction to be in mission."

A building at Lydia Patterson

"Be the leaven in '77"



UMW in Ruston District Workshop.

At the Membership Motivation Workshop for United Methodist Women held at Arcadia Church recently, the theme was "Be the Leaven in '77." This appropriate emphasis helped to highlight the importance of the role of women in the church effort.

Mrs R. J. McGehee, Ruston District President, UMW, challenged participants to plan for new members in their local units. Others who provided leadership included Mrs. Yvonne Bennett, Mrs. Fred Barr, and Mrs. Crystelle Warner.

Approximately 125 women attended the successful event.

Sunday evenings emphasize Lenten season

To encourage a deeper understanding of the Lenten season, Istrouma Church, Baton Rouge, is conducting informal, congregational participation at Sunday evening services based on the special study series "Light Overcomes Darkness." Pastor Paul C. Carroll and Associate Kathy Henderson are shown as they conducted the first in a seven-part series.

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Editorials

Commend NBC for film about Jesus

We have received a surge of letters in recent weeks protesting the film "Jesus of Nazareth" which is scheduled by NBC-TV to be shown in prime time on Palm Sunday and Easter (see related news story and letter elsewhere in this issue).

We have not seen the film, but we look forward to doing so. Christians as varied as Prof. William Barclay, evangelist Bill Bright and Msgr. Pietro Rossano — a high-ranking Roman Catholic official — have previewed the film and voiced high praise for it.

None of the religious officials who are protesting the film have seen it. Their attacks are based on second-hand information which seems obviously to be distorted.

No commercial film about the life of Jesus — past or present — can be expected to pass every test of Christian orthodoxy. A commercial film is designed to tell a story rather than to bear a believer's witness.

No single portrayal of Jesus can be expected to depict the totality of His life and ministry. Each such portrayal invariably will reflect the interpretations of the script writer, the actors and the director, as well as the message of our Lord.

However, a film such as "Jesus of Nazareth" can be expected to produce positive results in the lives of people even if it is not produced by people with a strong religious intent. A "secular" film on the life of Jesus shown on NBC's "Big Event" will be watched by millions of persons who would never consider going to Sunday School or church to learn about Him. At worst, a mediocre film about Jesus will provide better entertainment than TV's usual fare of cops-n-robbers and situation comedies. At best, this film can help to develop a new climate of openness to the person and ministry of Jesus Christ among millions of people.

We regret that General Motors has succumbed to uninformed protest letters and decided to withdraw its commercial sponsorship of "Jesus of Nazareth."

We commend NBC-TV for its decision to seek another sponsor and to show the film "no matter what."

We urge TM/UMR readers to write letters to the President of NBC-TV which commend that network for producing and showing this film about the life of Jesus in prime time. Your letters will do two things. They will demonstrate that Christians are capable of commending what is good as well as deploring what is not; and they will encourage the network to consider producing additional programs with religious themes in the future. Letters should be addressed to: President, NBC-TV, 30 Rockefeller Plaza, New York, N.Y. 10020.

Sharing connectional burdens

A study of the Minnesota Conference by Wilson Associates of Minneapolis revealed that vertical connectionalism — running from local churches to district councils to annual conference to general conference — was in much better health than was horizontal connectionalism — running from members to members, from congregations to congregations, and from clergy persons to clergy persons.

While experiences in other annual conferences generally support the Minnesota conclusions, there are heart-warming exceptions.

Members sustain members through anxious hours before surgery; churches aid churches after flames destroy pulpits and pews, and pastors minister to pastors beside flower-covered graves.

However, the pain of one annual conference is seldom shared by another annual conference.

In 1974, when the New York Annual Conference suffered a loss of over $3 million, only one of the 72 other annual conferences responded by signing over to the New York Conference the money it normally receives from the United Methodist Publishing House for pastors' pensions. Seventy-one conferences responded with studies of their own investment procedures.

In an effort to save seven retirement homes and seven convalescent units from going broke, the Pacific and Southwest Annual Conference will spend $5 million over the next 10 years. It will immediately cut $540,000 from its present budget and local church apportionments will be raised 7.5% on top of the 6% raise already enacted. Staff positions will be eliminated, life-changing ministries will be discontinued, and some churches may not survive.

The response of other annual conferences? Probably studies on the fiscal status of their own retirement homes.

There may, however, be some who believe the United Methodist connectional system does not and should not end at conference borders.

We pray there might be 72 such responses to the serious financial dilemma currently being faced by the Pacific and Southwest Conference.

—J. Richard Peck, editor
Eastern Pennsylvania edition TM/UMR

Welcome to new readers

With this issue, TM/UMR welcomes new readers from the Mount Vernon Place UMC in Baltimore, Maryland (Baltimore Conference).

Approximately 450 member-families will receive the Mount Vernon Place edition, which combines local church news, annual conference news and news from the church-at-large.

To our new readers in Baltimore, we say "Welcome." We hope you will find your new church paper informative, and that you will join other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Did John Wesley back women's lib?

It would not occur to many to think of John Wesley (most of whose prejudices were typical of his age) as an ally of women's liberation. I was, therefore, rather more interested than usual when I found myself, the other day, annotating the following paragraph from a late sermon of his, entitled "On Visiting the Sick." It reads as follows:

"But may not women as well as men bear a part of this honorable service? Undoubtedly they may: nay, they ought — it is meet, right, and their bounden duty. Herein there is no difference: 'there is neither male nor female in Christ Jesus.' Indeed it has long passed for a maxim with many that 'women are only to be seen; not heard.' Accordingly many of them are brought up in such a manner as if they were only designed for agreeable playthings! But is this doing honour to the sex? Or is it a real kindness to them? No: it is the deepest unkindness; it is horrid cruelty; it is mere Turkish barbarity. And I know not how any women of sense and spirit can submit to it. Let all you that have it in your power assert the right which the God of nature has given you. Yield not to that vile bondage any longer. You, as well as men, are rational creatures. You, like them, were made in the image of God: you are equally candidates for immortality. You too are called of God, as you have time, to 'do good unto all men.' Be 'not disobedient to the heavenly calling.' Whenever you have opportunity, do all the good you can, particularly to your poor sick neighbor. And every one of you likewise 'shall receive your own reward according to your own labour.' "

For those who might be interested, the source of the chauvinistic maxim that Wesley rejects is Sophocles, "Ajax," In. 293.

Albert C. Outler
Dallas, Texas

Here I Stand

Hunger requires realistic solutions

By TRUMAN J. CUNNINGHAM

Since there is room for well-meaning friends to disagree, these comments are meant to be constructive.

I suspect that no United Methodist questions the need for including world hunger as a priority for the coming quadrennium. But I came away from a recent called session of my annual conference feeling that little will be accomplished on the basis of the material given us in the packets on Hunger and in the publication "Our Missional Priorities 1977-80."

Mr. Cunningham

Apparently no one has taken notice that this summer world grain reserves will be the highest on record — an estimated 156.2 million metric tons. India is reported to have a grain reserve of 20 million tons. Japan and the Philippines are self-sufficient in rice for the first time in years. So all the emphasis on changing life-styles and not eating meat just to provide more grain for hungry people seems ill-timed to say the least.

At the same time, we cannot ignore the galloping growth of population in under-developed nations. Nor can we ignore the likelihood of disasters from drought, floods, plant diseases, etc. But we can expect the development and use of millions of acres of arable lands in Africa and South America and the restoration of croplands in Southeast Asia. If the need came, a great many additional acres could be planted to grain in the U.S. And it goes without saying that Americans will share as we did after World War II. All of us understand that other foods are also needed for good nutrition.

Furthermore, we can take great pride in the advances in productivity accomplished by our American farmers and plant scientists. The average yields per acre of wheat and corn have doubled in the U.S. since World War II, for instance. I could go on and on about my reasons for looking to the future with a great deal of optimism.

My optimism, however, is tempered with the fervent hope that U.S. farmers and businessmen, and many of those in the Third World, can operate under a free enterprise system. Free people will take great risks in investing capital, in enduring droughts and floods and the like, if they are permitted to make a reasonable profit from hard work and good management.

I find little but "gloom and doom" and "overkill" in the material prepared by our General Board staffs. Studying the "root causes of hunger" and worrying about "fragile prairie soils" will not be satisfying to empty stomachs. Changing life styles will not help unless the food saved is delivered to people who are hungry.

Isn't the goal for funds from members of our annual conferences 67 cents per member? Surely the Lord will be pleased that each of us sacrificed a little less than the cost of a Big Mac hamburger!

There are millions of hungry people in the world. Of course, we United Methodists can't feed them all, but we can start somewhere! Our missionaries and our agricultural attaches in U.S. embassies around the world can give us accurate data on needs. We can raise our sights and start. UMCOR and others know how to buy grain and book ocean shipping.

Space limits full discussion of this complex problem, but surely we should get started.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Truman J. Cunningham is a member of the White Rock UMC in Dallas, Texas and is a former official of the U.S. Department of Agriculture.

On the TM/UMR Beat

How should one invest $100 to help feed the hungry?

Sharon Mielke

Deciding where to put dollars to combat the hunger and malnutrition afflicting so many of the world's children requires more than casual consideration I learned recently.

It all started when I wrote a column before Christmas which compared the starvation of children today to the callous slaughter of children by King Herod long ago.

I suggested Christians not allow their hearts to be hardened as Herod had but to respond to the claim children make on us for a future.

Among the letters of response was a surprise — a check for $100 which the contributors suggested I direct to "the United Methodist cause I had in mind."

Caught without a specific target project, UNICEF popped into my head immediately. As much as I support UNICEF aims, I ruled it out because the donors specified a church-related cause. I reasoned that since hunger affects children more than any other group and because world hunger is a church priority there must be dozens of ways to direct that $100.

I started my search with an excellent resource packet on hunger prepared by the Northwest Texas-New Mexico conference task force. Balanced with study, information and action/giving suggestions, a whole batch of Advance projects were listed. But, alas, nothing specifically for children. Next, I went to church publications and met with similar results. There are many specific projects as well as the general World Hunger Advance fund.

Sharing my dilemma with others turned up more suggestions. Church and community workers at children's daycare centers said a gift could mean the difference between maintaining or cutting present levels of child care (and feeding) at many United Methodist centers. That is a good idea!

Another suggested I plow the money into communications so more people would become aware and the potential base of support would be broadened from the original $100. That is a good idea!

Or, how about the United Methodist Committee on Relief (UMCOR) which has supplemental child feeding programs as well as rural development projects. That's a good idea, too!

But the one project that most caught my imagination is sponsored by United Methodist Women and is called "Women in Rural Development: Land, Labor and Water."

I reasoned that enabling rural women — who are both the major food producers and preparers in the world — to increase food production could turn a small gift into a lifetime difference. As a mother, I suppose, my prejudice leans toward the assumption that women care more about food and children, and their care — with a little help — can mean freedom from hunger in their children's futures.

Looking for the place to invest this $100 turned up a whole lot of interesting possibilities for future investments. But, one does need to snoop a little!

—SHARON R. MIELKE

Letters to the Editor

Need for starting new churches affirmed

To the Editor:

There must be something wrong in the figures attributed to George Hunter III in your March 11 edition, in which he is quoted as saying that from 1940 to 1974 the United Methodist Church opened only 68 new churches.

I counted more than this number in our Pacific and Southwest Conference journal alone, and I only got as far as the "K's."

But surely Dr. Hunter is correct that without the tremendous growth that has occurred in these congregations, our membership totals would be in a sorry state. I have served three of these parishes and I can testify to their excitement and vitality. Ministers who have come in since the dearth of new churches began back around 1970, or have served all their ministries in venerable and staid parishes, need the thrill of participating in one of these new mission ventures. I am glad that a member of our ecclesiastical bureaucracy had the courage to chide our negligent board "to get with it."

Tom Pendell
Riverside, California

EDITOR'S NOTE: The dates should have read between 1970 and 1974. The statistics were correct. TM/UMR regrets this typographical error.

Right on target!

To the Editor:

Dr. George Hunter is right on target when he raps the Board of Global Ministries relative to their policy of not reaching persons for Christ both here and abroad (TM/UMR, March 11). The present policy of BGM is not in keeping with the biblical mandate nor historical tradition of the United Methodist Church.

Edward Chandler
Butler, Alabama

Church extension should again become a priority

To the Editor:

Your lead article entitled, "Church extension efforts rapped," in the March 11 issue is right on target! I stand to applaud the reported statements of Dr. George Hunter for what he has said.

I have personally had a unique ministry in one respect. I have been in the ministry for 30 years. Twenty of these 30 years have been associated in one way or other with a "new" or "young" church. For five of those years, I was one of six persons under special appointment by our National Division in the Department of "New Church Development." In that period alone, I worked and had other relationships with over 20 new church projects, and directly established 10 of them. At the present time, I am back again in my home conference as the organizing pastor of a new United Methodist Church. In the five months since we have started this current church, the overwhelming proportion of all the new members are "renewed" Christians with a large percentage of them coming in by profession of faith.

I hasten to add my own word of support for this proposed idea that the Board of Global Ministries — or if they choose not to do it, some official agency of the church — put a major emphasis on this matter. Enough evidence is in hand to put any question aside as to the effectiveness and strength of this means of church growth and Kingdom growth. This is a need that is overdue for action, and it needs the support, officially, and from the large body of Christians through the church, to see that it is undertaken with a level of urgent priority.

Henry Murray
Wichita, Kansas

'Jesus of Nazareth' film deplored

To the Editor:

In past editions of TM/UMR you reported a campaign to turn off TV in protest of violence and sex in the programing. Then in the March 11 issue, you carried an article on "Jesus of Nazareth," a film by the Italian director Zeffirelli, to be on NBC-TV this Palm Sunday and Easter.

The director, Zeffirelli, told a news magazine reporter, "I . . . see Jesus as an ordinary man — gentle, fragile, simple . . . Of course, the public is going to be annoyed that I am destroying their myths. Yet in view of the constant reinterpretation of Jesus' life and the tone of our contemporary society, I believe the changes which I have made are valid."

Indeed, the character of Christ as the Eternal Son, God the Son, the Lamb of God, may become totally lost by the time the Italian director is through. What does he mean — the changes which I have made? I am concerned about this film, and would like to see the clergy of the United States view it before it goes on the air.

This is just what we do not need in the United States. I hope all United Methodists and your readers are willing to stand up against this type of attack on our Lord, and God's Holy Bible. Keep the TV's off!

Vernon C. Cox
Kansas City, Kansas

EDITOR'S NOTE: Our comments regarding this film are offered in an editorial statement elsewhere on this page.

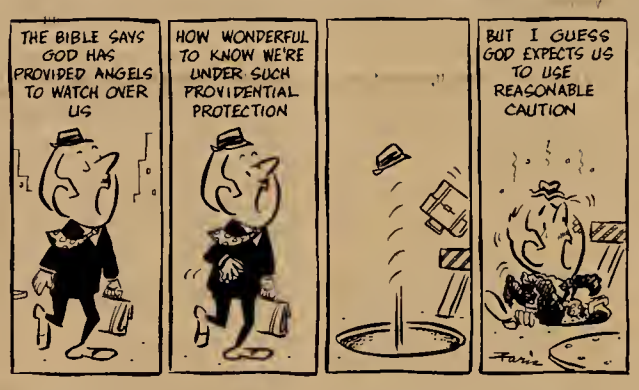
Terminal illness

I don't have time for you, Lent.
My days won't stand still for your demands.
So many things to do things to do
things to do things to do . . .

You're a thorn in my conscience.

But there you are.
Insisting that I be still awhile
and think on such strange things
as suffering
and sacrifice
and self denial
and a lonely man on a cross.
Maybe next week

— John Workman
The Arkansas Methodist



Prison pen pals needed

To the Editor:

Having read the results of the death penalty survey (TM/UMR, March 4), I would like to address the 25% who oppose using the death penalty. Your faith in the worth of a human life leads me to believe that there may be some of you who would consider corresponding with a prisoner.

I joined a prison pen pal program a year ago and since that time I've learned a great deal about my pen pal, about prison life, and about myself. Perhaps the most important thing I've learned is that for all our differences, we share the common need to feel worthwhile and capable of making a meaningful contribution to life.

Our correspondence, at first quite cautious and formal, is now very casual and always open and honest. Sometimes we get into deep discussions about philosophy and sometimes we touch on light and humorous subjects. He's given me a better understanding of life in a ghetto and I've told him about the benefits of a vegetable garden in the country. There's always plenty to discuss, to learn and to teach.

We each eagerly await word from the other and value this opportunity for personal growth and understanding. I feel that I have received much more than I've given although my pen pal might disagree with this statement. But then, he has little to look forward to other than letters.

For anyone interested in obtaining more information about the program or for those who would like the name and address of a prisoner (there's a list of prisoners awaiting pen pals), write to: Jean Bailey, Pen Pal Coordinator, 101 S. Plymouth Avenue, Rochester, New York 14608.

Roxanne Klein
Honeoye Falls, New York

Tapes about John Wesley highly commended

To the Editor:

I have to agree with Mr. Ted Sauter concerning the three sentences in the advertisement of the tape "Methodists and the Holy Spirit" put out by Christian Classics on Tapes (TM/UMR letters, March 4).

However, I have to highly commend them for making the tape. It tells of the spiritual experiences of John Wesley that very few United Methodists know about. When talking of the spiritual experience of John Wesley, I have heard comments ranging from "it was only a warm feeling" to "he had heartburn." It proves that ministers and laymen who make statements such as these know very little about the Word of God and do not know anything about John Wesley.

It is a shame that we know so little about the great spiritual man who founded our religion. I can appreciate men like John Wesley because I, too, along with thousands of others, have had the same spiritual experience as he. I thank God every day for it with all my heart, because now I live!

Anthony V. Rivolo Sr.
New Orleans, Louisiana

My Witness

Do we want crumbs or full slices of life?

By ZELLA PIPER
Wray, Colorado

Several hungry birds were fluttering aimlessly above my snow covered patio deck one cold December day.

I took pity on their circumstances and placed two slices of bread on the floor of the area. I shook the bread wrapper and returned to the kitchen window where I could observe their reactions. Soon five hungry birds eagerly grabbed the crumbs and completely ignored the slices of bread.

From the birds came this message from the Lord: Have I spent my life being satisfied gathering the crumbs and have I remained oblivious to the Bread of Life afforded by our heavenly father, in abundance, close at hand and free?

Father, forgive me for not searching beyond the crumbs to gather the riches of your gratuities that you have provided for the nourishment of my soul.

In John 6:35 Jesus said, "I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst."

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'How' and 'when' of priorities set

General Council on Ministries approves goals and timelines

By BUD HERRON
Associate Editor

DAYTON, OHIO — "Blueprints" were turned into "construction schedules" here March 14-17 when United Methodism's national agency for program coordination approved specific goals and set timetables for the denomination's "missional priorities."

Those priorities—world hunger, ethnic minority local churches and evangelism—were set nearly a year ago by the UMC's General Conference. Since that time it has been the task of the church's national program boards to design and support efforts to turn "missional priorities" into "programs of mission."

When the UMC's General Council on Ministries (GCOM) met here in mid-March the task was to evaluate how well the national boards are handling their job, to examine the goals set for each priority and to establish definite "timelines" for getting the work done.

Meeting for nearly 12 hours in committees, members of the GCOM's "Unit on Priorities and Quadrennial Programs" sifted through reams of reports, proposals and budgets in efforts to complete what at times seemed to be the "impossible" task of making clear where the church is going with the priorities. But in the late hours of the council's final session, long lists of objectives, goals, strategies and plans for implementation were approved for each priority. In addition, a four-year timetable for getting the job done was given the "green light."

The timetable calls for a long series of progress reports by the agencies working with the priorities to the GCOM. First progress reports are due next November, at which time the agencies will be asked to give accounts of efforts made to accomplish a wide-range of specific goals. The reports will continue, twice a year through 1980.

Progress reports

Among the progress reports due next November will be ones on efforts to:

—show a net membership gain of 110,000 for 1977.

—establish a variety of new Native American ministries.

—incorporate ethnic worship services at conference events.

—train persons in local communities for action on hunger issues.

—link annual conferences and states in a network related to UMC efforts against world hunger.

—establish a body of "covenanted persons" committed to simpler lifestyles.

In a closing statement approved by the council, the work of annual conferences in dealing with the priorities on their own rather than waiting for the general church to provide leadership was praised.

"Many conferences have seized the opportunity to be creative in mission," the statement said. "A wide and rich variety of responses are reported to each of the priorities." Several times throughout the council session it was emphasized that national board efforts are intended to be only a small part of that which needs to be done to make the priorities effective. Speakers reminded those present that, if the priorities are to be successful, each conference and each local church must reprioritize their work along with the national agencies.

In other business to come before the GCOM:

• Approval was given to a slate of 21 persons to serve on a "Native American Study Committee" mandated by General Conference last spring to study ministries to and by Native Americans in the church.

• An "Executive Secretariat" of three persons was elected to head the UMC's Commission on the Status and Role of Women. Elected, as a group and by a single vote, were: the Rev. Nancy Grissom Self, Evanston, Ill.; Trudie Kibbe Preciphs, Austin, Tx.; and Kiyoko K. Fujiu, Oak Park, Ill.

• A request that the GCOM "comment" on an action by the Board of Church and Society in which the executive committee of that board took a stance on national health care previously rejected by General Conference was denied. The GCOM ruled that the church and society action "requires no response by the General Council on Ministries."

• A previously recommended task force to eliminate "racist, sexist and ageist language" from church publications was recommended for $6,000 in funding for the purpose of holding one meeting this year and two meetings in 1978.

• An "affirmative action statement" in employment practices of the GCOM was adopted.

Agencies urged to 'get church moving'

TM/UMR Staff Special

DAYTON, Ohio — Unless national church agencies "help the church get moving in mission" during the next three years, they will be faced with a "revolt," a United Methodist seminary president warned here March 14.

Dr. Jameson Jones, president of the Iliff School of Theology in Denver, Colorado, said in a speech during the opening session of the UMC's General Council on Ministries (GCOM) that "we are now in the quadrennium when the general structure of the United Methodist Church is on trial." He warned that unless the denomination's general agencies help "unite us in service and witness," that a revolt will be launched against those agencies. He said the revolt will come either at General Conference in 1980 or through a lessening of funds for national programs from the conferences and local churches.

Dr. Jones' warning came near the end of a keynote address to the GCOM in which he said "the mission is the message" in the church today.

"The problem with many United Methodists is that they have lost any sense of urgency about the Gospel — its proclamation or its application," Dr. Jones said. He said church leadership "may have given in to 20th Century versions of the same temptations Jesus suffered in his wilderness experience."

He warned there is a danger that we will "forsake our heritage" and not remember that "vitality of faith" and "conviction that people can be changed" are part of who we are as United Methodists.

Turning to the "missional priorities" (world hunger, ethnic minority churches and evangelism) which GCOM is assigned to coordinate for the church, Dr. Jones said the priorities are what the church's mission should be about all the time.

But again sounding a note of caution, he said the priorities must not become "something to be thrust upon the local churches because the general agencies feel the need." He stressed that the local churches must feel the need and work for the priorities not because they are avowed priorities, but because they are an essential part of the mission of the church.

Support for priorities not balanced

TM/UMR Staff Special

DAYTON, Ohio — After two months of receiving contributions for United Methodism's "missional priorities," a wide gap appears to be developing between giving designated for world hunger and that earmarked for strengthening of ethnic minority local churches.

During January and February, $83,455 was donated by church members to a special "second-mile" giving fund to combat hunger, while only $5,617 was given to the fund for aiding black, Native American, Hispanic and Asian-American congregations across the nation.

The Rev. Joe Walker, director of the "Advance," which is attempting to raise about half of the $10.5 million General Conference voted last May for funding the projects, told members of the Advance Committee here March 14 that the sharp difference between the giving to the two priorities is "significant."

"General Conference said that in terms of new funds both were equal," Mr. Walker said. "Does the total church agree?" He went on to ask: "In light of the real needs, the raised expectations and the symbolic meanings these funds now have, dare we allow this disparity of interest to continue?"

Some missionaries evacuated, others remain in Zaire

NEW YORK (RNS) — Seven United Methodist missionaries have been evacuated from Sandoa to another area of Zaire while two have chosen to remain there despite the Angolan invasion, according to reports received at the headquarters of the denomination's Board of Global Ministries here.

Seven missionaries are continuing their work at the Kapanga station although they have been placed under house arrest, the Rev. Juel Nordby, area secretary for Zaire, said.

Those evacuated from Sandoa are Warren and Lois Jackson and one child, Joanne Maughlin and two children, and Betty Anderson. Frank Anderson and Stanley Maughlin have elected to remain.

Missionaries under house arrest at Kapanga are Dr. and Mrs. Glen J. R. Eschtruth, the Rev. Marvin S. and Mrs. E. Jean Wolford, Mrs. Gayle Radford, Mrs. Myrtyle G. Pritchard and Charles Randel Vinson.

United Methodist missionaries stationed at Kolwese, Mulungwishi and Kanina were reported safe as of the morning of March 14.

Mission officials in New York have stated that those missionaries being detained have said by radio that they have not been harmed.

Land, life stewardship brings honor to couple

By PAT SITES
Staff Writer

WOODSON, Kan. — Stewardship — of land as well as lives — has brought top state honors to a United Methodist farm couple here who admit their children have been their "most important crop."

To Kansas West conference lay leader Marvin McReynolds and his wife Elizabeth last weekend went awards as Kansas Master Farmer and Master Farm Homemaker for "excellence in farming, farm living, homemaking and rural citizenship."

The awards were granted by Kansas State University Extension Service and the Kansas Association of Commerce and Industry at a banquet keynoted by the governor of the state.

It's good to be honored in one's profession, the McReynolds say. But cultivating land isn't so different from cultivating other things in life. For them it was a matter of "getting our priorities in order."

They learned early, they say, that "our marriage and spiritual lives must be carefully cultivated" and that they had an opportunity and a responsibility to serve their community. They also determined that "every piece of land we owned or rented would be more productive and more attractive than when we got it, and that it would be preserved for future generations."

Cultivating all those areas has been a family affair for the McReynolds, whose sons Jerry and Tony are now partners with them in the production of wheat and beef cattle.

"We felt our children were our most important crop and it did matter how we raised them," Mr. McReynolds recalls. "As school and 4-H activities lessened, we became more active in our church outreach and Elizabeth returned to the teaching profession."

Members of the 27-member Pleasant Plains UMC, the couple has reached out at every level of United Methodism. Both were delegates to the World Methodist Conference in 1976. Mr. McReynolds was also a delegate to the 1976 General Conference and the International Congress of World Evangelization in Switzerland in 1974. He also served as vice-president of the Kansas Council of Churches. He is currently a member of the Board of Discipleship and the Curriculum Resources Committee of the UMC.

Mrs. McReynolds has held numerous district and conference positions and both have been active in the marriage ministry work of the annual conference. Mr. McReynolds has coordinated not only marriage enrichment weekends but also lay witness missions across several states and denominations.

Now, with gratification they're watching their sons assume leadership roles in the church. "We've always done many things together," they say — and the rewards keep coming.

Church challenge to firm's labor practices did not go 'unnoticed'

NEW YORK (UMC) — Two church-sponsored resolutions asking J. P. Stevens Co., the nation's second largest textile manufacturer, to disclose its labor policies and practices and Equal Employment Opportunity data were defeated at the annual stockholder's meeting here March 1. But the churches' efforts at consciousness-raising did not go unnoticed.

James D. Finley, chairman of the board of directors, told an overflow gathering the company was "putting together a pamphlet setting the record straight." At the insistence of a number of stockholders, he said he hoped by next year to find a woman to serve on the board.

The World Division of the United Methodist Board of Global Ministries was one of five religious organizations which had succeeded in having the two resolutions printed on proxy statements sent to shareholders in advance of the meeting. Others joining the effort were the Franciscan Justice and Peace Office, Washington, D.C.; Institute of Christian Doctrine; Franciscan Missionaries of Mary; and the Maryknoll Fathers.

An initial tally of votes announced at the meeting showed 8,603,335 shares (73.6 percent) opposed to the company's releasing employment data for the past three years showing the number of blacks, Orientals, American Indians and Spanish-surnamed Americans in each of nine occupational categories. Shares voted in support of the resolution were 443,527.

Jean Dorsett of Mt. Gilead, N.C., moved the labor relations motion on behalf of the World Division, which holds 22,600 shares of Stevens stock.

"Our church is on record," she said, "in support of the right of workers to have the opportunity for seeking representation to meet their needs, without fear of harrassment by their employers, and to engage in collective bargaining."

The Amalgamated Clothing and Textile Workers Union has been seeking to organize approximately 35 of J. P. Stevens' 85 plants employing 44,000 workers.

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UMC sponsored TV series on family to air

NEW YORK — A new series on the American family — partially sponsored by the United Methodist Church — will premier Monday, April 4 over PBS-TV nationally. The program about the Greenbergs of Mill Valley, Calif., (shown above) Mari, Jackie and Michael, on Apr. 11, will deal with the problems and joys of a separated family. The series, "Six American Families," looks into the real life experiences of six different, yet typical families from diversified sections of America. Check your local station for date and time.

Attacks called 'irresponsible'

Film on life of Christ defended

By ELLIOTT WRIGHT

NEW YORK — American Christians can rest assured that "Jesus of Nazareth," the upcoming six-hour film on NBC-TV, is a responsible, biblical drama. That's the opinion of a widely diverse group of church officials in reaction to claims by the head of a fundamentalist college that the film blasphemes Jesus by denying his divinity.

Following the first U. S. screening of the completed picture, Mar. 17, church mass media officials agreed that attacks on Mr. Zeffirelli are "irresponsible" and based on misinformation.

"The film clearly and constantly affirms the deity of Jesus," said Dr. William Fore, the United Methodist clergyman who chairs the broadcast and film commission of the National Council of Churches.

Called 'greatest film'

"It's only the greatest religious film ever made," volunteered Dr. Paul M. Stevens, director of the Fort Worth, Texas private-based Southern Baptist radio and television commission. His comments were an "about-face" from comments he made prior to seeing the film, when he criticized it on the basis of published reports.

Earlier this year, Dr. Bob Jones III, evidently without seeing the film, launched a still resounding broadside against "Jesus of Nazareth." The president of Bob Jones University, Greenville, S. C., said Mr. Zeffirelli discards the gospel miracles and denies Jesus' deity.

Responding directly to Dr. Jones, the fundamentalist spokesman, Dr. Fore said, "The film portrays the character of Christ in a strong, forceful and entirely biblical manner."

Viewers at the screening agreed the deity of Christ is most certainly portrayed in the film. Jesus performs miracles — multiplies loaves and fish, raises Jairus' daughter and Lazarus, expels demons and restores sight to the blind. Mary Magdela and the other women find the tomb empty on the first Easter morning and the film ends with a post resurrection visit by Jesus with his disciples.

Last week's screening was for Protestant and Roman Catholic film specialists and representatives of major religious publications. It was set up by NBC in the wake of a decision by General Motors to cancel sponsorship of the film, scheduled for two three-hour segments on the nights of Palm Sunday and Easter.

Connection denied

GM has been involved in the film for three years. The huge U. S. corporation reportedly paid $3 million for the American rights and another $1.5 million for air time on NBC.

While the cancellation came in the middle of the protest campaign, GM officials denied any connection between the protest and their withdrawal. A GM statement said, "Commercial sponsorship could be regarded as inappropriate" for a film on Jesus.

NBC announced it would work with GM in seeking a new sponsor, and Robert Kasmire, the network vice-president for corporate affairs, said in the "best probability" the film would play as scheduled, with or without a commercial sponsor.

The spark for the campaign for cancellation of "Jesus of Nazareth" was a quotation attributed to Mr. Zeffirelli in a wire-service interview. The director reportedly said, "I see Jesus as an ordinary man, gentle, fragile, simple. Of course, the public is going to be annoyed that I am destroying their myths."

Dr. Jones took this to mean Mr. Zeffirelli, a Catholic known to his friends as a deeply spiritual man, had stripped Jesus of all divinity.

"If the film is as director Zeffirelli says . . . then it is the most wicked thing ever to be shown on television," Dr. Jones wrote to GM president E. M. Estes. "The blasphemy of humanizing Jesus and denying his deity will not help the image of General Motors."

Dr. Bill Bright, president of Campus Crusade for Christ, is among the Christian leaders who have praised the film after seeing an advance screening in Europe, according to Religious News Service. He wrote a letter of commendation to Sir Lew Grade, chairman of the Independent Television Council in England and a major promoter of the film.

"We are anticipating the release of the six-hour film during Holy Week," Dr. Bright wrote, "and are praying that God will bless your efforts in making this great film available to tens of millions. Our nation will be a better country because of the contribution which you have made through this film. I can hardly wait to see it again."

And in the publishing field, a book which is closely based on the TV screenplay is the newest best-seller. Collins-World Publishing Co., reported in Cleveland that a fourth printing of the book "Jesus of Nazareth" by New Testament scholar William Barclay would be out by the official publication date of Apr. 3.

John Rikhoff, president of Collins-World, commented, "This is a phenomenal advance for a religious book, especially a book that will retail for $14.95."

Dr. Barclay writes in the Introduction that "this book will bring the life of Jesus into the lives of many, which could not have been brought in any other way. The eye-gate to learning has always been stronger than the ear-gate, and this film has been designed to appeal to the eye-gate through the remarkable film stills which accompany the text."

Dr. Barclay expressed the hope "that this book may enable ordinary people to see Jesus more vividly and may move them to commit their lives to him."

Mr. Wright, a freelance writer in New York, was TM/UMR's special correspondent to the screening last week.

the church today

Nebraska pastor named dean of Boston University seminary

BOSTON (RNS) — Dr. Richard Nesmith, a United Methodist pastor in Lincoln, Neb., who has held posts in church administration and theological education, has been named dean of the Boston University School of Theology.

Richard Nesmith

The faculty and administration of the United Methodist-related seminary have expressed pleasure at Dr. Nesmith's appointment, effective May 1. Members of the university community are hopeful that it will alleviate some of the internal conflicts that have been evident since the forced resignation of Dr. J. Robert Nelson from the deanship in 1974.

In announcing the appointment of Dr. Nesmith, President John Silber noted that he "has been asked to assume the deanship of the School of Theology at a critical moment in its history following a sustained period of self-evaluation and evaluation from without."

Chair of evangelism endowment boosted at Scarritt College

NASHVILLE — A $500 thousand fund designated for the Ruth Jones Cadwallader Chair of Evangelism has been established at Scarritt College by Mrs. Cadwallader of La Jolla, Calif.

The cash gift, made in lieu of the $300 thousand Cadwallader bequest announced in June, 1976, will support Scarritt's evangelism program.

Mrs. Cadwallader's decision to increase the base of financial support for the chair of evangelism resulted from her decision to participate in the college's current campaign to raise $3 million by May 31, 1977.

The school has been challenged by a United Methodist layman to raise the $3 million (half in cash and half in irrevocable future gifts) in order to receive his gift of $2 million on June 1, 1977.

Texas conference turns around membership loss

PALESTINE, Tex. — The largest of six United Methodist annual conferences in Texas has reported a turnaround in membership loss with a net gain of 2590 members in 1976 and an increase of giving to all causes by nearly 10 percent with receipts totaling $30,224,768. The Texas Conference Council on Ministries, in session at Lakeview Methodist Assembly near here recently, was told giving to one missionary fund, Advance Specials, had increased by $70,000, reflecting a 33 percent growth in one year.

A "Blue Ribbon" evangelism committee made a progress report on plans to increase the membership of the 784 local churches in the annual conference by as much as 10,000 in the next year.

1980 General Conference slated for Indianapolis

INDIANAPOLIS, Ind. (UMC) — The United Methodist Church will hold the next session of its top legislative assembly in the Indiana Convention-Exposition Center here April 15-25, 1980.

Beginning and ending dates for the world-wide quadrennial gathering were set here March 1 by the Commission on the General Conference.

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Black Moses

Moses as liberator is suggested by artist Jean Lacey of Dallas, Tex., in a series of pictures interpreting Old Testament persons and events. The pictures accompany a new United Methodist unit of study for children that focuses on the point of view as experienced by blacks. [See story below.]

New unit links black experience to Bible

NASHVILLE (UMC) — What did the Old Testament Abraham and runaway slave Harriett Tubman have in common? How about Joseph and Robert Smalls, or Moses and Martin Luther King Jr.?

According to a new curriculum resource designed from the black perspective and published by the United Methodist Publishing House, they all "helped their people pull together for freedom with God's help."

The new study unit has been prepared "to underscore the religious dimension of black people's pilgrimage or sojourn," according to its authors, Cornish and Elsie Rogers.

Titled "Children We Are All Free," the unit of study for older elementary children was the dream of a Los Angeles inner-city task force. The dream became a reality through cooperation among many people and church agencies.

Writers of the unit are a black couple. Dr. Rogers is an associate editor of "The Christian Century" and pastor of St. Paul's UMC in Oxnard, Calif. Mrs. Rogers is a teacher and coordinator for early childhood education in nearby Sherman Oaks.

In the opening story titled "Faith in God or Whistling in the Dark," the Rogers describe how God called Abraham, the father of the people of Israel, to leave his home and go "to the land that I (God) will show you." "Black slaves who wanted to be free were also willing to escape from bondage by traveling in the dark," they write. "Under the direction of Harriett Tubman, a black woman who helped slaves escape northward to freedom, they followed a path through forests and meadow at night . . . confident and unafraid."

Explaining the study unit to Christian parents the writers say, "It is based on the efforts of the Old Testament Israelites to reach the promised land of freedom. Related to the first five books of the Bible, which trace the journeys of Abraham, the trials of Joseph and the leadership of Moses, this unit will relate the freedom movement of black people in the United States to the divine guidance given the Israelites in their quest for freedom."

The study kit includes a set of eight leaflets for leaders, 14 illustrated leaflets for students, six full color reproductions of the "Black Images" paintings and a cassette tape of songs and spirituals recorded by a black gospel group. Excerpts from Martin Luther King's "I Have a Dream" speech are also on the cassette. The cost is $5.00 from United Methodist Publishing House Cokesbury outlets.

"Children We Are All Free" is the latest of several resources developed by the Curriculum Resources Committee, Board of Discipleship, and published by The United Methodist Publishing House on a subsidiary basis for use especially with the black constituency of The United Methodist Church. Others include "Gifted and Black," an elective unit of study for older elementary boys and girls; "Can Blacks Be Christian?", an elective unit for youth; and "The Black Church and The Black Experience," an elective unit for adults.

World Methodist Council plans peace award

LAKE JUNALUSKA, N.C. (UMC) — The World Methodist Peace Award will be inaugurated later this year and the first presentation will recognize efforts toward reconciliation in Northern Ireland, World Methodist Council (WMC) officials said here March 3.

Officials also reported an invitation from WMC to explore bilateral conversations with the Eastern Orthodox churches has been cordially received by Orthodox leaders in Istanbul and Moscow.

Both actions resulted from directives issued by the 1976 WMC meeting in Dublin At that time, the council established an annual peace award of a medallion and $1,000 and directed that the first award would be for work in Northern Ireland

Final details on the award were worked out at a meeting of the WMC officers in Singapore last month.

The proposal to begin world-level conversations with the Orthodox Church is in accord with a similar dialogue with the Roman Catholic Church now entering its third five-year cycle.

Storm breaks over mission project

New Mexico officials claim they were by-passed in process

By SHARON MIELKE
Senior Staff Writer

ALBUQUERQUE, N.M. — A storm brewing since last summer over leasing some church property here by a division of the United Methodist Church's mission board to Chicano Communications Center — considered by some persons in the New Mexico Conference to be a revolutionary group — has reached gale proportions this month.

Bishop Alsie H. Carleton, Albuquerque, has sent a letter to the General Board of Global Ministries (BGM) officials asking whether the material being printed and distributed by the communications group is in harmony with the church's Social Principles. Chicano Communications Center is housed here in the now closed Harwood School for Girls — property owned by the Women's Division — and receives funds from the Human Relations Day offering and the United Methodist Voluntary Service, a part of the National Division of BGM. (See related story on this page.)

In a letter to Bishop Jesse R. DeWitt, Madison, Wisc., National Division president, Bishop Carleton requested a special meeting to answer some questions and discuss the concerns. He wanted to know why the conference structure was "by-passed" in the decision to house the group in the church property and he asked for an explanation of the term "consultation" as used by the National Division.

"I do not know how, nor does anyone else in the New Mexico Conference know how the Chicano Communications Center got into the Harwood School buildings," Bishop Carleton told TM/UMR. "All we ask is that local people and conference leadership be consulted and that clear lines of accountability be established where United Methodist property and program is involved."

TM/UMR contacted three New Mexico Conference leaders, four former members of the Harwood School board, two members of the Interim Committee (established by the National Division to handle the school's closing affairs), all of whom said they had no part in the decision to lease the school — rent free — to the communication group. Nor did they know who made the decision.

National Division staff in New York, however, say they did follow their regular process of consultation. Minnie Stein, BGM executive for youth serving ministries, told TM/UMR she "was authorized by the executive committees of the Women's and National divisions" to consult with 12-15 groups seeking interim use of the Harwood facility.

Ms. Stein said the communications group was the only group to meet the requirements set by Women's Division that they both live in the facilities and accept a short term lease. Also, since it already was church related, it was eligible for the free space.

Procedure followed

Dr. Negail Riley, executive head of Ms. Stein's section, told TM/UMR that "as a result of a review by our staff person (Ms. Stein), we of the South Central Regional Section of the staff group which includes three people, approved Ms. Stein's recommendation for Harwood and our action was reported to the division's directors for their information." The three persons on the New York staff group are Mr. Riley, the Rev. Joel Martinez and James Davis.

Dr. Randle Dew, head of the United Methodist Voluntary Service, and Ms. Stein made a visit to the communication group's headquarters in Albuquerque before they moved to the church property. Dr. Dew told TM/UMR he suggested to Ms. Stein that Chicano Communications Center "be considered" for Harwood.

While New Mexico leaders are upset that they had no say in determining who would be interim occupants, they are also upset with the way the planning is going for the future of the Harwood facility.

Consultant hired

National Division procedures call for a community assessment to determine potential uses of an institution when one program is cancelled. To accomplish this, James Jaramillo, a United Methodist urban consultant in Albuquerque was hired to assess and recommend uses for the property. Ms. Stein appointed a 9-member group of mostly United Methodists to "act as an advisory committee to the consultant."

Mr. Jaramillo listed four options in his final report: (1) a youth consortium; (2) Chicano Communications Center; (3) an urban Native American center; and (4) an urban ministry. He urged that the urban ministry center be part of any future plan.

The Rev. Leonard Gillingham, pastor of the First UMC and a member of the Assessment Committee, said the membership of the committee "appeared rigged." They did not complete a thorough assessment, he said. "It was an effort to compose a committee of 'like-minded' people compatible with some person's ideas in New York." He considers the placement of two persons from the Chicano Communications Center on the committee is particularly objectionable.

Mr. Gillingham told TM/UMR, "They (the staff) will claim the process was followed, and they will go ahead and make a unilateral decision for us. I claim that only one-fourth of the process was in fact completed. The consultant did a good job in determining the needs of the community, but no real consultation was held with local U.M. churches in either conference (New Mexico or Rio Grande, whose bounaries overlap), nor any exploration of human or financial resources, nor of how we all might work together to meet human needs."

Control motion defeated

His motion at the committee's last meeting — defeated by a close vote — would have required any future lease-holder to affirm the Lordship of Jesus Christ, have goals, aims and practices consistent with the Social Principles, provide an audited annual financial statement, and give a full account of their program, activities and functions to local church bodies as well as the National Division.

The motion was defeated by a close vote. (The Chicano Center representative did not vote.)

"Trying to talk to National Division staff is as frustrating as talking to a computer," Dr. Harry Vanderpool told TM/UMR. Dr. Vanderpool, senior pastor of Central UMC, the conference's largest church, is a member of the Board of Global Ministries. He has attended every consultation with New Mexico leadership since 1970.

"They talk in terms of issues; we talk in terms of people," he said. "We talk in two different arenas with a different language. From my viewpoint, 'consultation' is basically a one-way street — they telling us what National Division could or would do. We make input but there is no response. The gray area is how much they even hear."

Dr. B. C. Goodwin, conference council on ministries director, said, "While National Division executives may feel they have satisfied the need for communication by consultations which they have held in our conference, I feel they have not. As representatives have come to Albuquerque they have never contacted our office ahead of time nor invited us to be a part of consultations they have held at Farmington (for Navajo Methodist Mission) or Harwood."

Consultation 'acute'

"Consultation" is a particularly acute issue for the New Mexico Conference, say officials, because seven institutions within conference boundaries relate to National Division. The numerically small membership of the conference (about 65,000) and limited financial resources cause difficulties when appropriations to these institutions are cut by National Division, and the conference is expected to pick up the difference, they say.

The issue over the Chicano Communications Center is not closed, say National Division staff. The lease is up June 30. The final decision on what ministry or ministries will operate out of the Harwood School property is yet to be made.

"We just hope that whatever goes into the school, it is something that local churches can support and that it has a Christian style, because anything there is identified with the church," said Mrs. Mildred Buchleiter, former conference president of United Methodist Women and member of the Assessment Committee.

Consultation defined

According to the "Discipline" of the United Methodist Church, it is policy that "all the funds administered by any board, commission, or agency of The United Methodist Church which are proposed to be used for funding a program shall be disbursed or used only after the Council on Ministries of the Annual Conference in which the program is proposed has been consulted." (Par. 910.5)

Chicano center under attack

Marxist leanings inflame U.M.s

TM/UMR Staff Special

ALBUQUERQUE, N.M. — The Chicano Communications Center, many United Methodists here believe, is a revolutionary group with a strong leaning toward Marxist-Leninist philosophy.

The moving of the center into a portion of church property — Harwood School — rent free, as an official project of the United Methodist Voluntary Service (UMVS) has spotlighted the center on stage. (See related article on this page.) Few local U.M.s were aware of its existence here as a UMVS project since early 1974. Now that they think they know what the center is about, they aren't so sure they want it on church property.

The person primarily responsible for calling attention to the Chicano Communications Center is the Rev. Leonard Gillingham, a member of the special Assessment Committee which was to review proposals for future use of Harwood. Mr. Gillingham, pastor of First UMC here, was invited to visit the center February 1, 1977 and made a second, shorter visit Feb. 12.

He was disturbed by his perceptions of their methods and ideological sympathies, lack of financial accounting, advocacy of the Chinese revolution, stated objectives of overthrowing oppressors and content of their publications which he alleges, appear to play on racial hostility.

Marxist mast

Another publication he picked up from their newsstand displayed a hammer and sickle on its masthead. The paper, "Revolutionary Cause," is the "political organ of the August 29th Movement (Marxist-Leninist)."

On the second visit, after the Harwood Assessment Committee meeting at which a spokesperson for the center, Ms. Lucy Rios, had claimed to be Christian, Mr. Gillingham asked how she could make this claim. She allegedly told him Jesus' principles of brotherhood and justice matched her own. Asked if Jesus was the Lord or authority for her decision making, she allegedly said "the people make the decision." To a further question, "Who are the people?" she said "the compositas (peasants, farmers) and the oppressed; God made them." Mr. Gillingham said, "then you don't believe God made all the people?" and she is alleged to have said "God made the oppressed, but not the oppressors."

Going back to their earlier conversation on the Chinese revolution, he then said he asked, "Is that why you say it was okay to kill 90 million people in China?" She reportedly answered angrily, "They deserved to die!" and showed him the door.

Mr. Gillingham also said he found a beautiful spirit of dedication and commitment to alleviating human suffering among the six residents of the center, and that questions would be raised about whether this was a proper activity for the church to fund even if the center's orientation were specifically Christian. "Words like empowerment and liberation raise a lot of suspicion in Albuquerque," he told TM/UMR

Mr. Gillingham wrote in an eight page summary of the visits, which has been included in Bishop Alsie H. Carleton's mailing to missions officials as well as circulated among local ministers, that "the principles and ethics espoused to be used by this organization are so consistent with the Communist Manifesto, and their advocacy of the overthrow of the system such a serious matter, as well as the total disregard for the sacred worth of each individual, that I cannot ignore this issue. How can we harbor such philosophies in a United Methodist institution . . . Leadership must care about where United Methodist money goes."

Chicano Communications Center spokespersons Nita Luma and Ms. Rios told TM/UMR here that they are caught in the cross-fire between the New Mexico Conference and the National Division, and are being used as ammunition. "We do not know what is wrong with the democratic process in the United Methodist Church," they said.

"We were approved as a United Methodist Voluntary Service project in 1974," Ms. Luma said. "What's wrong with us now?"

Work defended

Regarding their communications efforts, Ms. Luma told TM/UMR, "We are a resource center for community groups, state-wide, who need assistance with media techniques — newspaper design, photography and silk screening. We conduct workshops as well as producing bilingual materials regarding Hispanic history." Another program is the street theatre called "Teatro Colectivo" which gives productions in parks, elementary and high schools, university centers and at community centers on current issues, such as women's rights, food stamps, welfare cuts, strikes.

Their most recent publication, "450 Years of Chicano History," has sold out the first printing of 5,000 copies. The book was researched, written, designed and printed at the center. Two other bilingual comic book-style histories appear to be the sum total of their publishing efforts.

Ms. Rios said the history books are "objective" and fill a gap in most texts which omit both the discrimination and the contributions of the Chicano people in the building of the Southwest. The purpose of the books is to raise consciousness in Chicanos and develop pride in their history. She said "awareness of one's history is a resource for solving immediate problems."

She admitted the Center has changed its focus somewhat since 1974 in that they are more involved in supporting community organizing in Albuquerque than with doing training.

Space provided

The center has received funds from a wide variety of sources in addition to the UMC, which has provided stipends, liability and accident insurance since 1974 and rent-free space since July, 1976.

The Hispanic Commission of the Episcopal Church, currently under FBI investigation, gave the center $1700 in 1975. Other sources have been the American Friends Service Committee, the D.J.B. Foundation of Los Angeles, and four groups based in San Francisco.

Regarding the statements on China attributed to Ms. Rios, Ms. Luma said, "We admire the way China has eliminated famine, high infant mortality, drug addiction and made life better for her people. A high price was paid in people's lives, but in relation to the 800.5 million living so much better today, one can say that 90 million gave their lives on their behalf. Jesus Christ died on the cross for us; he died so we could live."

UMVS, which no longer does much placing of volunteers for the church, provides support services to 62 community-initiated and community-controlled voluntary organizations ranging from day care centers, and food co-ops to hot lines, health clinics and communications.

Dr. Randle Dew, top executive, told TM/UMR that UMVS guidelines require applying groups be faithful to the concept of voluntarism. Guidelines are: (1) the group must be an indigenous voluntary association of persons working without a professional paid staff; (2) It must be a self-help group which has determined their own needs and what ought to be done about them, (3) Have objectives which the UMVS can help achieve as they relate to racism, oppression, injustice, liberation, empowerment and community development.

Asked about a monitoring relationship, Dr. Dew said that after a staff visit in 1974 when funding was approved, he had visited in February 1976. He said his staff keeps in regular touch but he could not cite dates or names of additional visits to Albuquerque. Financial reports are not a requirement of voluntary groups. "Sometimes we get one and sometimes we don't" he said and reported he did not have a financial report for the Chicano Communications Center for 1976.

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to: AREA PROVOST 1114 American Bank Building 200 Carondelet St New Orleans, Louisiana 70130

The Louisiana United METHODIST

VOLUME 5 NUMBER 16

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

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Ruston

Ministry with aging workshops planned

Dr. Elbert Cole

A series of one-day workshops dealing with ministry with aging persons through the church will be held throughout the Conference in April. The Conference Council on Ministries has announced that these workshops will be led by Dr. Elbert Cole, pastor of Central UM Church, Kansas City, Mo.

Doctor Cole, who has served as Senior Pastor of Central Church since 1965, is widely recognized as a leading authority in this aspect of the ministry. He is Executive Director of The Shepherd's Center, a community institution providing alternatives to institutional care; Executive Director, Mid-America Resource and Training Center on Aging; Chairman of the Kansas City United Methodist Retirement Homes, Inc.; and Chairman, Kingswood United Methodist Manor He has taught in various colleges and has published works concerning the aging. He is also active in many community, civic, educational and health associations.

His visit to the Louisiana Conference will be a highlight, and the schedule follows: April 19, Trinity Church, Ruston; April 20, First Church, Pineville; and April 21, First Church, Baton Rouge. Each session begins at 10 A.M. and closes at 3 P.M.

Ministry with aging persons presents a great opportunity for service by church members, and many new and creative approaches will be presented in the one-day meetings.

Attention:

For "Senior Citizens"

The month of May has more than May Day celebrations and festivities of the arts. It is a month officially designated as "Senior Citizens' Month," and every year more and more churches and organizations are planning special events connected with this particular kind of recognition.

The LOUISIANA UNITED METHODIST would like to feature Senior Citizens throughout the Conference during the first week of May (which, incidentally, is also National Family Week). And we need the help of you, our readers.

Will you send us pictures and write-ups of your activities connected with your Senior Citizens groups, individuals, and programs? We want both lay and clergy participation. If space permits we hope to be able to use one or two inspirational messages of short length. Perhaps you will have ideas to pass along.

We are alerting you in plenty of time so that you will be able to send us material. This will be the edition of May 6. And because we work on a two week lead time, we would need the material in our office **not later than April 18!**

We urge everyone to cooperate, and we can have a really great issue honoring our "somewhat older" adults.

Subscriptions

With about 50 churches "not yet heard from" we have already exceeded previous record. Send your subscription now.

Asbury reports successful School of Missions

Participants at Asbury's School of Missions (seated, l-r): Nathaniel Washington; Mesdames Betty Gardner, Gladys Woodson, Winderlean Lewis, chairperson; Rev. Alonzo Campbell; Mrs. Sarah Williams; (standing, from left) — Mesdames Sadie Williams; Mary Severe; Daisy Jones; Isiah Combest; Mesdames Salleye Pierce, Herddie Rivers, Eliza Jones; and youth representative Sandro Williams.

At Asbury Church, Natchitoches, a successful School of Missions was held, under the leadership of the Work Area on Mission with the help of the Pastor, the Rev. Alonzo Campbell.

The mission study was "The Nations of Southern Africa: Dilemma for Christians," taught by Mrs. Alonzo Campbell. Members of all age groups attended the meetings, structured for a variety of interests.

Plans laid for South Louisiana Ashram

Participants in planning Ashram Retreat are: Judge William Knight, Mrs. Margie Crawford, Mrs. Sarah Graham, and Jim Justice.

The South Louisiana Christian Ashram's Committee of Twelve met on February 24 at First Church, Denham Springs, to finalize plans for the Christian Retreat to be held October 6-8, 1977 at Broadmoor Church, Baton Rouge.

The Reverend Carey Martin, First Church, Algiers, and Jim Justice, Denham Springs, are co-directors of the Retreat. Staff will include: Dr. Webb Pomeroy, Centenary College, as Bible teacher; the Rev. Cecil Williamson, Evangelist; Mrs. Yvonne Wilson and Mrs. Donna Knight, Church-in-Action leaders; and Mrs. Pat Ritchie, music.

Disaster fund comes to rescue

A year after a devastating tornado swept through the town of Kilbourne, a grateful community gathered for a special community-wide remembrance service to praise God for taking care of everyone. Although many buildings were damaged, demolished or destroyed, through the efforts of "caring" friends, the town ". . . is better than ever thanks to God and you . . ."

The Spokesperson from Kilbourne who communicated this to this newspaper was speaking of the widespread response to the needs that resulted from the tornado. He was particularly mindful of the part played by the Disaster Committee of the United Methodist Church in our Conference. All three churches in Kilbourne were heavily damaged during the tornado of March 20, 1976, and the parsonages of the three churches were totally destroyed. Many families lost homes and material possessions, but miraculously no lives were lost.

The Disaster Committee was on the job immediately. Hubert Blanchard and some of his committee immediately brought a check for $5000. This was distributed where needed most by the Kilbourne Church's own Disaster Committee, under the supervision of the pastor, Rev. Joe D. Solomon and the church Lay Leader, Donald K. Murray.

A Conference-wide offering was taken, which brought a total of $15,632. This was distributed to help in meeting the needs. All families who suffered losses, regardless of race or church denomination received help through this offering.

It was these people of Kilbourne who gathered for the special service on March 20, 1977. They were showing their appreciation to God and to the people of the Conference who had helped in their time of great need.

This, indeed, is what the church is all about!

Knights observe Golden Wedding

Rev. and Mrs. James A Knight, who have over 40 years of service in the Louisiana Conference, are observing their Golden Wedding Anniversary April 2. In celebration of this event the Knights' children are holding an open house in Lake Charles and are inviting "their many friends" to attend.

Camphor women observe Women's Day

"Our Concerns in Action" was the theme of the recent Women's Day program sponsored by United Methodist Women of Camphor Church, Baton Rouge.

Speaker for the program was Mrs. Marion W. Jones, who challenged the UMW to "create greater opportunities for Christian witness not only in words, but in deeds . . ." Missional priority concerns were also stressed

Mrs. Louise S. Smith was chairman of this program. George W. C Calvin is Pastor of the Camphor Church.

Camphor reports the graduation ceremonies for Acolytes held annually. Other activities include a "Pew Rally" sponsored by the UMY and special mid-week Lenten services.

Necrology

Willie Terrell, Sr., age 95, one of the oldest members of Wesley Church, Wilson, died February 4, 1977.

Percy (Bud) Thompson, age 94, the oldest member of Bayou Chicot Church, died in January. Mr. Thompson was a respected member of one of the pioneer families of Bayou Chicot.

Mrs. May Murray Johnson, another of Bayou Chicot's oldest members died February 9, 1977. Her family were also pioneer settlers of the area.

Mrs. G. C. (Esther Belle Mosely) Taylor, life-long member of Arcadia Church and active laywoman, died on February 16, 1977.

Conference Laity Board to meet

Tom Matheny, Conference lay leader has announced that the Board of the Laity of the conference will meet April 9 at Horseshoe Dr. Church, Alexandria. Committee meetings will be held in the morning. The Board meeting will begin at 1:30 p.m.

Activities shown in pictures

Several churches throughout the Conference have shared with this newspaper some pictures nf events which took place recently We publish them here, so that ynu might see snme of these varied and productive activities

A — Same members of the Golden Maturity Circle of Southside Church, Monroe, have been working on Christmas booklets (5,000 will be made this year). These will be delivered in December to the shut ins and to convalescent homes and hospitals

B — Mrs. W O Danzey and Mrs F L. Murphree, of Southside Church delivered gifts to the Youth House in West Monroe

C — Interpretive Dance Group of St Luke's, Shreveport were photographed when they performed for the congregation The group was formed and directed as the senior project of Mrs. Isner, a student in the Centenary College School of Church Careers. Costumes were financed by a Rock-A Than which the group put on. Kneeling (l to r) Cheryl Hardy, Lucy Owings, Lynette Adams, Letitia Adams, and Beth Conrad, standing (l to r) — Lee Ann Kincade, Mrs Brenda Isner and Laura Echols

D — Participants at the One-Day Ashram held recently at Borksdale Church included (l to r) — the Reverends Peter Church, Jimmie D Pyles, and Byrl Dampier, and Mr. Cecil Ramey.

E — Youth of Asbury Church, Lafayette, are shown in preparation for their "Youth Warship Service" in which they directed the entire service

Lafayette District holds laity banquet

Bishop J Kenneth Shamblin was the featured speaker at the Lafayette Annual Banquet in March. The event, attended by 230 persons from across the district, was held at First Church, Franklin.

Master of ceremonies was Jack Paris, District Lay Leader. Local UMW members prepared and served the dinner

The accompanying picture shows (l-r): Rev. Richard Hoffpauir, host pastor; Bishop Shamblin; Jack Paris; and the Rev Jimmy Caraway.

Editorials

Alcoholic beverage firms should not be allowed tax exempt ads

It is ironic that our federal government is concerned enough about advertising of alcoholic beverages to prohibit liquor ads from television, while at the same time continuing to allow that industry to deduct the cost of its other forms of advertising from federal income taxes.

It takes no great insight into the world of business to realize that such a "tax break" promotes — indeed is intended to promote — the volume of advertising an industry takes part in. The theory is that such a situation ultimately spurs the entire economy and is good for everyone.

But in the case of the alcoholic beverage industry, the "spurring" of the economy means to entice more persons to drink alcoholic beverages. Furthermore, it places the federal government in the position of indirectly supporting such advertising.

In light of the increasing rate of alcoholism in our nation, such encouragement by the government is little less than shocking. Negative statistics on our national alcohol abuse problem are nearly endless: one half of all fatal automobile accidents are alcohol-related; economic losses related to alcohol abuse run about $32 billion annually; alcoholism in the United States is more widespread than any other form of drug addiction.

Yet, while the U.S. Department of Health, Education and Welfare calls alcohol "the most abused drug in the United States," our internal revenue code continues to prompt its promotion.

We commend Rep. George Brown Jr. of California for his efforts to pass legislation to end such inconsistency in our national view of the drug. Mr. Brown sponsors House Resolution 786, which would put an end to business expense deductions for advertising of alcoholic beverages.

So far more than 50 other persons in Congress, representing 18 states, have agreed to "co-sponsor" Mr. Brown's bill. That bill is presently lodged in the House Ways and Means Committee, where a similar bill died last session of Congress because committee leaders failed to hold the necessary hearings required for such a tax issue.

Sponsors of this session's bill are afraid HR 786 will suffer a similar fate. In order for hearings to be held, they must be set at the discretion of the committee chairman, Congressman Al Ullman (D-Oregon).

We urge United Methodists across the country to write letters to Mr. Ullman urging him to set the required hearings. We also urge that letters be written to the congressman from your district, urging him to become a "co-sponsor" of Mr. Brown's bill and thus further insure the required hearings.

Letters may be addressed to congressional representatives in care of the U.S. House of Representatives, Washington, D.C., 20515.

Human rights should always be advocated

Some political "realists" are chiding President Carter for his recent statements in support of human rights in other countries. The critics say that such statements are naive and contrary to the political interests of the United States.

We believe the time is long overdue for leaders of the world's largest and most powerful republic to express indignation over human rights violations — whether they be in our own country, countries with which we are allied, non-aligned countries, or countries considered to be our adversaries.

If the United States has anything hopeful to offer the rest of the world's people, it is a witness that government functions best when the rights of human beings are respected rather than denied.

We hope President Carter will ignore the advice of those who say he should refrain from expressing specific concern about human rights violations in other countries. The rights of human beings to life, liberty and the pursuit of happiness ought to be as integral to our national interest as any economic or political consideration.

Welcome to new readers

With this issue, TM/UMR welcomes readers of two new local church editions — Calvary UMC in Annapolis, Maryland (Baltimore Conference) and Hyde Park UMC in Tampa, Florida (Florida Conference).

Approximately 500 member-families will receive each of the new editions, which combine local church, annual conference and general church news.

To our new readers in Maryland and Florida, we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter).

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Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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Easter

Once cradling His tomb in barren
darkness
Nature now unfolds
The exultant face of spring
Rising with a thousand voices
To praise the resurrection.

Violets of bishop purple,
Poppies red as blood spilled at Calvary
Born of silence and darkness,
Grow miraculously in light —
God's first creation.

Daffodils with yellow of joy
Are scattered like golden gifts,
And lilies, pale as Mary's face
Partake of Divinity.

— Jaye Glammarino —
Coatesville, Pa.

Here I Stand

How will we keep our dual system of higher education?

C. E. Peeples

By C. E. PEEPLES

One of the most crucial questions facing our civilization is seldom mentioned in the secular or church press. Will we keep our dual system of higher education? Can our churches survive without our church colleges? We recall what happened in Hitler's Germany where all higher education was under the state. The results have been almost equally as tragic when one church controlled all higher education. We need both public and private colleges.

While there is no single or simple solution to our church college survival, the church college that does not look to the future will be run over by the future. If we lose our church colleges in one generation, we could lose our churches as an effective force in society in the next. The church has always looked to the church colleges for much of its leadership, particularly clerical leadership.

Why have we not endowed our church colleges? It takes a large amount of endowment to bring in much income. College presidents and their staffs work overtime just to pay operating bills, and then sometimes do not succeed. Times have changed in recent years; in the sixties we swam upstream when we tried to promote an establishment insitution. Yet, while we criticize big institutions, in practice we attend and support them, subconsciously believing bigness is better. Church colleges will not be large. Again, while analysis is necessary, our generation usually prefers to analyze and stop short of acting. This "paralysis of analysis" has brought the progress of our church to a screeching halt. One caustic critic said preachers like to state a problem facing the church and society, enunciate some lofty principle that will solve it, and then when they get to the procedure by which this principle is made real, they say with great unction, "Now let us stand for the benediction."

How do we endow our colleges? First, through church periodicals, we can arouse our people to the necessity of endowment. Each church college can work through an endowment committee served by some staff member. Key members of the ex-students association can be enlisted to lead out in this program. We can get our church colleges written into wills; much college endowment comes from this source. We should secure gifts small and large. One United Methodist junior college has fifteen friends making monthly contributions to endowment. From this source alone it is receiving an endowment gift every other day. It will be endowed. People can be encouraged to build up individual endowment funds; once they start this fund, they will add to it. We should report regularly to our church constituency as to progress being made. People will respond; they like to contribute to something that will be working for them after they are gone.

The age of college endowment is at hand. Most church colleges have gone through a period of building good facilities. Will these buildings be filled with potential leaders of our church and state, or will their empty halls be ghostly reminders that we slept through a revolution? I suppose the color of the clergy's robe is of earth shaking significance, but are we not fishing in rice fields when we are in sight of the Pacific? What happened to our imagination? If each of us would mail a check, small or large, to our favorite church college for endowment, we would usher in the age of church college endowment.

One reason Moses is numbered among the great is that he led out. Jesus said there is no greater prophet than John the Baptist, because he ushered in the Christian era. We should be pleading with all the earnestness of the old time evangelist, "Who will be first?"

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, C. E. Peeples, is president emeritus of Lon Morris College in Jacksonville, Texas.

My Witness

Everlasting life offered

By WILLIAM O. ECKLOR

In the economy and providence of God; it would seem unwise to create a universe, scatter the stars, and place the planets in their orbits; create the heat and fire of the sun, and its byproduct, the wind; form the boundless deep, the islands of the sea and the mainlands; clothe the land with vegetation, plant the flowers of the field, cover the hills with forests, and enliven the earth with song; crown the mountain with snow, make fertile the valleys; divide time with darkness and light, so that brightness is the glory of the day, and darkness reveals the majesty of the night; bless the earth with sunshine, clouds and rain, and decorate the sky with colors; hide minerals and gems in secret places, and store energy beneath the surface of the earth; create man in his own image, put hope in his heart — and then snuff it out.

If a man dies, can he live again? Yea, a thousand times yea! For a moment, he seems like a lamp that has been extinguished, but he can be relit by the hand of God to shine throughout eternity.

"My Witness" is a column through which TM/UMR readers may tell of meaningful experiences of Christian life.

This week's contributor, William O Ecklar, lives in Lakeland, Florida.

Letters to the Editor

Readers conflict over 'charismatics'

To the Editor:

It was interesting to read the two views of the charismatic movement held by the Rev. Arthur C. Fulbright and the Rev. Gordon W. Knapp (TM/UMR, March 18). Personally, I prefer to focus on the phrase "genuine work of the Holy Spirit" rather than to associate it with a movement. It has been going on ever since Pentecost. I am thankful when I discern a mark of the Holy Spirit, agape love, coming in an appropriate way from another believer, whether I adhere to his particular beliefs or not.

Jesus gave us a key thought: "You will know them by their fruits." (Matthew 7:16). There are so many productive Christians, of assorted seasonings, whom I am eager to know. They are "the salt of the earth" and I want to graciously receive them, as they are, for my Master says, "He who receives any one whom I send, receives Me" (John 13:20). Let's not miss out on a blessing by not receiving one another!

Charlotte Adelsperger
Prairie Village, Kansas

Charismatic renewal vital to church

To the Editor:

I want to say a hearty AMEN! to what Rev. Arthur C. Fullbright has to say about the Charismatic renewal (TM/UMR, March 18). It is time we United Methodists examine the scriptures and learn where and why we've been losing power. Of course, if we do not accept scripture as the inspired word of God (according to II Timothy 3:16 and II Peter 1:2), then that exercise is useless.

The last phrase of Rev. Gordon W. Knapp's stand on the charismatic renewal really frightens me: "an interpretation of the Christian faith which is rationally coherent and intellectually respectable." By what guideline do we determine what is "rationally coherent and intellectually respectable?" There were those who accused the first charismatics of being drunk. Does Rev. Knapp claim scriptural authority for his stand?

Frances M. Shull
Kent, Ohio

Cults need exposing

To the Editor:

I am happy to see articles, both pro and con, on issues of particular concern to me, such as Arthur Fulbright's article on charismatic renewal and Gordon Knapp's "Charismatic movement is only latest religious fad." I personally feel there is a lot of truth in Mr. Knapp's article.

I would like to see cults exposed in your articles so that the unsuspecting public will be able to recognize misleading approaches that have such attraction and drawing power, especially with the young people. My heart goes out to the beautiful, healthy, strong, vital young people who are caught up in these cults because, as Mr. Knapp says, they are disillusioned with political systems, a money conscious society, misconduct of unfeeling parents, and the list goes on.

There is a book, "The Devil is Alive and Doing Well on Planet Earth," that delves into different cults and then goes into Christianity toward the end. It is a very enlightening book with a message for anyone willing to read it.

I enjoy reading the Reporter so very much. It serves as a reminder that there are good people who do good things in this world, as opposed to what is printed in our local daily newspapers.

Edna Hargrove
Silver Springs, Maryland

Don't be afraid of the Holy Spirit

To the Editor:

I have just finished reading Rev. Knapp's opinions and concerns regarding the charismatic movements (TM/UMR March 18). He really is hung up on the cultural side of life without the vaguest idea why the sixties found government financed action programs abounding.

The truth of the matter is that we of the UMC and other denominations were so caught up in our materialistic gains we failed to fulfill God's commandments. We let big brother government tax us to do what God had told us to do. Free money fell in both good and evil men's hands. We are all to blame for this.

Cults and other satanic power groups have always been with us, as has the Holy Spirit. Christ said in His Word that His Spirit would abide in each of us and the charismatic movement sweeping across denominations throughout the world is the renewing of that which is Christ living within each of us.

Rev. Knapp, as a called servant of our Lord, has but to study the scriptures believing it is the divine words of God and he will find the truth which will set him free to witness to his congregation with a renewed joy. I want to be with the happy, shouting, singing Methodists when I reach that heavenly kingdom.

My closing statement to Rev. Knapp is don't be afraid to praise the Lord as the Holy Spirit leads you, for he will richly bless you with His fulness.

Thomas L. Howard
Sikestown, Missouri

Article 'disgusting'

To the Editor:

Visit the Open Door in Huntsville, Texas, then tell me again, as in the March 18 issue, that charismatic churches are "the latest fad." I found that article disgusting.

If it were not for the charismatics, I would not have returned to church and given so much as a dime to it.

Barbara J. Haverstock
Fort Bliss, Texas

Church extension statements true

To the Editor:

Ten years of national traveling for the National Division of the Board of Global Ministries convinced me of the sober truth of Dr. George Hunter's statement to the spring meeting of the Board of Discipleship, vis. "it is widely demonstrated that it is the new churches that produce the new converts . . . they are more contagious than the old ones and BGM should get with it" as far as church extension is concerned. This contention should be axiomatic as far as the future of our denomination is concerned, and we don't need new buildings to accomplish it.

Let's not deplore the closing and phasing out of "old churches" whose life history is completed and which remain in worn out, depleted and exhausted areas of our towns and cities. They may well have completed their life cycle and merit termination respectfully.

It has been my observation that "renewal" simply does not come about in yesterday's expensive and outmoded buildings and in locations where time and attrition have long since taken their toll. Any smart minister will look to "the growing edge" and our denomination will do well to do likewise.

Dean E. Richardson
Buffalo, New York

Church extension woes overstated

To the Editor:

Yours is a great paper, two editions of which I read every week the moment the mail arrives. Thanks for responsible Christian reporting and commentary at its exciting best.

With regard to the March 18, 1977, editorials, "Church extension leadership needed," and "Sometimes open criticism is best method," I would agree with both articles in principle. I do question, however, Dr. Hunter's manner of speaking out. Open criticism can be helpful, and certainly public examination of issues as critical as evangelism and church extension should be encouraged. Unfortunately, in his courage to speak openly, Dr. Hunter has seriously erred by issuing emotional, unsubstantiated charges against both the World and National Divisions of the Board of Global Ministries.

To say that BGM has not been recently successful in church extension leadership is a criticism which Dr. Hunter could usefully pursue by citing instances and pointing out better ways; But to charge that BGM or its National Division do not "want anyone else to be" effective is unhelpful emotional rhetoric which only clouds the issue. To say that BGM and its World Division have not been effective in evangelism is a charge that should be carefully documented and creatively explored; but to say that the World Division "blocks anyone else who tries" is simply grandstand falsehood.

Let's discuss issues openly. But let's be fair and honest as we do so.

H. Claude Young, Jr.
Thomasville, North Carolina

Preaching criticism

To the Editor:

The March 11 edition of the Reporter should be required reading for every Methodist Minister. Dr. Bradburn hit the nail right on the head in his comments about preaching. His last two sentences couldn't have been worded better.

Now all you need is another article suggesting that the bishops and district superintendents drop in unannounced to some of our churches and hear what we hear — then do something about it!

Most of the subject matter is excellent but the delivery is terrible. Some can't even make a Bible reading interesting.

Please pass on my compliments to Dr. Bradburn. With thoughts like his he shouldn't retire.

W. T. Clawson
Monkton, Maryland

On the TM/UMR Beat

Who gives us the right to waste resources of God?

C. W. Smith

Is the drouth which presently plagues major sections of the nation a blessing in disguise? There must be many whose livelihood depends directly on the crops coming off the land who will say "no."

The same test can be applied to shortages of other natural resources. In 1973 when I accepted an appointment and invested in a house 20 miles apart, I didn't know that an Arab oil embargo would drive gas prices up 30 to 40 percent within 90 days. It was hard to see anything heaven-sent about that. But now I'm sure it should have been viewed that way — by a whole nation.

Indeed, I believe it is high time we return to an Old Testament sense of whose resources we are using. The opening words of the 24th Psalm say it well: "The world and all that is in it belongs to the Lord (TEV)."

No longer can we afford the luxury of pretending that what we discover on this earth really is ours. We humans just aren't that great. Inventive, ingenius, clever, yes. But we aren't creative enough to manufacture oil or gas or topsoil or water or atmosphere where there is none.

We have been committing blasphemy in the profligate consumption of resources, assuming we had the right to use them however and as carelessly as we like. We have used sacred trusts with sinful irreverence.

Today's shortages in resources should be calling us to a total stewardship of life.

Serving a church in a western Nebraska oil boom town for nearly a decade opened my eyes to a new dimension of stewardship when it seemed everyone wanted to claim the oil and gas as their own: the landowners, the speculators and investors, the wildcat operators and the companies that bought those resources.

As pastor to a hardy congregation of farmers and ranchers for another decade at Chugwater, Wyoming, it came a bit easier to see God's ownership and Lordship of resources and harvests. Maybe it even helped to commend those who banded together in conservation districts and did all they could to keep topsoil in place against the eroding effects of wind and water.

At home and in the church where I serve it hasn't been nearly as hard as I first thought to turn the thermostat down several degrees.

Now I'm hunting for some way to get a message across to city drivers who pass me on either side as I try to stay within posted speed limits and discover I'm obstructing traffic, and to the drivers who consistently spurt ahead to the next red traffic light as I coast up beside them.

Whose gas do they think they're burning?

How about a bumper sticker: "Slow down! The gas you waste is God's." That may be a weak one. I'm looking for some GOOD ideas. Because in the words of a "Comment" in the February 1977 "Circuit Rider:" "Willful waste will yet be recognized as a number one crime in the affluent Western World."

CLARENCE W. SMITH
Rocky Mountain
United Methodist Reporter

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ENTRANCE, FACING EAST, DOWNTOWN

'It's as though my daughter died... only worse'

By MARY SUE BEST

LA PORTE, Ind. — "If we just help one person avoid our anguish, it will be worth it," says a United Methodist mother whose 23-year-old daughter finally broke with a religious cult.

"Though she knows her problem, Pam has not fully returned to the mainstream of life," says Virginia Fleck about her daughter. The entire John Fleck family, active United Methodists, has pledged itself to publicize the events and circumstances that drove Pam from them. Pam joined and ultimately broke with a religious cult called "The Glory Barn," headquartered in North Webster, Ind.

"It was as though Pam had died, only worse," Mrs. Fleck continued. "She was walking around in the same body, but her personality had completely changed. There are no laws to keep cults from programming our children to obey their teachings and commands. Ironically, their insidious, destructive methods operate under the banner of religion.

Because Pam was always a very religious girl, the Flecks did not at first become suspicious about the Bible study group 18-year-old Pam joined when they first moved here several years ago. Idealistic, hungering for the answers to life's problems, Pam saw the cult's Bible study as the solution to her needs. She did not look elsewhere.

Pam Fleck

The family began to worry when they saw outward religious practices start to dominate Pam's life. In her college dorm room she displayed numerous religious posters, pictures, Scriptures. She devoted her spare time to listening to radio ministers or tapes the cult provided her. She bought their many religious books.

Pam became fearful that Satan would get her if she did not constantly carry her Bible and read it. She began to accuse others different from her as having, or being, Satan. She developed a false smile, a holier-than-her-parents attitude, a hypercritical stance. As she assured her family that God would provide everything from a needed parking place to a lost graduation cap tassle to money for travel with cult leaders, Pam became very smug.

Something is wrong

Stronger clues that something was wrong with Pam came fast. Pam no longer wore her contact lenses or glasses, because "God healed my eyes." She cancelled her car insurance on religious grounds. She denied herself food, became unable to pay for her apartment and car, giving all to the cult "to receive more blessings."

When cult members became ill or afflicted, others simply prayed for them. Doctors and nurses were considered evil and thus never consulted. After several deaths in the cult headquarters were publicized, the Flecks realized they faced a crisis. Pam was, ironically, a registered nurse.

As she was programmed by the cult, the arising conflicts and confusion created in Pam an unnatural energy. She worked two jobs. The pressures became so great that she made several gross errors in nursing. Later she gave it up completely. Pam had been an honor graduate and received the highest ratings on her state board exams.

Family seeks help

The Flecks could not pinpoint the exact nature of her problem. They sought the aid of their local United Methodist pastor. He worked with a psychiatrist who said that Pam was far too indoctrinated to be reached. When the Flecks sought other help, they found that most people had had no experience with the problem. They felt thwarted until a newspaper article put them in touch with a rehabilitation group, "Citizens Engaged in Reuniting Families."

This group led the Flecks to counselors who questioned Pam on her beliefs and behavior. They agreed that though she was 80 percent right in her thinking, the 20 percent in error was destroying her. For example, the cult asked, "Why do you insist on wearing a life jacket when you ski or sail? Don't you believe God will protect you?"

Pam breaks

In three days, Pam broke. The emotional release for her and her parents was overwhelming. Even her voice returned to normal.

Now Pam travels the country helping others who have been in similar cults to find their way back to reason and normal living. She is seeking to spur legislation to help parents with children whose minds have been tampered with and enslaved.

Mrs. Fleck believes that the dramatic episodes in their lives point to the hand of God working with them. At present, Pam also views her work as God-directed. She feels that within a few months she may return to nursing, approaching it for the first time as a normal person. When she is home, Pam worships with the family. All have found a deeper meaning to their faith.

But most significant, Pam is acting because of the love of God, not the fear of Satan. She has experienced a true relationship with Jesus Christ and considers herself really free to accept all his promises for her.

Her rehabilitation continues, for sometimes it takes months to stabilize and cope with reality. But Pam is moving with many plus factors toward a satisfactory personal life, one that promises to be filled with service.

Mrs. Best, a free lance writer living in Indianapolis, has written two other articles appearing in TM/UMR during the past year about United Methodist persons.

High fashion for clergy

DALLAS — Clerical garb and banners designed by Dr. James White, professor of Christian worship at Perkins School of Theology here, and his wife, Marily, are displayed. They explain that the new treatment is ancient in its symholism, but exciting because of new fabrics made possible by contemporary technology. "Clergy have discovered new freedom in clerical garb at the same time we have realized how important clothing is as a means of communication," said Dr. White.

RELIGIOUS NEWS SERVICE PHOTO

Worship called alive, well in UMC

Breakthroughs seen in meeting needs of more persons

By PAT SITES
Staff Writer

DALLAS — After ten years of radical change — the most rapid and radical in 400 years — the way Christians worship will never be the same again. Now that the dust has settled, the picture is coming clear: Christian worship is alive and well and probably more sensitive to the needs of persons than it has ever been before.

And in the process, United Methodists in the pew, like other lay Christians have become more and more participants, not spectators, in the act of worship.

That healthy diagnosis comes from Dr. James F. White, author and long-time professor of Christian worship at Perkins School of Theology here, who sees a new "pluralism" in worship — ways of worshipping that speak to and through more persons — as a "tremendously exciting" development of the mid-1970s.

More laypersons involved

More laypersons are actively involved, both in planning and leading worship services, he says. More pastors are getting a better understanding of worship — "and in the past many of them haven't known much about it, really."

And United Methodists—"who used to think like everybody else that if you start to use a new liturgy, then everything prior to it has to self-destruct," — are buying alternate rituals published by the church in record numbers. And they're using both new and old.

Of course there are churches where nothing much has changed since 1960, Dr. White told TM/UMR last week. But in many more, worship services have taken on new vitality. They're definitely more "inclusive, imaginative, humanizing, ecumenical and socially responsible."

Times of experimentation

The late 1960s and early 1970s were times of "experimental worship," he writes in his latest book, "Christian Worship in Transition" — experimenting which he credits to "an increased sensitivity to the pluralistic aspects of American culture.

"We used to provide what we thought was good for people, and they liked it or they left. Many left. This made us realize how narrow and limited the options that we offered in worship were."

Broadening the options today, he says, has led to including women and children in the language and liturgy; adapting schedules and buildings to meet needs; using "a whole new range of sights and sounds" imaginatively; borrowing from — and sharing with — other denominations; and seeing that worship and social concern go hand in hand.

That doesn't mean, he cautions, that there aren't "constants" in worship. The Lord's Supper, preaching, initiation in the faith are some needed "constants." "But we learned that the ways we express worship can change and meet the needs of a pluralistic people."

Key to creative worship

Key to creative worship, he believes, is a "clear working definition of what we understand Christian worship to be." (His own definition: "We come together, deliberately seeking to approach reality at its deepest level by becoming aware of God in and through Jesus Christ and by responding to this awareness.")

A breakthrough in worship expressions came, he maintains, with the "unfreezing" of Roman Catholic worship beginning with Vatican II and a new Catholic lectionary in 1969 on which the United Methodist and most other Protestant lectionaries are based. "The Catholics took the risk of using new styles and new language in worship. We picked up the spill-off and said 'If they can do it, why can't we?' "

The splintering of society in the '60s alse contributed to experimentation, he maintains. We no longer had a standard image of "the good life;" neither could we have a standard way to worship. "Worship had to become sensitive to the times."

Education about worship, for both pastors and laypersons, is improving today, Dr. White says. He has personally conducted workshops in some 36 states over the past several years. "We used to worry if people would come. We don't worry anymore. And some of the workshops have become annual events." Minnesota Annual Conference, which he says has an unusually active worship program, conducts two workshops annually.

Seminaries do better job

Seminaries, too, are beginning to do a better job of grounding prospective pastors in worship. More seminaries are adding fulltime professors of worship to their faculties. "In the past, we've turned out pastors who didn't know that much about worship. They resisted change because they were insecure. The people are often more willing to innovate than the pastor — provided they understand and get properly introduced to what's happening."

Laypersons' participation is also showing up in preaching, Dr. White notes, as the sermon becomes "less autocratic monologue" and more an "invitation to think along with me." The days are gone, he says, when the minister was the best-educated person in the church and could "talk down" from the pulpit.

But as worship involves more and more persons, he says, the need increases for persons to learn about worship — "about what we do and what God does when we worship" — at every possible chance in the local church. "We cannot assume because we've seen baptism take place, we know what it is."

Nor can the church continue to treat the Scriptures as lightly as it does, he warns — a "form of apostasy" he finds prevalent in conservative churches as well as others. "We tend to choose a few verses of Scripture that we want and ignore the others." A more solid grounding in Scripture, he maintains, must be part of educating persons in worship.

How to ease folks into something new

WALDORF, Md. — Coming up with "something new" in worship services has its hazards, as almost any pastor can tell you. But this helpful hint, passed on in a recent issue of "Nuts & Bolts of Worship," published here, would indicate that in worship innovations as in most things, "Discretion is the better part of valor."

"The exciting worship leaders Avery and Marsh have suggested how to ease a congregation into something new, such as a contemporary hymn," the helpful hint says.

"First have it sung by the children. People will listen to them indulgently and say, 'Aren't they sweet?'

"Then have the song presented by the high-schoolers and people will say, 'Well, at least they're in church.'

"On the third Sunday when the choir uses the same hymn, the congregation will murmur, 'At last they're singing something I know.'

"When you finally have the congregation sing the song, and an outsider comments on it, the members will say, 'Oh, we always do things like that!' "

'Time to turn to Texas'

Moon church expands to Houston, Southwest

HOUSTON (RNS) — Twenty-two members of the Rev. Sun Myung Moon's Unification Church have moved to Houston and are planning extensive missionary work.

Patrick Hickey, local leader of the controversial church, said 80 more members will come here later this spring to help expand the church's operation.

Many local religious leaders last December condemned the Moon Church and said they were glad it has not made much headway in this area.

Mr. Hickey said the move into Houston is part of a wider move into the Southwest. He said the church has been focusing its attention on the East and West coasts, but now feels it is time to turn to such states as Texas.

Forty familes in the Houston area have children involved in the Moon Church elsewhere, he noted.

Roman Catholic Bishop John L. Morkovsky of Galveston-Houston was among local church leaders who condemned the Unification Church last December.

"They are apparently using a kind of brainwashing on earnest young people," the bishop said. He added that the Moon Church's teachings are "not Christian."

Mr. Hickey said some of the church's methods are mistakenly viewed as brainwashing.

Asked how Houston parents could be assured their children would not be brainwashed by members of the Unification Church here, he said the parents "should accompany their children to the Unification Church services." He claimed "brainwashing" is an issue created by a sensational press.

"The teaching of the Divine Principle (Moon's teachings) have inspired a dedication from the young people that is not found in existing churches," he said. "And that has resulted in fulltime commitment."

He said that fulltime commitment is sometimes mistakenly taken to be the result of brainwashing. "The church is not a cult. It is not a sect. It is a new Christian revival in America."

"The purpose of the church is not to create another denomination. We feel the power of Christianity has faded and we need a force to restore it. We feel the Unification Church is coming to restore that power under God's will," he said.

As part of their work in Houston, Mr. Hickey said members of the Moon Church have already started attending existing local churches.

He reported that the Moon followers here have established a center and a "residence" in north Houston. They plan to become involved in the anti-pornography drive here and to aid in anti-Communist activities in the city. He was vague about what specific actions his group would take in either area.

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the church today

Helps for influencing world hunger policy outlined

WASHINGTON, D.C. (UMC) — What has happened concerning world hunger policy, what can happen and how United Methodists can help make it happen is outlined in a new resource published here by the social action agency of the church.

"Justice in a Hungry World" is a 48-page "forum" in the April issue of "e/sa" (engage/social action) magazine, a publication of the Board of Church and Society. The forum is being distributed to nearly 80,000 persons, including several officials in each local church as a manual for their action in influencing public policy. This is being done by a grant from Advance funds for the missional priority on world hunger.

Several check lists are provided to suggest what individuals, committees or congregations can do.

Angolan United Methodists enjoying unprecedented freedom

NEW YORK (RNS) — A United Methodist women's leader from Angola said the denomination, which experienced persecution under Portuguese colonial rule, is now enjoying unprecedented freedom under the new regime.

Josefa Neto, president of the Women's Society of the United Methodist Church of Angola, said "We are very satisfied with our government because we can meet freely, hold seminars and institutes, conduct evangelistic missions and visit patients in the hospital."

Ms. Neto said that some 1,500 members of the women's society met last October at Central UMC in Luanda and prayed for Namibia, Zimbabwe (Rhodesia) and South Africa. She said the women have weekly prayer meetings on Friday "for others in Africa not yet free, still climbing the mountain."

New president of U.M.-related Emory University named

ATLANTA (RNS) — Dr. James T. Laney, dean of the Candler School of Theology since 1969, has been named president of the United Methodist affiliated Emory Univeristy here.

He will succeed Dr. Sanford S. Atwood who last year announced that he will retire at the end of August 1977.

Dr. Laney will become Emory's 17th president on Sept. 1. Student enrollment this year is about 7,500. Including its hospitals, Emory has more than 8,000 employees and a budget for next year of $150 million.

Church response to seminary education called 'a miracle'

NASHVILLE (UMC) — United Methodist support of theological education in the past four years has been termed a "miracle" by a top executive in the church's Division of Ordained Ministry.

The Rev. Robert Watts Thornburg made the characterization in reporting on receipts of more than $30 million in the denomination's Ministerial Education Fund in the 1973-76 quadrennium. Dr Thornburg said the total represents substantially more than that given by any other foundation or church-related body with the exception of the Southern Baptists

High coffee cost helps peasants, say Mennonites

AKRON, Pa. (RNS) — Mennonite volunteers in Haiti say Americans might be more tolerant of rising coffee prices if they knew higher prices are bringing some relief to Haitian peasants.

Higher coffee prices are cause for praising God in many church services in Haiti, according to Gordon Hunsberger and Steven Mason, Mennonite Central Committee volunteers there.

They reported that the price paid to peasants per pound of coffee they market has increased from 20 cents to $1.

"For the first time in years the peasants in the Mombin Crochu area have an economic incentive to increase their coffee production," Mr. Mason said. "This increase in price is a great development assistance to the Haitian peasant to improve his own living situation, much more valuable than any direct assistance I can give him."

Mr. Mason said the price jump from 20 cents to $1 a pound is significant "considering that the national average per capita income is $70 to $100 per year with most rural peasants receiving far less than this."

Mr. Hunsberger said "my advice to affluent North American coffee drinkers, who by Haitian peasant standards are already fabulously wealthy, is quit your griping about coffee prices, enjoy your coffee and give the poor Haitian peasant a break for a change."

The net effect coffee price increases on the North American consumer has been rather mild. Mr. Hunsberger said. "Even at $3 per pound the cost of a cup of coffee made at home is only five cents, so when your favorite restaurant or snack shop raises the price of coffee from 25 to 35 cents a cup, remember that the coffee itself may have accounted for 2½ cents of the 10 cent increase, while the other 7½ cents is for the owner's increasing costs or additional profit."

Aid in planning worship designed by conference

TM/UMR Staff Special

BALTIMORE — Making it easier for laypersons to help plan worship services was at least one driving force behind a new three-year hymn lectionary published here recently by the Baltimore conference commission on worship.

But "Lessons and Hymns for United Methodists" — a meshing of hymns with more than 540 Scripture passages — will hopefully be a boon for pastors and church musicians as well, says its editor, the Rev. David Kolda.

The whole idea behind the 18-month effort by more than 20 persons was to provide more creative options for each season and each Sunday of the year.

"We can never have too many worship resources," Mr. Kolda said the commission agreed. So it launched the project of finding appropriate hymns for each lesson in the three-year lectionary of Scripture readings adopted by the Consultation on Church Union (COCU) and now used in increasing numbers of United Methodist Churches.

Assigning three teams, one for each year's hymns, the commission came up with a listing for each Sunday, plus certain special days. The listing includes: a brief summary of the three prescribed Scripture lessons, a suggested Psalter reading, eight suggested hymns from the United Methodist Hymnal and four suggested hymn titles from other sources.

The result, says, Mr. Kolda, is an "expanded list of hymn resources that many of us might not think of on our own."

Another advantage of the hymn lectionary, notes the Rev. Charles Lightner, commission chairperson, is that it's easier to do sound advance planning which unites Scriptural themes and music. And perhaps best of all, both men say, is that the listing permits persons "who don't have years and years of experience" to participate in the planning of worship services.

Thirteen hundred copies of "Lessons and Hymns for United Methodists" were made available the first of the year for national distribution through Cokesbury Book Stores. "We decided in the very beginning that to make this project worthwhile it should be made available to others besides the Baltimore Conference," Mr. Lightner told TM/UMR. Early feedback, he says, indicates that there is widespread interest in "stimulating worship with this kind of resource."

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NEW YORK — A man of action, an effective teacher, an angry prophet and a compassionate healer is the Christ portrayed by actor Robert Powell in the NBC-TV presentation of "Jesus of Nazareth," showing the next two Sunday evenings. The scene at right depicts the arrest of Jesus in the garden. (See articles below.) NBC-TV PHOTOS

TV film based on St. John

'Jesus of Nazareth' premiers

By FREDERIC A. BRUSSAT

NEW YORK — The television premier of an interpretation of the life of Christ — which has been protested by some and praised by others — will be presented on NBC-TV's "The Big Event" on Palm Sunday and Easter evenings, (see TM/UMR, March 25). The two-part, six-hour film will be shown from 8:00 to 11:00 p.m. ET.

"Jesus of Nazareth," a $12 million production shot primarily in Morocco and Tunisia, is directed by Franco Zeffirelli, who also directed the films "Romeo and Juliet" and "Brother Sun, Sister Moon" (a film about St. Francis of Assissi).

The Gospel of John and the suffering servant imagery of Isaiah 53 are the Scriptural sources for "Jesus of Nazareth," according to Mr. Zeffirelli. The screenplay follows the traditional narrative line of his life and by its length alone is able to include more material than previous films.

The story moves from Jesus' birth to the temple incident at age 12 to baptism and the wilderness experience, to the calling of the disciples, his extensive preaching, teaching and healing ministry, his open conflict with the Pharisees and his refusal to align himself with the Zealots, his entry into Jerusalem, the Last Supper, the betrayal by Judas, his trial and crucifixion. The movie ends with a member of the Sanhedrin standing inside the empty tomb and saying, "Now it begins. It all begins."

The producers have aimed for historical accuracy. This shows not only in period sets and costumes but in some of the details that distinguish this production from others. For the first time in any film, Pilate clearly dictates the death sentence against Jesus in accordance with Roman law. At the Last Supper, the disciples and their Master are not seated at a long table but, as was the custom of the day, in a circle on the floor on straw mats. And Jesus does not carry the entire cross to Golgotha (it must have weighed over 500 pounds) but is burdened with the crosspiece instead.

Director Zeffirelli has said of his depiction of Jesus, "There are many aspects to the figure of Christ which can be broken down in turn into thousands of tiny facets. For example, there is the spiritual one, the philosophical one. Then there is his human facility, his parapsychology, his miraculous powers, his political charisma. Jesus is a complete figure. Above all, there is the mystery of his divine origin around which the consciousness of humanity has revolved for 2000 years."

Jesus of Nazareth as portrayed by Robert Powell is a man of action, an effective teacher, an angry prophet and a compassionate healer. He is a dangerous man to the Pharisees and the Sanhedrin, an offense to the Zealots and a stumbling block to the Romans. To his followers, he is the Master

"Jesus of Nazareth" is a Lord Grade presentation and following the pattern of this British producer's other efforts, the movie boasts a large and prestigious cast of international actors and actresses. A partial list of guest starring roles includes British actor Robert Powell as Jesus Christ, Anne Bancroft as Mary Magdalene, James Farentino as Simon Peter, Olivia Hussey as the Virgin Mary, James Mason as Joseph of Arimathea, Ian McShane as Judas, Lawrence Olivier as Nicodemus, Rod Steiger as Pontius Pilate and Michael York as John the Baptist.

Preparation for the series lasted two-and-a-half years before filming began on the edge of the Sahara. A panel of distinguished scholars (including the well known Protestant Joachim Jeremias) served as biblical advisors. The screenplay was written by Anthony Burgess, Suso Cecchi d'Amico and Mr. Zeffirelli.

Mr. Brussat is director of Cultural Information Service in New York

Controversial Jesus film finds sponsor in Procter & Gamble

NEW YORK (RNS) — Procter & Gamble has assumed sponsorship of the film, "Jesus of Nazareth," which will be shown on NBC television April 3 and 10.

General Motors dropped its sponsorship following a protest against the film organized by Dr. Bob Jones III, president of Bob Jones University in Greenville, S.C. Dr. Jones, who had not seen the film, based his objections on some comments made by director Franco Zeffirelli in an interview published in a movie magazine.

Bill Dodson, a spokesman for Procter & Gamble in Cincinnati, said company officials had previewed the film and that "as laymen, we believe it is a fine and sensitive work." He noted, however, that "far more important to our decision" was the fact that Christian, Jewish and Muslim leaders "have generally given the film enthusiastic acclaim."

Ethnic 'watch dog' unit to probe church

By SHARON MIELKE
Senior Staff Writer

DALLAS — The new committee "watchdogging" the progress of United Methodism's commitment to strengthening its ethnic minority local churches set its gears in motion here last week.

Meeting on the heels of an announcement that during the first two months of 1977 churchpersons contributed over $83,000 to world hunger Advance projects while giving only $5,600 to ethnic proposals, the Monitoring Committee members tackled their job with both reservations and determination to make a difference in how the church is responding to the priorities.

The 15-member monitoring unit of Asians, Native Americans, Hispanics, blacks and whites outlined 16 areas of concern for the priorities objectives and selected three for referral to general agencies and annual conferences this spring.

They are asking: (1) to what extent finances and programs are being reordered; (2) whether specific ways for identifying, recruiting, nurturing, resourcing and processing ethnic candidates for the ministry are being established; and (3) whether programs for developing ethnic lay leadership are in progress.

Advance or "second-mile" giving is regarded by the committee as crucial to the success of the ethnic priority because most of the new dollars ($3.5 million) are supposed to come through that channel. Dollars may come through other channels, however, and the Monitoring Committee also is to evaluate how well the objectives of the Ethnic Minority Local Church priority are being met overall in the church.

Other sources of funds include a special World Service Fund apportionment, "reprioritizing" of general agency and annual conference programs and budgets, the Black College Fund, Temporary General Aid Fund, Human Relations Day offerings, World Communion offerings, long standing Advance projects as well as new ones, and projects of United Methodist Women.

Sex discrimination suit filed against U.M. publishing house

NASHVILLE (UMC) — A federal civil suit charging sexual discrimination has been filed against the United Methodist Publishing House (UMPH) and the local unit of the Graphic Arts International Union, AFL-CIO.

The civil action suit was filed by the Equal Employment Opportunity Commission in Atlanta, Ga., on behalf of UMPH female employees in Nashville.

The suit lists six alleged discriminatory practices by the House from 1965 to the present.

These practices include the failure and refusal to hire women on an equal basis with men, the suit alleges.

John E. Procter, president and publisher, said charges in the case were originally made by four female bindery workers Dec. 3, 1971. The four were among 29 persons laid off because of reduced wnrk load in the manufacturing plant.

The civil action asks a federal judge to permanently enjoin the House from the alleged practices, and to provide backpay, with interest, to any persons who might he affected

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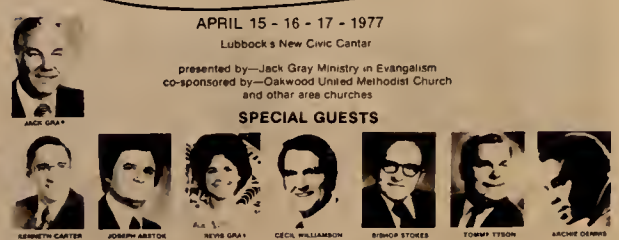

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What to do about TV

Disgruntled viewers get tips from media experts

By BUD HERRON
Associate Editor

To many disgruntled television viewers, doing battle with the nation's major television networks over objectionable programs is somewhat like tackling Goliath, the giant Philistine. The modern version of the story, however, doesn't find David trying to kill the giant, but rather, prompting him to "clean up his act" a bit.

Frustrations over how to go about making that request are not uncommon. Slings and stones are often easier than rehabilitation; but there are some ground rules, according to several church "media experts."

The following questions were drawn from recent letters from TM/UMR readers. The answers are compiled from TM/UMR discussions with a number of "media experts" in the church — chief among them Nelson Price, associate general secretary for United Methodist Communications, and Dr. Ben Armstrong, head of the National Religious Broadcasters.

Whom should a person contact to criticize or commend a network television program?

Begin with the local television station which carried the show. You may wish to telephone the station immediately, but whether you do or don't, be sure to follow up in writing.

You can be sure that the local station officials will read your letter. Local television stations are required by the Federal Communications Commission (FCC) to keep a file of all such letters commenting on programming. The letter file must be open to the public. It is also generally passed around to all of the major "decision makers" at the station.

Also write a letter to the network. Networks are not directly regulated by the FCC, but all mail to networks is read. In general, networks operate under the assumption that if they hear no complaints, everything must be okay.

The FCC does not regulate programming, so letters to that agency in such matters is of marginal value. Still, a copy of the letter sent to the network or local station to the FCC might be considered for its informative value.

Sponsors of television programs are hard to reach, since most sponsors today buy "blocks of time" rather than sponsor specific shows. If a company does sponsor a program week after week, that sponsor is a point for protest or praise. And even sponsors buying "blocks of time" are interested in hearing the way their commercials are being viewed in relation to the programs they are indirectly supporting.

What kind of letter is most effective?

Most experts agree that "form letter" campaigns and signatures on petitions have little impact in most cases. Network officials generally view such campaigns as being motivated by a small group of persons and therefore do not consider seriously the number of letters received.

Personal letters, individually written and signed, are best

How should the letter be written?

Letters first of all should be very specific — giving dates, stations, times, etc. Letters should state precisely what is objectionable and why. Avoid generalities or lengthly theological statements. The letters should be no more than a type-written page long, whenever possible. Choose precise and reasoned words rather than overly emotional "red flag" words (communist, fascist, propaganda, unAmerican, atheist, etc.)

Do the stations and networks really pay any attention?

They pay attention, generally, but rarely make changes on the basis of any single letter or groups of letters. Response is hard to measure, but for an industry which considers silence to be approval, persons must speak out.

Are there any secrets to getting them to listen seriously?

Don't be a sudden expert on television. Do what is known as "intentional viewing," that means constantly be aware of what you are watching and how it is affecting you and your family. Make your criticisms on the basis of knowledge about the medium, not on the basis of an emotional appeal from someone else.

Take the time to praise the network, local station, or the sponsor when something "good" appears on TV.

Where do I write?

Local stations: Local stations are listed under the station's "call letters" in your telephone directory. Send the letters to the station manager.

Networks: American Broadcasting Company (ABC), 1330 Avenue of the Americas, New York, N.Y., 10019; Columbia Broadcasting System (CBS), 51 West 52nd Street, New York, N.Y., 10019; National Broadcasting Company (NBC), 30 Rockefeller Plaza, New York, N.Y., 10020; Public Broadcasting Service (PBS), 485 L'Enfant Plaza West — S.W., Washington, D.C., 20024.

Federal Communications Commission: 1919 M Street, N.W. Washington, D.C. 20554.

Sponsors: The addresses of sponsors can be secured through most public libraries. Larger libraries will provide such information by telephone.

The following is a list of addresses for ten of the largest TV sponsors:

— Proctor & Gamble, 301 E. Sixth Street, Cincinnati, Ohio, 45201.

— General Foods, 250 North Street, White Plains, N.Y. 10602.

— American Home Products, 685 Third Avenue, New York, 10017.

— Bristol-Myers, 630 Fifth Avenue, New York, 10020.

— Colgate-Palmolive, 300 Park Avenue, New York, 10022.

— Sterling Drugs, 90 Park Avenue, New York, 10016.

— Ford Motor Company, The American Road, Dearborn, Michigan, 48121.

— Sears, Sears Tower, Chicago, Illinois, 60606.

— General Motors, General Motors Building, Detroit, Michigan, 48202.

— Warner-Lambert Pharmaceuticals, 201 Tabor Road, Morris Plains, N.J., 07950.

Listening called key to relational evangelism

GREAT FALLS, Mont. — "Ninety percent of relational evangelism is listening." These words were spoken by Jim Fishburn, of Helena, and their significance was reemphasized throughout the Relational Evangelism workshop held here in February.

The premise of the workshop was this: you need to build a relationship with another person before you can talk about Christ with that person.

The workshop, similar in content to others held throughout the Yellowstone Conference recently, was led by Vance Archer, United Methodist Board of Discipleship staff member from Nashville. Mr. Fishburn was one of 14 regional training team members who also brought insights to the participants about what relational evangelism is and why it is important.

Relational evangelism is what its name implies — relating to others, whether they be the interested, the disenchanted, the supportive community, the non-Christian, or the sick and shut-in, and sharing with them your own Christian experiences, Mr. Archer indicated.

While the definitions of the persons in those five categories vary, the relational tactics are the same: listen to the person and find out what the needs are. The purpose of relational evangelism is "to love another person, not necessarily to change the person," according to Mr. Archer.

Pointing out that the supportive community (those active, responsive, productive members of the church) are often neglected, he emphasized they, too need affirmation and encouragement.

Mr. Archer called the interested the most fertile field for evangelism, indicating that they are usually in some transitional experience. He said surveys have shown that if persons are called upon within 36 hours of their first visit to a church there is an 85 percent chance of their becoming active, while a week's delay will cut that success rate to 15 percent. He recommended having a team trained and ready for Sunday afternoon or Monday visits. Again the emphasis was on listening, finding out what needs that person has and responding to them.

Mr. Archer recommended that each church establish a core group to introduce relational evangelism to the local church, and recommended a nine-session study period before visitation begins. The filmstrip used in the workshop and work booklets are available from the Board of Discipleship as aids in this process.

The importance of this ministry was apparent when Mr. Archer stated that 35 percent of all United Methodist churches did not take in a single member by profession of faith in 1975 (including confirmation), and that another 38 percent took in four or less.

Evangelism was designated in April of 1976, by the General Conference, as a denomination-wide missional priority for the 1976-80 quadrennium.

This article is edited from the original which appeared in the Yellowstone Conference edition of TM/UMR.

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Agency girds to clear up 'rituals' fuss

TM/UMR Staff Special

NASHVILLE — A move is underway to counteract some adverse publicity surrounding a book with a chapter on "Rituals with the Divorced" published by the church last fall. A resolution passed by the United Methodist Board of Discipleship meeting last month called on board members to be "interpreters" and "clarifiers" to the church about the book.

The book, "Rituals in a New Day: An Invitation," and especially the chapter on divorce, have received publicity in the religious and secular media that has led to some misinterpretation, officials claim. A few persons have gotten the impression that the church officially condones divorce or that divorcing should take place in the church or under its auspices. That is not true, the resolution states.

Introduced by the Rev. Roberto Escamilla, staff official who heads the section on worship which published the book, the resolution says the book does not contain official rituals or rites of the United Methodist Church. Instead, the book contains "essays about the problems and possibilities" of using rituals for life events — such as divorce — which are not usually thought of in that way.

The resolution says the services in that chapter are merely "attempts to give Christian support and affirmation to persons in the trauma of divorce and the experience of being newly single again." The examples are given to stimulate continued "thinking and creativity" on the subject.

Poem of the Week

Reaction

By WILLIAM WALTER DE BOLT

The deeds I do for people
Often bring regret,
For bread cast on the waters
Returns to me — all wet.

Dr. Charles L. Allen Invites You ———

October 10-18, 1977, a group of us are going on a 9 day inspirational deluxe trip to PARIS and LONDON — In Paris we will visit the Eifel Tower, the Louvre Museum, Notre Dame Cathedral and so many other places.

In London, of course, Westminster Abbey — and the other significant sites you have dreamed of visiting, including Canterbury.

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February 20-27, 1978 (A year from now.) — An 8 day special Lenten trip to the HOLY LAND. We will see Jerusalem, the Sea of Galilee, and all the other places so dear to the hearts of all Christians. This will truly be a glorious experience.

* * *

On each trip we will be flying on regularly scheduled Air Lines instead of Charter. We will stay in the very best hotels, every meal and every trip is included in the original price. There are no extra costs.

I invite you to join me and some of my friends on one or both of these trips. For further information please write me.

Dr. Charles L. Allen
First United Methodist Church
1320 Main Street
Houston, Texas 77002

Saturday 'Creator Spirit' evenings at St. Mary's

LIVERPOOL, England — "All my springs of joy are in you" sings the congregation as the dancers circle spontaneously on the open floor. Called "Creator Spirit" evenings, they take place on Saturday evenings here at St. Mary's church, Halewood. More than 300 young persons, often with standing room only, find expression creatively in a fellowship which encourages music, drama, dance and art.

The Methodist minister of this joint Anglican-Methodist parish, the Rev. Ross Peart, sees the meetings as a way to draw both church-connected and spiritually unattached youth to "the movement of the renewing Spirit." He says, "Although I love the old Charles Wesley hymns, I recognize this concept of the Creator Spirit which I share with them demands contemporary creativity in music and art to the glory of God."

CLAYTON PHOTOS COURTESY THE METHODIST RECORDER

God is only answer for Africa, says former tribesman, now evangelist

MIAMI (RNS) — A Christian evangelist from Nigeria, a onetime tribesman, said that only God can solve Africa's present problems — for blacks and whites.

Part of the answer will be the emergence of "selfless leaders who will fight for the well-being of their subjects," said the Rev. Uma Ukpai, who heads a Billy Graham - like evangelistic association with 500 team members which conducts crusades across Nigeria.

"There is the greatest moving of God in history" in Nigeria, said Mr. Uma, 28, an Assemblies of God minister, who is a visiting student at South Florida Christian College.

He said "there is a real commitment to the Word of God and love among believers who are committed to each other beyond denominations."

Mr. Uma, who has an extensive evangelistic ministry on radio and television in Africa, noted that in Chard "Christians are being killed at a rate of 200 a week in an effort to squelch the spread of Christianity."

But Christians "have refused to worship idols in the cultural revival which in some countries is being carried to extremes," he said in a Miami Herald interview.

"Uganda breaks everybody's heart," he said. "Some Africans see (President Idi) Amin as a hero, but most as a disappointment. He is best left in the hands of God."

He told the Miami Herald that he found Christians in the U.S. to be "sincere and loving, but their lifestyle is more casual. They are not as committed as Christians in Africa.

"In the way they dress and in other ways you can see they are influenced by the permissive society here," he observed.

The African evangelist said he grew up in an atheistic home but became a Christian after his father died. When he was 10 years old he went to live with an uncle, whose pastor led Uma to a belief in Jesus Christ as Savior.

"But it took me 12 years to erase from my mind the image my father had of the Christian church as the white man's way of controlling blacks," Mr. Uma said.

He said he had not planned to enter the ministry, but became an evangelist through a series of unusual events.

While studying advanced electronics at a technical college and working in a factory in England, he said, a non-Christian friend at work dreamed that Uma was in the wrong job. For a week, Uma would become sick at work every day, but would be well when he got home.

About that time, he was asked to address a rally of Christian students from all over Nigeria. "Just as they announced the speaker's name, there was a downpour of rain and people were being forced out of their seats," he recalled.

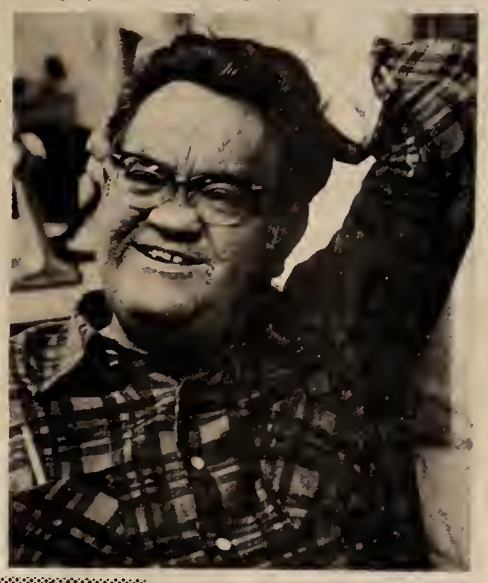
"In desperation, I said, 'Lord, stop this rain in the name of Jesus.' And it stopped. As a result, people were afraid because they believed God was there and almost everybody — doctors, lawyers, professionals and students — gave their lives to Christ."

Mr. Uma said he was asked to pray for a dying boy in a hospital shortly thereafter "and he jumped out of bed." The Nigerian evangelist said he was then convinced that he was being called to be a preacher.

"In five years of ministry," he said, "I have seen more than 20 blind people open their eyes, two cripples walk, and two dead people raised up. It confuses me as much as it does those who were healed," said Mr. Uma.

Age conflict

CHICAGO — Papa Pasciak is the father of the Pasciak family here whose real experiences of conflict between the generations are featured in the first program of a new series premiering on PBS-TV, Monday Apr. 4. "Six American Families" is partially sponsored by the United Methodist Church. Check local station for exact date and time.



'We need to recommit ourselves'

President Carter turns teacher again

WASHINGTON, D.C. (RNS) — President Carter, teaching the adult Bible class at First Baptist Church here (March 20), said the morning's lesson emphasized "our need to re-commit ourselves to Christ."

It was the second time the Chief Executive had taught the class since he moved into the White House and joined First Baptist Church, the other time being on Feb. 20. Since he began attending the class, it has grown in size from a handful to more than 100.

Fred Gregg, the class leader (and executive vice-president of Equitable Life Insurance), told the class Mr. Carter had phoned him at 8 o'clock that morning, offering to take the class. Mr. Carter spoke without notes, and with only his Bible in front of him.

The morning's lesson was on the relationship between Jesus and Caiaphas, the high priest of the Jewish religious establishment of Jesus' day.

After describing the biblical situation, the President went into how the morning's lesson applied to members of the class. "Caiaphas represents an attitude that is part of us," he said. When material needs are not a problem, "we tend to become proud and satisfied," he said. "Complacency and pride separate us from God.

"Why did God inspire Matthew, Mark and John to write about Caiaphas?" the President asked. "To let us see in ourselves the defects of Caiaphas, to strip them away and re-commit ourselves to Christ. God has blessed us so much that we need to ask ourselves how we can help establish the Kingdom of God on earth," he said.

Mr Carter said he had a talk in his Oval Office with President Spencer Kimball of the Mormon Church, who had just returned from South America where he visited some of the 26,000 young Mormon men in their early 20s who are giving two years of their lives in missionary work for their church at their own expense. He wondered why the "Baptist Convention" couldn't do something similar.

"I think it might be good for us to think how the kingdom of God, through our church, can be expanded in the years to come," he said. "Jesus' last words (before ascending to heaven) were to go through all the world to tell the world about Him . . . the message in Matthew, Mark and John," he said, "is don't be like Caiaphas."

The President spoke to the class for a total of 45-50 minutes, frequently asking questions, sometimes complimenting those responding for their answers.

Following the class, the President, Mrs. Carter and the family attended the worship service.

East and West share Easter date this year -- for a change

NEW YORK (RNS) — On the average of once every four years, all parts of the Christian church celebrate Easter on the same date. The rest of the time, however, most Western Christians celebrate the resurrection before most of their Eastern counterparts, because of differences in the interpretation about how the date is to be calculated.

This year's common celebration is April 10. The previous one was Apr. 14, 1974, the next coincidental Easter date is Apr. 22, 1984.

Though the contemporary divergence is confusing to outsiders and annoying to many Christians, paschal controversies have plagued the church from its earliest centuries.

Easter for Christians is what Passover is for Jews — the commemoration of their deliverance by God. The first question the church had to decide was whether to observe Easter on a fixed date — like Passover — or always on a Sunday.

In the Jewish liturgical calendar, a lunar calendar, the date of Passover is fixed. This year the first day of Passover coincides with Palm Sunday, and the eighth and last day with Easter Sunday. The dates vary according to the civil calendar because the civil calendar is based on the revolution of the earth around the sun. The Jewish calendar is based on the revolution of the moon around the earth. It is believed that the Last Supper, a traditional Jewish seder, was eaten either on the first night of Passover or on the night before.

The complication which plagues contemporary Christians is that most Western Christians now use the Gregorian calendar — devised by Pope Gregory XIII in 1582. By that time, the ancient Julian calendar had accumulated an error of 10 days between the calendar date and the actual solar date.

JERUSALEM — The sounding of the Shofar traditionally marks the beginning of the Passover pilgrimage to Mt. Zion, Jerusalem. The Passover this year falls on the same day as the Christian's Palm Sunday, Apr. 3.

RELIGIOUS NEWS SERVICE PHOTO

Eastern Christians, however, kept on with the Julian calendar into the 20th century, at which point some, but not all, Eastern Orthodox bodies switched to a "revised Julian calendar" — in effect the Gregorian calendar.

As a result, Eastern Orthodox celebrations of fixed date occur 13 days apart, depending on calendar used. In an effort to keep Orthodox unity on the greatest feast of all, however, even the new calendarists calculate Easter according to a formula which depends on the Julian calendar. The result, more often than not, is two Easters.

Ecumenical Patriarch Demetrios I and Pope Paul VI have both expressed a desire for a common Easter celebration.

Both the Vatican and the World Council of Churches have proposed a fixed Sunday for the Eastern celebration — the Sunday after the second Saturday of April — provided the shift is acceptable to all Christian traditions.

It is unlikely however that the same Easter for all Christians will be celebrated regularly in the near future

Three member church kept as a memorial

MARISSA, Ill. (RNS) — Zion United Methodist Church here has three members, and has been kept open by a brother and sister for 50 years.

Alex and Peal Wildy, 83 and 87 respectively, have kept the small church in operation over the years because of their mother's last wish that they do so. They place flowers on her grave for each service.

Easter brings renewal--with symbols from the distant past

By LUCILLE J. GOODYEAR

Customs and traditions play an important part in the observance of Easter, a time of renewal and strengthening of one's faith in God. The origins of seven of these customs associated with Easter — secular as well as religious — provide fascinating stories.

The Lenten season preceding Easter Sunday has its own background. In the year 487 A.D., Pope Felix II formalized a custom that had been growing in prominence since the second century — that of setting aside a special period of solemn and meaningful preparation for Easter. And so it was that the Lenten season was designated as the 40 weekdays and six Sundays previous to Easter Sunday.

Traditionally, the season recalls the 40 days of fasting and prayer that Jesus spent in the wilderness practicing self-denials in preparation for his duties to come.

Good Friday was originally known as "God's Friday," and the traditional greeting "peace be with you" was not used on this day and the day following (Holy Saturday) because Judas Iscariot saluted Christ with these very words when he betrayed Him.

The Three Hours Devotion celebrated on Good Friday was first presented in Peru in 1732. The service, usually consisting of sermons on the last seven sentences reported to have been spoken by Jesus, commemorates his three hours of suffering on the cross.

In addition to the religious ceremonies, many customs have come down through the years. The well-loved Easter lily actually holds no historical or religious relationship to the resurrection, yet the sight of it immediately brings to mind this joyous season. Used to decorate church altars, greeting cards, and bestowed as a special gift of the season — it is, however, a fitting symbol for it has always been symbolic of purity and light.

The egg, another Easter symbol, also has relatively recent historical ties to Christianity. It's said to evolved from the ancient Egyptians, who believed the egg represented the world, and that all life came from the World-Egg, whose shell was considered to be the "firmament." As time passed the Christians adopted the egg as a sign of new life and, therefore, significant when commemorating the resurrection.

The practice of exchanging eggs also dates back to the ancient Egyptians and Hebrews, who used them as gifts of "peace." It has since become a custom, the eggs being tokens of peace, affection for fellow man and new hope for the future.

The "Easter bunny" was first known, as such, in Germany during the 14th century. According to old German folk tales, it was the hare who brought the many colored eggs to all good children at Easter time. When the mystical custom finally reached this country with the settlers, the symbol was changed to a common rabbit — signifying fertility and new life in the coming spring season.

Though not as prominent these days as in days past, one still hears talk of the annual "Easter Parade," for which milady prepared a new outfit of apparel and highlighted it with a froth of a new hat.

In the early centuries Christian converts were baptized on Holy Saturday and they would wear white garments made of new linen. On Easter Sunday they would wear these new baptismal robes to church, not as a matter of personal vanity, but as symbolism of the "new life" bestowed on the earth by the Lord through His resurrection, as well as the "new life" gained by them through baptism.

The "Easter Parade"? That comes from an old European custom called the "Easter Walk" which always occurred after Easter church services. The townspeople would walk about the village square or nearby fields and woods greeting each other, exchanging news of the winters' happenings, and extending wishes of good will for the year to come — and good cheer for Easter Day!

Ms. Goodyear is a free-lance writer living in Guatemala.

'Dear Deborah'

Women undercut their woman pastor--why?

Dear Deborah:

Since you're a woman perhaps you can help me as I am a woman minister assigned to my first parish on my own. It is obvious that most of the people accept me as their pastor with practically no problem. However, there are a few who are determined that I will in no way do for them. The surprise to me is that out of five adversaries, three are women! What can I do to win them?

Hoping for an answer . . .

Dear Hoping:

It does not surprise me that women do not accept you as minister. The name of the game is ENVY. Some women feel that if they can't or don't want to do a thing, no other women should. Proceed with your work as objectively and lovingly as you can treating all members of your congregation with the same magnanimous equality God does. It may or may not work with some persons, but at least you will have done your best.

Dear Deborah:

I am ashamed to admit that every time there is Holy Communion at our church I get "sick" and stay home. For some reason the service makes me so emotional I can't stand it. I keep telling myself that my sins are no worse than anyone elses. I feel unworthy, too dirty to take Communion. Am I really "sick"?

Sincerely,
Donald G.

Dear Donald G.:

You have lots of company when you stay home on Communion Sunday. Empty pews are a silent testimony to a misconception about this sacrament: that only the pure are worthy to participate. Nothing could be further from the truth. We all come to the table imperfect. The primary requisite to participate is our intention to change for the better.

One possible solution would be to go more frequently to Communion. Learn more about this sacrament, but don't deny yourself this precious privilege of our faith.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. While the biblical Deborah was a leader of her people who settled problems for them, the modern Deborah is a Christian counselor who offers her insight into contemporary personal needs. Make the letter brief. Although individual letters cannot be answered, questions for the column will be selected from the letters. Write: "Dear Deborah" P.O. Box 1076, Dallas, Tex. 75221.

Korean court frees some Christians

NEW YORK (UMC) — Only nine of the 18 political and religious dissidents in South Korea convicted of violating President Park Chung Hee's 1975 decree (banning criticism of the government) by issuing the now famous March 1 Declaration last year will have to serve prison terms.

According to the North American Coalition for Human Rights in Korea based here, the Supreme Court in South Korea upheld the Seoul Appeals Court which had meted out sentences of one to five years for 16 dissidents. (Two Presbyterian ministers had been released earlier: Lee Hae-Dong and Ahn Byung-Moo.)

However, the Korean attorney general has announced that five of the 16 would not be required to serve their terms either because they were over 70 years of age or were women.

The five are former President Yun Po-Sun, 78, a Presbyterian; Ham Suk-Hon, 75, a Quaker writer and civil rights campaigner; former Minister of Foreign Affairs Chung Il-Hyong, 72, a Methodist; his wife Lee Tae-Young, also a Methodist and the first woman lawyer in Korea; and Lee Oo-Chung, president of Korean Church Women United and a Presbyterian.

The appeals court had sentenced the 16 to prison terms ranging from one to five years and suspended the sentences of two other dissidents involved in the reading of the "Declaration for Democracy and National Salvation" at a special ecumenical service in Seoul's Myongdong Catholic Cathedral.

Two Roman Catholic priests, Kim Seung-Hoon and Chang Duck-Pil, had their sentences suspended.

Evangelicals seen as no real threat to U.S. Jewish survival

NEW YORK (RNS) — A study by the Anti-Defamation League (ADL) of B'nai B'rith concludes that "Christian evangelicals constitute no real threat to Jewish survival."

A two-month survey of American rabbis on attempts to convert Jewish youth revealed, it said, that of the 188 rabbis in 132 cities who responded (about 400 rabbis were sent questionnaires), 57 percent reported no "direct experience with evangelical movements/efforts" in their communities.

In addition, 76 percent said evangelical efforts had not "impacted adversely on any youth in your congregation" and 74 percent did not know firsthand of "any Jewish youth that have been evangelized." Fifty-six percent saw no "anxiety expressed by your congregants or members of the Jewish community with the 'success' of evangelical movements."

Overall, 15 percent of the respondents considered evangelical conversion efforts "successful" in their communities though success was not always understood as conversion of any youth.

Theodore Freedman, director of the ADL program division, estimated that half the 24 percent of the rabbis who said that efforts of evangelical groups "impacted adversely on any youth in your congregation," were thinking of impact on youth on college campuses or away from home, an area specifically excluded from the study.

Reflecting on the data, Mr. Freeman concluded that "those who point to the 'evangelicals and cults' as a Jewish disaster are just plain wrong" because "in short — the evangelicals have failed."

Mr. Freedman did say that "the question under consideration is a matter of concern," but added that "it is a disservice to the facts to describe evangelical efforts in our country in crisis terms."

Mr. Freedman said the real threat "to Jews and non-Jews for that matter are the demands of living in a techno-scientific society which places a greater premium on our walking on the moon, developing ICBMs and instant gratification, than it does on the cultivation of the minds, character and creative vigor of its young."

THE METHODIST CHILDREN'S HOME

Post Office Drawer H
Ruston, Louisiana 71270
Telephone [318] 255-5020

THE METHODIST HOME VISITOR is published quarterly. Cost for publication is paid for by The Methodist Children's Home.

Methodist Home Visitor

Easter Issue

An addition to The LOUISIANA UNITED METHODIST

APRIL 1, 1977

MCH: Meeting Needs

From The Executive Director

Terrel J. DeVille

We all have various needs which must be fulfilled if we are to be the whole persons that our Heavenly Father intends for us to be. In carrying out its ministry the Methodist Children's Home (M.C.H.) makes an organized effort to meet the different needs of its children and youth as fully as possible.

Stable Family Life. A wholesome and stable family life is important if a young person is to feel good about himself and others. The Home's primary task is to create a family-type environment for those in its care. Seven houses, each under the supervision of a professional child care worker (often called a houseparent) and each functioning as an autonomous family unit, provide the basis for the Home's program.

Educational. M.C.H. youngsters attend public schools. The Home's educational director works closely with school officials and teachers as well as directing a supplemental educational program for youngsters with special needs.

Recreational. Besides filling otherwise idle hours, recreational activities have therapeutic value in assisting to develop self esteem and self discipline. An adequate activities center — complete with gymnasium and swimming pool — is an integral part of this program.

Medical As the Home serves a growing number of adolescents, it also finds a greater number of medical needs. A part-time registered nurse provides first-aid care and makes referrals to doctors including specialists such as orthodontists, allergists, and dermatologists.

Emotional. The Home has staff competent to do most counseling needed by the children and youth in its care. A psychiatrist and psychologist are retained as consultants to provide evaluation and treatment of seriously needy children.

Social. Children in the care of the Home are given many opportunities to develop skills in relating to others. M.C.H. social workers aid the child in relating positively with peers and with the child's family. Due to increased work done with families, there is now a much shorter stay for children at the M.C.H.

Spiritual. We fail to meet the child's total needs if we neglect his or her spiritual well-being. A complete religious life program of church attendance, religious education, and other opportunities is coordinated by the United Methodist minister on the M.C.H. staff.

The Methodist Children's Home takes seriously its task of ministering to the total child. In carrying out this ministry, the M.C.H. is in the unique position of being one of a few church-related child care agencies that depends primarily upon freewill giving. Although giving has increased over the years, income has recently been surpassed by the spiraling cost of services to children and families. Did you know the Home used all of the annual interest from the Endowment Fund to pay the difference between income and operating costs during 1976? For the first time M.C.H. is having to consider child care support from other agencies referring children into its care.

As the Home continues to meet today's relevant needs, there is little chance that costs will decrease or even remain constant. Therefore, the Home needs your financial support if it is going to continue its vital work. Can we count on you as a partner in our ministry?

Three long-time board members of the Louisiana Methodist Children's Home were voted Life Members of the board during the recent semi-annual board of directors meeting held at the home in Ruston. Named Life Members were (from left) Floyd B. Jones of Ruston, Dr. Keith Moson of Shreveport, and Judge Chris Bornette of Shreveport. Methodist Children's Home Executive Director Terrel DeVille said the Life Membership designation is an honor bestowed in appreciation of a job well done.

The Methodist Children's Home recently received a new fully equipped, 15-passenger Dodge van presented by the First United Methodist Church of Oak Grove, Louisiana. Funds for purchase of the van were made possible through the generosity of the James, Michael, and Lindy Lingo families of Oak Grove. Presenting the van keys to John Allen (right) of the Children's Home staff is Michael Lingo while brother Lindy looks on. Unavailable for the picture was their father, James Lingo.

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In Memory of Mrs. T. J. Couley, given by Mrs. E. R. Burr
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In Memory of Mrs. Lillian Allen, given by Mr. & Mrs. Kenneth Mayes
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In Memory of Lester O. Bennett, given by Mr. & Mrs. B. Hyatt
In Memory of Mrs. Mary Eager, given by Mrs. Z. A. Kidd
In Memory of Mrs. Mary Rinker, given by Mrs. T. R. Bartlett
In Memory of Moreland Lewis, given by Mr. & Mrs. Vann L. Pratt
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In Memory of Drue Michelle Hyams, given by Mr. & Mrs. Charles L. Hampton, Jr., Dr. & Mrs. Archie Breazeale, Jr. & Mr. & Mrs. Don E. Hargis
In Memory of Mr. Dwight G. Davis, given by Mr. & Mrs. Cary Johnson, Jr. & Mr. & Mrs. Cary Johnson, Sr.
In Memory of James McLendon, given by Lucky & Lee McCrocklin

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UNITED METHODIST REPORTER

Subscriptions

THE LOUISIANA METHODIST
s puhlished each Friday.
Cost of a single subscription
s $3 00 per year.
Send all subscription
requests to:
AREA PROVOST
114 American Bank Building
00 Carondelet St.
New Orleans, Louisiana 70130

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 17 Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 APRIL 8, 1977

He Is Risen!

...storic site dedicated

By JAMES L. ADAMS, Pastor
Nolley Memorial Church

Sunday, March 20, 1977, Bishop Kenneth Shamblin, Alexandria District Superintendent Jerome Cain and the Rev. William McCutcheon joined the pastor, Rev. James L. Adams, in dedication ceremonies of national Methodist Plaque #42. This plaque commemorates the present gravesite of the Rev. Richmond Nolley, for whom the church was named.

One Of The First

It is appropriate that this marker, the first officially registered United Methodist "Historic Site" in Louisiana, should mark the gravesite of Richmond Nolley. He was one of the two first ministers appointed to Louisiana, (and the first to die here) when Louisiana became a District of the Mississippi Conference at the organizational meeting of that Conference, November 1, 1813. Prior to this date, Methodism had been introduced into Louisiana in 1804 by Lorenzo Dow, and consolidated in 1805 by Learner Blackman and Elias Bowman. At that time, Louisiana was formed as a circuit in the Mississippi District of the Western Conference. The General Conference voted in 1812, "in the interval of the General Conference, to appoint another Annual Conference down in Mississippi, if they find it necessary" (J. G. Jones, Vol. 1, pg. 302, Mississippi Methodism). The Bishops decided it was necessary, and accordingly, the Mississippi Conference was organized at the residence of Reverend Newet Vick, for whom Vicksburg was later named. At that time he resided about five miles southwest of Fayette in Jefferson County.

John Shrock was appointed to the Rapides Circuit and Richmond Nolley was appointed to the Attakapas Circuit. William Winans was appointed to New Orleans, but it was in the Mississippi District. On November 14, 1814, the Mississippi Conference met at Reverend John Ford's home in Marion County west of Pearl River. John Shrock located at that Conference and settled near Jena. Thomas Griffin was appointed Presiding Elder and to serve the Washita Circuit. Elias Lott was appointed to Rapides Circuit and Richmond Nolley was reappointed to Attakapas Circuit.

Death Of Richmond Nolley

It was on his return to this circuit that Richmond Nolley met his untimely death, and became the first Methodist circuit rider to be buried in the bounds of what is now the Louisiana Conference. He and Thomas Griffin crossed the Mississippi River and followed the natural land-bridge during flood season to Sicily Island where they spent the night. The following day they parted company; Thomas Griffin turned northward toward Washita, and Richmond Nolley turned southward to Harrisonburg where he spent the night.

The next day, November 24, he set out for Elias Carter's home on Hemphill's Creek, near what is now Jena. He took a circuitous route to avoid the flood waters and consumed so much time that he reached an Indian encampment, on the horsepath he was following, late in the evening. Knowing that he had to cross Hemphill's Creek, he had a decision to make, whether to spend the night in the Indian encampment, or whether to proceed to Elias Carter's across the

creek. He probably decided to push on because of a preaching engagement that night at Elias Carter's.

Nolley made a practice of publishing his preaching engagement ahead as he journeyed He secured the services of an Indian guide and they arrived on the banks of the creek and found it badly swollen by the day's rain. Nolley left his saddlebags with his Indian guide with instructions to bring them to Elias Carter's the following day. He took to the creek with his horse and made the opposite bank, but down-creek from the ford.

Seeing that his horse could not get out because of the high bank, he caught an overhanging bush and pulled himself out of the creek. His horse made it back to the opposite side and his Indian guide was requested to bring the horse the next day along with his saddlebags.

Richmond Nolley set out for Elias Carter's home, which was some two miles distant. After traveling some distance through the mud and water, he took off his overcoat and laid it beside the trail, having gone some 3/4 mile toward his goal. He knelt by a log for prayer and there laid himself out at full-length at the base of a pine tree. The next morning his Indian guide, faithful to his task, found his body thus laid out with knee prints beside the log and muddy trousers at the knee, indicating his last act of devotion.

The guide alerted friends and neighbors, who buried him in what is now known as the Pentecost Cemetery, only a short distance from where he had died. His body was moved from its original resting place in 1952, and interred on the front lawn of the Nolley Memorial United Methodist Church, some one-and-one-half miles from where he had died.

It was this gravesite that was marked by Methodist historic Marker #42.

(Editor's note: We are groteful to the Rev. James L. Adams for this account of important Methodist history. Normally this newspaper does not run articles of this length. However, due to the importonce of this event, ond because it was so well written, we have printed Mr. Adams' article in its entirety.)

Alexandria District Superintendent Jerome Cain, James Adams, William McCutcheon, Bishop Shamblin, and D. I. C. Turnley, Jr., local church historian, are shown on the occasion of the dedication.

Health Care seminar to feature surgeon

Dr. Paul Brand, an internationally renowned surgeon, will be the featured speaker and resource leader at the fifth annual seminar on "The Minister and Health Care," sponsored by the Chaplain Service of the Veterans Administration Hospital, Shreveport, on April 22. The time is 9 A.M.-3 P.M.

L. M. Frazier, Jr., Hospital Director, announces that there is no registration fee and area clergy, medical personnel, social workers and other interested persons are cordially invited and urged to attend.

Doctor Brand's topics will be "The Necessity of Pain," and "The Sanctity of Life," according to the hospital director.

Mrs. Thomas H. Rowe establishes memorial

Mrs. Thomas H. Rowe, Lay Leader of Lakeview Church, Shreveport, has established a living memorial in honor of her late husband, Thomas H. Rowe, Sr. Her gift of $1,000 will create a substantial base for an endowed memorial to be known as The Thomas H. Rowe Memorial Lectures. The announcement was received by this newspaper from the church's pastor, the Rev. W. E. Nolan.

Mr. Nolan indicates that only the interest from the established fund will be used to bring speakers to the church. These speakers would be invited to address themselves to subjects in Christian Ethics, Education, Evangelism, Bible, Church Administration and related topics. The Board of Trustees will invest and manage the money, and a church spokesperson notes that ". . . it is hoped that the fund will grow with additional gifts from interested members and friends to provide a substantial yearly income . . ."

The late Rev. Thomas H. Rowe, as a layman, was instrumental in the establishment of Lakeview Church. His love and devotion to the church led him into the full time ministry. He was graduated from Perkins School of Theology at SMU.

The check for the endowment was presented by Mrs. Rowe to the Reverend Mr. Nolan and to George R. Schurman, Chairman of the Board of Trustees. They are shown in the accompanying photograph.

HE IS RISEN, ALLELUIA!

Bishop's Message

The gospel according to Mark is a book of supreme importance to the Christian Church. It is the earliest of the gospels, and it embodies the record of what Peter preached about Jesus. We may put it this way: Mark is the nearest approach we will ever possess of an eye witness account of the life of Jesus.

When you come to Mark's story of the resurrection, you may feel a little disappointed. You might expect at least one thrilling chapter to round out the story with the crucified Jesus seen once again by all His disciples, alive and triumphant. Instead, scholarship is agreed that Mark 16:8 is the final word in the original manuscripts. So the gospel ends with the women leaving the tomb: "and they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone; for they were afraid."

Scholars have for centuries produced one theory after another to account for this abrupt ending of Mark's Gospel. One is that the manuscript was torn and the real ending was lost. Others tell a dramatic story of Mark writing in prison and being interrupted at this point by a guard tapping him on the shoulder and saying, "Let's go."

But I like the suggestion made by Dr. David H C. Read that this reminds us the resurrection of Christ is an open-ended experience. It suggests a meeting of Jesus Christ that can take place now. Mark does not bother to tell us that Mary Magdalene met the risen Jesus or that Peter, James, John, and Thomas encountered Him. For he knows that others met Him and will go on meeting Him through the centuries. It is an invitation to you and to me to write our own ending. I hope and pray that during this Easter season of 1977 you and I will meet Him as a living Presence that forgives, empowers, and blesses us in the experiences of our daily life.

He left the story unfinished because it can never be finished until every tongue shall confess Jesus Christ is Lord. It is not finished until you are in it.

Sincerely,

J. Kenneth Shamblin

Religion and Race

Affirmative steps taken in New Orleans District

From Thompson United Methodist Church, the Rev. Louis Augustine Jr., Pastor, has sent news of an affirmative approach to relationships regarding religion and race.

Mr. Augustine writes: "Out of the workshop on Religion and Race of the New Orleans District came great concern as to whether our merger is working or not. It was stated that our merger is working only through Legislature and if it were not for many forced issues we would not have a complete merger as United Methodists . . . the Rev. Arthur Baker (pictured center in accompanying photograph) stated that the spirit led him to move in the direction of making this merger work from the bottom also, and in turn invited the Reverend Mr. Augustine, Jr. to share his pulpit and preach at the 7 P.M. service the first Sunday in March at Belle Chasse Community Church."

The Reverend Mr. Augustine notes that the Chairperson of Religion and Race, the Rev. A. Davis, and New Orleans DS, Dr. Alfred Norris, highly commended this suggestion.

The event took place, with a bus filled with members of Thompson Church attending the service at Belle Chasse, along with members of the Belle Chasse congregation. The Chairperson on Mission of Belle Chasse, Mrs. John Biddle, made the introductions. Mr. Augustine indicated that it was a highly successful and inspiring evening for both churches.

Louis Augustine, Jr., Thompson Church: Arthur Baker, Belle Chasse Church: and the Rev. Charles H Hayes (retired).

annual Men's Retreat

Conference Board of Laity plans outstanding event

The Annual Men's Retreat, sponsored by the Conference Board of the Laity will be held June 25 and 26, 1977 at Pineville. This promises to be another outstanding gathering of United Methodist Men in the Louisiana Conference.

Tom H. Matheny, Conference Lay Leader, has announced that the speaker for the Retreat is Dr. Harold W. Manner, of Loyola University of Chicago. Doctor Manner obtained his Ph.D. from Northwestern University in Evanston, Ill. and is a professor of biology and Chairman of the Biology Department of the Windy City's Loyola. He is considered one of the outstanding scientists and biologists in the world and is the author of many books and articles in the scientific field.

In addition to his professional activities, Doctor Manner has been an outstanding leader and speaker in the religious and theological field. He is the author of "God Still Loves Me," published by the Gideon Society. He is author of an article in the Society's magazine, "When Gideons Pray." He is widely known as an effective speaker and witness for faith.

He belongs to numerous professional societies, and is listed in American Men of Science and Who's Who in America.

The Retreat, to be held on the campus of Louisiana College, will begin the morning of June 25 and conclude on the afternoon of June 26. For information, please contact Mr. Charles S. Goodgame, 317 Lawrence Boulevard, Pineville, La. 71360.

Dr. Harold W. Manner

Carpenter Chapel founder honored

The dedication and hanging of two pictures of the founder of Carpenter Chapel, Prairieville, were the highlights of a memorial service held at the church recently.

Alfred Carpenter, oldest grandson of the founder (for whom the church is named) was present for the occasion. He is one of six grandchildren of the founder. A number of the old church families attended the services at Carpenter Chapel, and among them were four babies born in 1976, all sixth-generation members of two of the original church families.

The accompanying photograph shows the oldest living grandson, Alfred Carpenter with the Rev. Boyd Hood, the church's pastor.

Conference membership continues to grow

By ROBERT F. HARRINGTON

The Louisiana Conference continues to work with evangelism throughout the nine districts as a result of General Conference action emphasizing evangelism as one of its missional priorities for the quadrennium. District Superintendents seem to experience some difficulty in getting pastors to get this important report to their offices so that all of them might be compiled in the Area Provost's office.

Consequently, the report which follows is not as exhaustive as it could be. But for the first two months of 1977, despite the number of losses which appear, an overall gain is recorded. If every member and every church would enter into the spirit of gaining new persons and reclaiming others who have drifted out of the fellowship, this report would show phenomenal gains. The report is printed here.

February Evangelism Report

District	Membership (12/31/76)	Gains	Losses	Net	Present Membership (2/28/77)
Alexandria	10,330	22	44	−22	10,308
Baton Rouge	21,842	132	129	+3	21,845
Hammond	11,047	97	16	+81	11,128
Lafayette	13,766	84	100	−16	13,750
Lake Charles	13,077	14	21	−7	13,070
Monroe	15,318	54	21	+33	15,351
New Orleans	18,699	23	0	+23	18,722
Ruston	10,717	9	29	−20	10,697
Shreveport	22,210	85	90	−5	22,205

Conference Net Gain 70.
Average per District 7.7

at Hammond

Wesley Foundation scholarship recipient named

The first recipient of the Lillian Hayes Atchley Wesley Foundation Scholarship at SLU, Hammond, is Gene Pregeant, a freshman at the college. Mr. Pregeant is a graduate of Hammond High School, and according to Ken Jacocks, Campus Minister, ". . . Gene exhibits the qualities of Christian leadership that the scholarship is designed to encourage . . ."

The scholarship was recently established at SLU by the Wesley Foundation as a memorial to Lillian Hayes Atchley, who was a pioneer in campus ministry in the Louisiana Conference. Mr. Jacocks notes that the ". . . effects of her dedication and work are still much in evidence not only on the SLU campus but also in the community. The present student center is a direct result of her leadership."

Gene Pregeant, scholarship recipient

Deadline is here

Subscriptions were scheduled to be updated by this date, April 1. For all subscriptions which have reached our office, this has been completed. We have sent to the publisher in Dallas a complete list of all who have subscribed, both new and renewal.

New subscribers should begin to receive their newspapers this week or next. Old subscribers who have renewed will continue to receive theirs.

A few churches still have not responded We have already exceeded prior subscription numbers. If the remaining churches respond proportionately (including the largest in the Conference) we should be far ahead of any previous year. THANK YOU!

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'Father, into Thy hands I commit my spirit'

Editorials

Easter: time of unfamiliar faces, and uncommon opportunities

Easter Sunday is a time when many unfamiliar faces appear in most of our congregations. It is one of two Sundays in the year when no special effort usually is needed to fill our pews.

If a person ever has an inclination to attend church, Easter Sunday is likely to be the time. That's because in addition to being a Christian holy day, Easter also is an American cultural tradition for which there is still enough religious significance in the minds of even the unchurched to prompt a trip to church.

It is difficult sometimes for those of us who attend church the other 51 Sundays each year to not look slightly askance at these sudden pew fillers. We might even be self-righteous enough to resent these strangers, who show up once a year to celebrate the "event" without, we judge, taking part in the "life."

But in reality, increased church attendance at Easter only can be properly viewed with joy. After nearly 2,000 years, the "event" of Jesus Christ's resurrection is still a strangely magnetic force — not just for the "churched" but for the "unchurched" as well

Three gospel accounts of Christ's crucifixion tell us of a man named Simon of Cyrene who was a visitor to Jerusalem and by chance stumbled across the mob as it prepared to take Christ to Calvary.

Simon was just a spectator. He probably knew nothing of local politics and much less about this man Jesus. Yet Simon was somehow drawn into the crowd and then was plucked from it and forced to carry the cross to the hill.

Indifferent to Jesus and undoubtedly resentful of the situation, Simon of Cyrene carried the cross. And somewhere along the way, this man plucked from the crowd took up the cross for real. Some biblical scholars believe that he became a pillar in the early Christian church.

Christ still pulls the unaware from the crowds to carry his cross.

Let us rejoice this Easter Sunday that each of our churches might provide the time and place where some modern Simon of Cyrene will be called to a new life. It may be that person who only showed up on Easter, or it may be one of us who has gone through the motions of Christianity 52 weeks a year.

Here I Stand

'Prevention' emphasis needed in health care

By CLARK ROBBINS

The stories in your issue of March 11 continue to tell the concerns facing the country regarding the health care of our 212 million people and the editorial reveals the inablitiy of our general church to find an adequate answer for which to contend. One vital aspect of this struggle is missing: the desire to move from the support of crisis medicine to a major emphasis on the prevention of illness and disease.

Clark Robbins

Our General Conference last April did indeed call the church to open doors for preventive medicine and called the church locally to be involved in health education. The failure to find a national health care bill worthy of support does not mean we cannot bring about great changes in our national health picture.

Crisis medicine dominates

Last year over $135 billion was spent on health care in this country, a staggering amount. Yet almost all of this was spent in crisis medicine — the latter stages of disease where all that can be done is to try to stem the progression of hurts and disease. With this huge expenditure, we have for ten years been at a plateau from which there has been little or no reduction in our death rate.

Why cannot the church become alive to the wisdom of supporting preventive measures in strength, identifying the risks which are present in everyone's life at a far earlier stage so that reduction or elimination of those risks can be undertaken? The costs, both in human and fiscal amounts, are far less than in crisis medicine.

Health Hazard Appraisal, the tool that has given wings to preventive medicine, is not a fly-by-night approach to health care. It has been 30 years in the making, has had a marvelous track record across the past decade in actual practice, and its practitioners are making tremendous strides in proving to people that to prevent is far better than to cure, as valuable as the latter is.

Canada's Minister of Health, Marc LaLonde, puts it clearly. "You can cure retail. You can prevent wholesale." Canada's Department of Health has turned to preventive medicine, using Health Hazard Appraisal, as their major emphasis.

Central to the whole movement has been the Methodist Hospital of Indianapolis where a family practice department has reinstituted with new approaches in prevention. There Lewis C. Robbins, M. D., and Jack Hall, M.D., worked for years to bring to fruition the National Society of Prospective Medicine, a focal organization in the effort to break through established patterns of medicine to effect major gains in health care through prevention.

Our Pacific and Southwest Annual Conference has been pioneering in this great new field of concern for life through the holding of Staywell Programs. These programs were recommended originally by the Westchester UMC in Los Angeles following a pilot program and by the conference Board of the Ministry. Fifteen programs have been held in California and Arizona so far, and over a thousand persons have been screened — heigbt, weight, blood pressure recorded, a blood sample taken, and a Health Risk Profile Questionaire filled out covering heritage, physical history, life style, habits, and attitudes (for all life bears upon one's health). A later interpretation session provides personal handbooks, blood reports and personal Health Risk Profile computerized reports for each participant and many health aides.

Conference involvement

Our conference-approved Interhealth organization, a subsidiary of the national Life Extension Institute, has directed the programs, providing nurses and doctors, laboratories for testing blood for 20 different chemical factors, and computers to produce a unique personal profile, custom built to each participant's health status.

The report identifies the risks each carries and recommends the steps necessary to reduce or eliminate them. It projects the participant's three ages — his chronological age (known), his risk age (how old he or she really is), and his achievable age (where he can be if he follows the recommendations clearly given for the reduction or elimination of those risks). It is a major help, too, that for each person the ten greatest dangers or risks that person faces are listed and in diminishing importance to dangers over the next ten years.

These Staywell Programs have cost the sponsoring church nothing. The program is sustained by the $25 registration fee paid by each participant. Of this amount, the sponsoring group retains $3 to cover promotional costs and to undertake further health education ventures.

Approval unanimous

Evaluations of the Staywell Program have been surprisingly unanimous in approval. Many have asked how the benefits could/ possibly have been obtained elsewhere at such a reasonable cost. Most have expressed deep appreciation to their church for making the opportunity available to them. All appreciate having their blood reports, their profiles, and personal recommendations given directly to them, because, for each, one's physical health is one's most important physical asset. Many have found incipient problems which, under their own physician's care, have been blocked before reacbing crisis stage. Staywell is not medical practice but health education and all medical follow-up is made through personal physicians.

Inquiries, welcomed by the conference and Interhealth, may be sent to me, as Regional Director of Health Education Services, 23939 Ocean Ave., #131, Torrance, Ca. 90505. Conference, district, local councils on ministry, and Commission on Christian Social Concerns members will find Staywell a marvelous new service undertaking for the church family and community. This is an excellent place for the church to fulfill its ministry to the whole person.

At a time of uncertainty over the direction of national health care programs, why not take the logical steps so many agencies seem to be avoiding: prevention. It is working for some. It ought to be given a chance for all.

"Here I Stand" is o column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Clork Robbins, is directar of Church Health Educotional Services far Inter Heolth af Torrance Califarnio.

My Witness

Each of us also can be resurrected

Rev. Nicholson

By LARRY NICHOLSON

This is Holy Week. It begins with Palm Sunday (the day of Jesus' triumphal ride into Jerusalem) and includes Maundy Thursday (the day of Jesus' last supper with his disciples) and Good Friday (the day of Jesus' crucifixion). As Christians we should re-read the gospel writers' accounts of these events and let these events burn their way into our being.

This week we must all enter empathetically into the pathos of those early disciples. They were grief-stricken. They were overcome with shock, dismay, and guilt. This Jesus whom they knew so intimately had died a common criminal — alone and forsaken — and apparently defeated. The disciples were disappointed, despondent, despairing. Everything seemed to have ended in failure and frustration. How could they carry on?

Here we must make a great effort to thrust ourselves back into the original disciples' shoes. We must try to hear what they heard, see what they saw, and feel what they felt. Only by so doing will we truly experience the electrifying impact of the "good news" we call Easter. For we, unlike the early disciples, wait for the resurrection. We expect it; they did not. And so we anticipate it too easily without rehearsing and remembering the anguish and anxiety.

We do, indeed, wait for the resurrection. As we wait, let us ask what it is that we wait for. What is the resurrection: Is it a past event, a present experience, some future occurrence? How are we to understand it, and make sense of it, and appropriate it?

Something obviously happened that decisively altered the courage and hope and self-understanding of the followers of Jesus. What that "something" was, however, cannot be determined by historical or scientific inquiry. That Jesus is the Risen Lord is always an affirmation of faith. There is no consensus even among Christians as to what precisely constitutes the resurrection event. Interpretations differ. Some interpret the resurrection literally, as the resuscitation of Jesus' corpse. Some interpret it as a sign or symbol of the sovereignty and invincibility of God's love. Others see the resurrection as a kind of perceptual revision in the way the disciples saw the significance of Jesus' life and death.

No matter how you interpret it (and every understanding is an interpretation), what really matters is that hope was rekindled, purpose restored — for death was seen as not having the final and exhaustive word about life! The resurrection (whatever the occurrence or happening or event) was God's stamp of approval on the witness of Jesus. It was God's authentication and validation and vindication of the life of Jesus. It was God's saying "yes" to Jesus' words and deeds, "yes" to Jesus' lifestyle, "yes" to the truth about life that Jesus is and represents.

The resurrection is the realization and acknowledgement that Jesus' life did not end in defeat, that God did not abandon him, and that he does not abandon us. On Easter Sunday we do celebrate some past happening or event or occurence, although that event remains shrouded in mystery.

In addition, on Easter morning we also celebrate the possibility of a present event and experience. St. Paul says that "if Christ has not been raised, then our preaching and your faith is in vain" (I Cor. 15:14). But is not the opposite also true? If we are not ourselves raised to new life, is not Christ's death and resurrection in vain, inconsequential? On Easter Sunday we celebrate the possibility of our resurrection too — and not simply in some other world, but right now, in this very moment, right here on God's good earth!

"My Witness" is o column through which TM/UMR readers may tell 'af meaningful experiences of Christian life.

This week's contributor, the Rev. Larry Nichalsan is a member af the North Texas Canference. He is presently on disability leave and resides in Dallas, Texas.

Letters to the Editor

Readers continue 'charismatic' discussion

To the Editor:

It was interesting to contrast the views of Arthur C. Fulbright and Gordon W. Knapp on charismatic renewal ("Here I Stand," March 18).

Mr. Fulbright advises factual data and alert evaluation. His article is sprinkled with scriptures and phrases such as "impossible things become possible," "love in action," "filled with praise," "Christocentric," "commitment in social action," "life-breath of the church," and "power of God."

Phrases that stand out in Mr. Knapp's stand are "social action 'jag' " "frenetic." "irrational elements," "irrational rumblings," "begin the bizarre," "culture-inspired religious fad." He closes by saying we need to "witness to an interpretation of the Christian faith which is rationally coherent and intellectually respectable."

Paul, who was intellectually superior, said, "The word of the cross is folly to those who are perishing." (I Corinthians 1:18). He also said, "If you confess with your lips that Jesus is Lord (God) and believe in your heart that God raised Him from the dead, you will be saved." (Romans 10:9) Intellectually respectable? Paul's entire letter to the Romans declares that faith and grace are essential; reason and law are for the lost.

Speaking in tongues is not a test of whether one is led by the Holy Spirit. John said, "By this you know the Spirit of God; every spirit which does not confess Jesus is not of God." (I John 4:2, 3) Perhaps every minister and layperson could test himself by saying aloud, "Jesus is the Christ, the Son of God." Each will know if there are any reservations in his heart about that statement.

Lavena Terry
Helotes, Texas

Holy Spirit not a fad

To the Editor:

Regarding the article by Gordon Knapp (TM/ UMR March 18), I find myself in agreement with his philosophical analysis of our cultural patterns, but very concerned about his dismissal of the movement of the Holy Spirit as a "religious fad." For the early church, it was a manifestation of the presence of God. Perhaps there are those seeking the same certainty in our United Methodist Churches today.

Name withheld by request
Kensington, Maryland

Thank you, Lord, for reaching out

To the Editor:

I certainly did enjoy the contribution of Rev. Arthur Fulbright in the "Here I Stand" column of your newspaper regarding the charismatic renewal (TM/UMR, March 18). His testimony to the power of the Holy Spirit as manifested through charismatic renewal is outstanding. Tbank God for people like him who speak up!

These are indeed exciting times in which to live to see renewal sweeping the world through so many different channels and in so many different ways — the charismatic renewal being only one part of it. Thank you Lord for trying to reach all of us; I pray we will all be open to it.

Julie K. Bailey
Dover, Delaware

Why was film supported by TM/UMR?

To the Editor:

I'm writing in bewilderment about your promotion of the film "Jesus of Nazareth" on NBC TV, which has been described by producer, Franco Zefferelli, as a film which downgrades the deity of Christ.

We have written in protest of this film. But now, after seeing your endorsement of this film, I am left wondering why you would do this.

I can only see two reasons: (1) you have seen the film and it doesn't denounce the deity of Christ, but exposes the deity of our Lord; or (2) you also don't believe the deity of Christ — that He was God come in flesh.

Mr. & Mrs. Donald Gochenaur
Pequea, Pennsylvania

EDITOR'S NOTE: As indicated in our March 25 editorial, we have not seen "Jesus of Nazareth" but we have the word of numerous persons who have seen it — and whose opinions we trust — that this film does not deny the deity of our Lord.

Abingdon plans will cost money

To the Editor:

Much of what Ronald Patterson relates about the future direction of Abingdon Press (TM/UMR, March 18) translates MONEY.

What he tells us is that under his direction our press will hurry to cash in on the current mindless market in religious books. We can only hope that the revenue generated will enable Abingdon to publish the books which, while not appealing to the masses, will still be significant in the next century.

Mr. Patterson would do well to hold in check his rush to relevance by taking some thought for significance.

R. D. Sayre
Marengo, Ohio

Pornography opposed

To the Editor:

This concerns the letter, "Church should declare war on pornography," by E. Marie Carter (TM/UMR, March 11).

I am in complete agreement with her comments, and hope that something can be done.

Mrs. Leonard J. Egbert
Syracuse, New York

Lindsey's books praised

To the Editor:

I've been reading Hal Lindsey's books with great interest. "The Late Great Planet Earth" deals with Bible prophesies involving our own generation. "Satan is Alive and Well on Planet Earth" makes Satan very real in our world; and "There's a New World Coming" is indeed an astonishing timetable for present and future events! Why don't Methodist Sunday School literature and ministers say the same exciting things Hal Lindsey does?

Dick Knowles
Austin, Texas

On the TM/UMR Beat

Christian 'roots' do not depend on geography

Clyde Chesnutt

I constantly stand amazed at the way God uses normal occurences to make us more keenly aware of him. Several events converged recently to speak a refreshing word to me about Easter.

The first event was the TV production of "Roots" a couple of months ago. In this fiction-fact account, author Alex Haley tells how he traced his ancestry back through slaves until he reached Kunta Kinte in a village in Gambia.

The story chronicles the search of one man to discover who he presently is by discovering those sources in the past which produced him.

Along about the same time, I discovered my own spiritual "roots" in a first time trip to the Holy Land. There I experienced a strange sensation that I was home. And although I had never been there before, I felt as though I had never left. The experience must have been similar to author Haley's search for his origins.

I hope every Christian someday can journey to the Holy Land. It's our "Roots." How soul-satisfying to travel in the very land where God fashioned his chosen people, where Deborah judged, Amos preached and Nehemiah rebuilt the shattered walls of Jerusalem, to walk where Jesus — the Incarnate Word — taught, healed, lived and died.

The most startling discovery, or rediscovery, came later, however, as the words of the guide at the Garden Tomb in Jerusalem kept echoing in my mind. He had admitted that Christians do not honestly know the exact spot where Jesus was crucified or buried. And he had added that it did not matter, for "He is not here; he is risen."

Of course! Why hadn't I realized it before? I had become so enthused with what I experienced in the Holy Land that I forgot a Christian's "roots" do not lie in a geographical location or in a particular century in time. The authentic "roots" of my faith are not located in plots of land but rather in acts which God did through Jesus Christ. And that's God's precious gift to believers whether or not we ever get to the Holy Land.

Our "roots" — those events which make us who we are — occur wherever on earth and whenever in time we confess his name, rejoice in his spirit and live by his power. That's his word to me this Easter.

— CLYDE CHESNUTT

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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more than bread

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You can see what *more than bread* means in Kenya through two new sound, color filmstrips. *Seeds of Hope* — for adults — and *The Truthful Tale of John and Joan and the Cornstalk* — for the children — show how UMCOR is helping Kenyans to help themselves.

Both filmstrips, packaged as a set, available from Conference AV Libraries and District Superintendents. Copies may be purchased at $7.50 a set from:

United Methodist Communications
1200 Davis St., Evanston, Ill. 60201
or
Service Center, Board of Global Ministries
7820 Reading Rd., Cincinnati, Ohio 45237

Critic says TV film shows Christ's deity

NEW YORK (RNS) — Dr. Bob Jones III, the fundamentalist leader who organized a protest against Franco Zeffirelli's film, "Jesus of Nazareth," commented after viewing a preview screening that "the film does not deny Christ's deity."

At the same time, however, Dr. Jones charged that "there are many glaring weaknesses" in the film. He maintained that the protest had been justified, based on comments director Zeffirelli made in an interview.

In the interview, Mr. Zeffirelli had said that he would highlight the humanity of Jesus in his film. "The public is going to be annoyed that I am destroying their myths," he said.

After viewing the preview, Dr. Jones commented that "the film is definitely not in the vein of 'Jesus Christ Superstar' or other such works that caricature Christ and make a buffoon of Him. Many people viewing it will not detect its subtle misrepresentations and will speak well of much that is commendable while overlooking glaring Scriptural inaccuracies or omissions. Disappointing as these errors are, I am relieved to say that the film does not deny Christ's deity."

Meanwhile, evangelist Billy Graham has praised the Franco Zeffirelli film "Jesus of Nazareth" as often sensitive and compelling, especially its second half where "the gospel of Christ came through loud and clear."

In a prepared statement, Mr. Graham, a Southern Baptist, faulted details in some parts of the film at variance with what the New Testament records, but predicted that its showing will cause many to turn to the Bible to find the answer to Pontius Pilate's question, "What shall I do then with Jesus which is called Christ?"

The first part of the two-part film was shown on the NBC television network April 3 and the conclusion will be aired April 10.

Liberian church grows 300 percent since 1965

EDITOR'S NOTE: The following account of the strength of the United Methodist Church of Liberia was written by the Rev. Rene O. Bideaux, superintendent of the Connecticut Valley District, Southern New England Conference. He made a consultation visit as a representative of the Board of Global Ministries, Feb. 27 to Mar. 5, and published this report in the district newsletter. It is reprinted by permission.

BY RENE O. BIDEAUX

The Liberian United Methodist Church is largely a church of the "bush" . . . growing so fast that both human and financial resources are stretched beyond our imagination.

In 1965, when indigenous episcopal leadership came to the Methodist Church in Liberia, there were 9,000 members and 209 congregations with 72 Liberian ministers. Today there are 33,000 members — almost 300 percent increase — and 279 congregations with 185 Liberian ministers in the United Methodist Church of Liberia.

Liberian United Methodists are spirit-filled, unselfish people. They are a praying, singing people. Services of worship move the body and mind. It is a preaching, evangelizing church; it is a healing, educating church. They have a clarity about their mission, witnessing for justice and liberation in both the urban and rural areas.

I want you to know about a woman I met in Liberia, Mama Zumar Yeatoe. Mama Zumar returned to her childhood home in the bush after accepting Christ when she was a young woman living in the city. She never learned English nor could she read or write her native language. However, as a young woman Mama Zumar began to memorize long passages of scripture in her native language. With a brilliant intellect and under the conviction that God was calling her to a special healing-preaching ministry, she and her husband set out to locate a village in the bush where people would come for prayer, healing and worship. That was 20 years ago.

I visited Mama Zumar's village on March 1 and 2 of this year. Following a long trip and a four-hour hike into the bush, we found a beautiful neat bush village high on Kokola Mountain in central Liberia, with a church that seats 200. Most necessities are provided locally. Anything not available there must be carried in.

As we neared the village, the male population came out to meet us, leading us into the village of Mama Zumar with drums and other native instruments, chanting: "Praise God, you've come." We were the first such representatives of the church in America ever to visit Zumar Village. In fact, only a few missionaries have ever visited her.

Today Mama Zumar (whose name means "Spirit-filled woman") is an elder in the United Methodist Church of Liberia, an assistant superintendent of a district which has been twice divided as the church has grown under her inspired ministry. Last year 1,200 came to her village for their District Conference. They cooked outside and slept in bush shelters.

This illustrates the growth of the United Methodist Church in Liberia. It is happening under the spirit-filled leadership of Liberians. Mama Zumar's work has never received direct support from the church in America: no missionaries, no monies. Yet she accepted Christ under the preaching of missionaries and pastors in the 1930's. Today she has a new dream for her village and region: to move the government to provide a school and a road for her village. In her sermon to a packed church on Tuesday evening, Mama Zumar said, "Whatever we do, we do in the spirit of humility and love."

Liberia is a poor country, but the United Methodist churches there represent a strong example of why our support of missions is central if we really want to spread the Gospel of Jesus Christ.

To kill Idi Amin termed 'justifiable'

VANCOUVER, B.C. (RNS) — Black African Christians would be justified in assassinating Ugandan President Idi Amin just as German martyr and theologian Dietrich Bonhoeffer tried to kill Adolph Hitler during the Second World War, German theologian Eberhard Bethge said here.

Bonhoeffer's official biographer, Dr. Bethge said in an interview that he saw no contradiction in either situation.

Black Africans are suffering just as much under Field Marshal Amin as "non-Aryans" did under the Nazi regime, said Dr. Bethge, adding "black Christians would be justified in such an action and would have the sanction of the African Council of Churches (ACC)."

"Whites, too, must not keep silent," he said. "They must be aware of the situation, but avoid charges of white imperialism speaking out."

Pacifism is the luxury of democracy, he claimed. Black Christians must use every method possible to get rid of President Amin, by either official or unofficial means, he said.

"It was necessary to kill Hitler. Bonhoeffer saw that. For the same reasons one is not justified in not trying to stop Amin. There were no options in Germany during the '40s. There are no options for Ugandans today," Dr. Bethge stated.

PHOTO BY ED CARUN

Speak through me

What is conversation,
if no one speaks
a glance - a chance meeting.
a hymn sung with others?
If love is the conversation
of souls, then Calvary
spoke Your choice. Now,
let me answer
with a yielded life.
Let Love speak through me.

Jean Rasmussen
Wenonah, New Jersey

Values found similar

Parents, teens learn to discuss sex

By ROGAYLE FRANKLIN

WINNIE, Tex. — Is it possible for parents and their teenagers to discuss sexual values or is the so-called "gap" too wide?

The United Methodist, Roman Catholic, Lutheran and Assembly of God churches here decided to find out for themselves. A pilot workshop called "Values Clarification in Sexuality" was held for high school age youth and their parents. The joint effort of pastors and church lay persons expressed this small rice farming community's concern over the difficulties parents and teenagers have in communicating sexual values as well as other moral values being tested by today's society.

The leaders for the pilot workshop, Pat and Carol Flaherty of Houston, uniquely complement each other as a couple trained in Values Clarification discussion. The Values Clarification technique does not answer questions, but it asks them, enabling participants to explore their private attitudes and values on a multitude of subjects.

Two questions were discussed and answered by everyone in the workshop: (1) Why is it difficult to talk about sex to your teenager? and (2) Why is it difficult to talk about sex to your parents?

There was an obvious desire to communicate in this discussion but general "cop-out" words like "old fashioned" and "immoral" hid specific meanings. Were parents' and teens' attitudes toward sex as far apart as modern and old fashioned, or as different as moral and immoral?

Teenagers were taken into one room and given descriptions of ten people. These persons of various ages represented an assortment of sexual, cultural and religious values. Five and only five of these persons, the teenagers were told, could be saved from the nuclear holocaust about to destroy the world. The parents in another room were given the same situation and identical persons-to-be-saved choices.

"Those kids will just save all the young people," said a mother, scanning the list of ten descriptions. But she was wrong. The teens eliminated a 23-year-old rock star and saved a 65-year-old religious leader.

Later, when choices were compared, parents were surprised but pleased to learn that youth made choices almost identical to adults. A father said, "I'm seeing a side of my son I never saw before. I should have had more confidence he could make responsible choices." All five choices of both groups showed a desire to reinhabit the earth and equip it with a civilized, Christian culture.

The workshop continued to show parents and teenagers more about each other. Self-identity was explored. The group was made to realize each person, regardless of age, has personal problems and concerns.

Advantages of being male opposed to being female were discussed. Teenagers did not recognize a "double standard" among their peers. "If it's wrong for girls," said one young man, "it's wrong for boys, too."

Sex and love in relationships were examined and once more common values in sexuality were discovered. Again in separate rooms, each group was given a list of ten things a sexual act should be. The majority of parents rated the top two: (1) A sexual act should be based on, express and/ or deepen the participants' commitment to one another. (2) A sexual act should be an expression of mutual love.

The teenagers reversed these same choices. The least favorite choice, voted number ten by the teens: A sexual act should contribute to fun and pleasure.

The final discussion revealed what participants had learned about themselves and each other during the ten hours spent in the values workshop: Teenagers' and their parents' sexual values are similar. "Gaps" in sexual and moral values appear when parents or teenagers lack the confidence and trust in each other that's needed to talk honestly.

Mrs. Fronklin, o United Methodist parent of two teenagers in Winnie, participated in the workshop.

the church today

Australian Methodist named to world evangelism post

LONDON (UMC) — An Australian Methodist known around the world for combining evangelistic preaching with social activism has been named director of the World Methodist Council's (WMC) evangelism program.

The Rev. Alan Walker, superintendent of Central Methodist Mission in Sydney for 20 years, will assume the WMC post Jan. 1, 1978, succeeding the Rev. Raoul C. Calkins of Lake Junaluska, N.C. The World Methodist evangelism program was launched in 1971 and ordered continued for another five years by the Dublin meeting of the WMC in August of 1976.

Dr. Walker will be based in Australia, according to the Rev. George W. Sails, chairman of the Evangelism Committee, but will travel around the world preaching, teaching and producing evangelism resources.

WCC leader; 'duty and right to criticize powers'

AMSTERDAM (RNS) — The General Secretary of the World Council of Churches told participants in the First World Congress on Religious Liberty here that religious organizations must be involved in "all areas, touching the exercise of freedom" and must not hesitate to "criticize ruling powers, when necessary."

Dr. Philip Potter said that in today's world the "right and duty of religious bodies to criticize the ruling powers . . . on the basis of religious conviction" is the element which is "most violently contested by state authorities and other power interests."

The West Indian Methodist churchman, urging the involvement of religious bodies in "all areas touching the exercise of freedom," pointed to such problem areas as Brazil, Argentina, South Korea and Uganda, and included on his list Eastern and Western Europe and North America.

Florida workcamp scheduled to bear witness to love of Christ

APALACHICOLA, Fla. — A workcamp experience for youth and their adult counselors "to bear witness to the love of Christ by helping improve the living conditions of the poor" is scheduled here for this summer.

The Gulf Coast Service Project, June 26 to Aug. 6, will involve 30-35 participants in each of the six weeks making repairs on the homes of people in Franklin County who cannot afford the cost themselves. The cost is $40 per person which includes meals, insurance and other expenses. Groups are responsible for their own transportation.

Youth groups interested in this mission work project may write: the Rev. David A. Day, director, Gulf Coast Service Project, Box 476, Apalachicola, Fla.

TV boycott leader forms national federation

SOUTHAVEN, Miss. (RNS) — The Rev. Donald E. Wildmon, leader of a boycott against TV violence and immorality, has announced the formation of a National Federation for Decency (NFD) "to promote decency in our American society."

Mr. Wildmon, pastor of First United Methodist Church here, said one of the immediate plans is action designed to force the National Broadcasting Company (NBC) to agree by April 15 to follow the code established in 1952 by the National Association of Broadcasters (NAB).

"It is our plan to organize a chapter of NFD in every village and city in America," he said. "We urge the social action committee of every religious body in America to join us as affiliate members."

The national "Turn The Television Off Week," which began Feb. 28 to protest violence and sex in programming, was initiated by Mr. Wildmon.

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Religious awakening of women emerging?

NEW YORK (RNS) — A new survey by "Redbook" magazine reveals that an "impressive number of American women have embarked on a religious awakening" in the last five years and have felt themselves "in the presence of God."

Futhermore, a new positive image of the "religious" woman is emerging, according to the survey based on the responses of 65,000 American women to a "Redbook" questionnaire.

"The religious woman has never been a popular heroine in this country," the article said. "In movies and books 'churchgoing' is often a code word, preparing us to meet a woman who is tight-lipped, narrowminded, stern and prudish. That image can now be discarded."

The new survey shows that religious women are "optimistic, openhearted, generous, forgiving and independent . . . Women of faith say that God is loving, merciful and forgiving, rather than angry and punishing."

"The more religious a woman is, according to the survey, the happier she is," the magazine said. "That's true both in the way she rates her happiness and in what she says about certain symptoms of sadness.

"The very religious woman, for example, is least likely to report frequent feelings of anxiety, tension or worthlessness. The 'moderately religious' woman is more apt to have these negative emotions. They are commonest to the woman who says she is only 'slightly religious.' "

Health is another blessing

"Redbook" said "Health is another blessing for the 'very religious' woman. She suffers less from headaches and stomach upsets than do women who are less sure of their beliefs. It is the same as with responses to our questions on happiness — the symptoms of poor health increase as the firmness of faith diminishes."

The survey showed that 90 percent of respondents expressed belief in God and believed God continues to act in this world. Some 25 percent said they were "very religious" and a total of 83 percent are at least "moderately religious." The findings appeared in the April issue of "Redbook."

While the study was not based on a sicentifically selected national sample, the background of the women was found to match the random sampling of the 1976 Gallup poll on religion in America. The "Redbook" survey can be reasonably considered representative of American women, the editors said.

"Religion is not just a Sabbath event for the women who answered our questions," the article said. "Most of them report that they attend a religious service at least once a week, but they also tell us that private prayer, reading the Bible or other religious materials, giving to charity and saying grace are regular and important parts of their lives."

"An overwhelming majority say they have had 'religious experiences' of the sort President Jimmy Carter talks about. They have felt themselves 'in the presence of God' and 3 of every 4 women are convinced that God has intervened to help them through personal crisis."

Popular myths contradicted

"Redbook" said a number of popular myths about religion are contradicted by the survey. "Faith is supposed to change and grow with age, but we found that women in their 20s and 30s are unexpectedly like their mothers . . ."

No significant differences were found between "the devotion of rich women and those less well-to-do," nor did changes in family fortune appear to make any difference. There was also no significant relation found between a woman's religious faith and education.

More than 60 percent of the women said they believe God is rewarding and benevolent, and that miracles still occur. Some 70 percent said they have been tempted by the devil.

Some 95 percent of the women described themselves as religious and 57 percent said they had become more so in the past five years. Some 62 percent attend religious services at least once a week, and 60 percent said church attendance is a "necessary" part of their religious practice.

Protestants answer

"Redbook" said a "one-two-three, Protestant-Catholic-Jewish" pattern emerged when comparing the fervor of responses of women of different faiths. Protestants tended to give the "most religious" answer, followed by Catholics, then Jews.

For example, absolute certainty about the existence of God was professed by 80 percent of Protestants, 72 percent of Catholics, and 40 percent of Jews. Belief in an afterlife was affirmed by 53 percent of Protestants, 35 percent of Catholics and 8 percent of Jews.

Abortion, homosexuality and Darwin's theory of evolution were found to conflict with the personal religious views of 45 to 51 percent of all the women.

"Redbook" also found a growing "spirit of tolerance," with more than 80 percent of the women surveyed saying that persons belonging to a different religion have the same chance for grace and salvation as they do.

Nearly half the women feel it is important for a child to learn about other religions and then make a personal choice. However, the survey showed that "the more religious a woman is, the less ecumenical and tolerant she seems to be."

Some 94 percent of the women said they believe religion makes for a "better and happier life," and 75 percent felt that "strongly," reported the magazine.

Rust College closed after building burns

HOLLY SPRINGS, Miss. (UMC) — Rust College, one of 12 black colleges related to the United Methodist Church, was temporarily closed March 31 following a student demonstration and fire in the administration building.

College officials asked the 800 students to leave the campus to give administrators a chance to reassess events leading to the demonstration. Dr. W. A. McMillan, the college's president, said the school will be closed indefinitely while an investigation into the day's events and the fire which destroyed the top floor and attic of the administration building is in progress.

Firemen were first called to the campus about 12:58 a.m. March 31, about six hours after the spring meeting of the college's board of trustees adjourned. A mattress had been set on fire in front of the library.

Fire chief Robert Fant said about 200 students surrounded the fire truck and began kicking and hitting.

About 1:35 a.m. Fant said firemen received another call to the college and found the administration building on fire when they arrived.

Police, sheriff's deputies and Mississippi highway patrolmen responded along with other fire units from Byhalia, Oxford and Ashland to assist in fighting the blaze and trying to control the crowds which had moved to the president's home near the campus entrance.

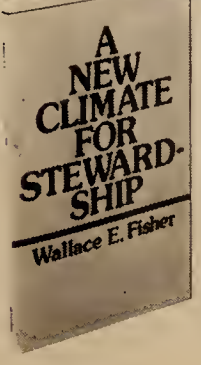
Students later said the demonstration was spontaneous and grew out of attempts to get the board of trustees to implement a list of demands. Leading the list was a demand for Dr. Millan's removal.

David Beckley, director of college relations, said he thought the school would be closed only one or two weeks.

Meanwhile, investigators from the Holly Springs fire department and the state fire marshall's office began sifting through the charred beams and crumbled roof of the administration building trying to find clues to the cause of the fire which many law enforcement officers said they believe was deliberately set. Among the evidence reportedly found at the scene of the fire was a gallon jug which smelled of kerosene.

You can help improve your church's stewardship program!

In **A New Climate for Stewardship**, the author shows laypersons and ministers alike the many facets of the church's budget-oriented stewardship policies. Are they, in effect, financing "top heavy bureaucracies" and draining the effectiveness of the church's witness? In this eye-opener, the author says they are and discusses what true biblical stewardship involves as a congregation and as an individual. He suggests some time-tested means of putting biblical stewardship into action Wallace E. Fisher $3.95, paper



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LOS ANGELES — Centenary United Methodist Church here houses the denomination's largest Japanese-American congregation. Having changed to a "freeway church" with its members widely dispersed, Centenary faces the tough decision of whether to stay and rehabilitate its facilities or relocate.

The two congregations, English-speaking and Japanese-speaking, mingle over tea and coffee in the sunny courtyard after Sunday worship services.

TM/UMR PHOTOS BY SHARON MIELKE

Centenary's pastors: the Rev. Jonathan Fujita, Language division, and the Rev. Paul Hagiya, senior pastor, English division believe in a family-centered church. They say they have "barely scratched the surface" of L.A.'s population of 160,000 persons of Japanese descent.

Gen Nakamura manages the Centenary Thrift Shop across the street from the church. The retired engineer finds satisfaction in the shop which provides a service to the neighborhood. It's a project of United Methodist Men.

Ryosuke Funakoshi, 96, is the oldest of the Issei "first generation" members to take advantage of the church bus. A woman member joins him as they prepare to board after worship. Youth members also take older members on sight-seeing outings via the buses.

Issei...nisei...sansei

Japanese UMs bridge the gaps

By SHARON MIELKE
Senior Staff Writer

LOS ANGELES — Issei . . . nisei . . . sansei . . . is simply one, two, three in Japanese.

But the words are more than numbers at Centenary United Methodist Church here, the denomination's largest Japanese-American congregation.

"Isseis" are first generation immigrants who came either many years ago, as war brides or as today's newcomers in the U.S. on business. This group is Japanese speaking. "Niseis" are second generation Japanese-Americans, English speaking, "Americanized," and more or less familiar with their ancestral language and customs. "Sanseis" are third generation youth who seem to want a stronger identity with their cultural roots.

Orchestrating this diversity of attitudes, age groups and languages effectively in a local church is not as simple as one . . . two . . . three.

Centenary UMC apparently has what it takes to do it. The church celebrated 88 years of service last year and its 854 members have charted a new era and a new dream for their church. Along with 9,000 other Japanese-American United Methodists, they will celebrate the centennial of their beginnings in the church in the U.S., Oct. 9 in San Francisco.

Centenary church is unique in both its past and in what it is today. One of the most shattering events in the church's life came after Pearl Harbor in 1941 when all persons of Japanese descent were evacuated to 10 war relocation camps. The church closed its doors, but only temporarily.

At the end of the war in 1945, people were allowed to return and the church was reorganized. Centenary served as a hostel for some 800 people, according to George Yamaka, whose father was the pastor at that time.

Today, Centenary is a unique combination of two parts, the Language division and the English division. Separate in many ministries by necessity of language, the two divisions, nevertheless, are truly one church sharing a joint budget, special worship services and cultural studies. Together the two units of the United Methodist Women, United Methodist Men, youth and young adults sponsor an annual one-day festival which features Japanese style cooking, flower arranging, bonzai and calligraphy.

Last year the proceeds — $11,000 — went to support a new Japanese youth ministry. Before that, the money bought two vans for transporting the elderly Isseis to church. More than 80 Isseis over 80 years old attend worship regularly.

The two pastors, the Rev. Paul Hagiya (English) and the Rev. Jonathan Fujita (Language) share responsibilities. "He's fast, and I'm slow in my style, but we are both dedicated to the pastoral ministry and to a family centered church," "Rev. Paul" told TM/UMR. He said the family is the natural center of ministry for Japanese-American congregations "because we are oriented and brought up that way."

Language division ministries

The Isseis number about 250 members, and have a lively outreach program to newcomers.

A "hot-line" ministry responds to over 2000 calls a year, many coming from distant parts of the U.S. as newcomers seek help adjusting to strange lifestyles and customs, or as persons call with family or inter-marriage problems. The telephone counseling service is advertised in the widely circulated Japanese language newspaper, "Shimpo Rafu," published in Los Angeles.

Every Sunday morning the public is reached through Radio Little Tokyo, an outreach program of the United Methodist Japanese-Language Ministry. New Testaments are distributed on request.

Last year the Issei division started a new church in Orange County, transferring 16 of their members to Nozomi UMC as charter members.

English division revitalized

Mabel Ota, the first woman to be elected lay leader of the English division, told TM/UMR that the new signs of life in their division now are very encouraging. The turning point came in 1976 with new goals outlined, a "face lift" for the church undertaken, a new men's group organized, a thrift shop opened, children's and youth choirs started, and a new Japanese young people's program launched.

Youth accented

Another unique aspect of Centenary is the strength of the youth programs. The "Y" clubs for boys have attracted national attention at YMCA headquarters for several reasons: The "Y" program has been active at the church for nearly 30 years, and the parents of each club also organize and hold regular meetings.

Education commission chairperson Joe Tani said the boys and girls clubs differ from Scouting troops in that they include a definite religious aspect at every meeting. He said the clubs are part of an over-all educational program involving 350 families.

Mark Nakagawa, a UCLA student who grew up in the church's youth programs, told TM/UMR "there has always been a strong correlation between the strength of the church and the youth clubs. But today, the UMYF programs are picking up more steam than in the past."

More than 25 young adults are counselors with approximately 100 active junior and senior high youth. Asked how he explained the active involvement of young adults, Brian Kurushima, 24, said, "I had such a good experience growing up in this church, that I want to lead a similar experience for other youth."

Mr. Makagawa added, "I want to put something in after all I have received. Also, most Asian-American churches serve a social purpose which is almost equal in importance to the religious values for its members."

But Centenary church is facing a tough decision. It has become a "freeway church" with nearly all its members commuting.

Long Range Planning committee chairman Mark Niguchi said a site in Little Toyko was under consideration and that the congregation would be surveyed. Three years ago they refused to move; many are reluctant to move today, feeling that "there isn't any better place in Los Angeles."

Whatever the answer the survey produces, Centenary members will probably move together to meet the challenge.

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Board offers aid in understanding gospel

NASHVILLE (UMC) — An effort to help all active United Methodists understand the gospel message and be able to articulate their faith will be launched this fall by the United Methodist Board of Discipleship in cooperation with the American Bible Society.

The "spread of word" program is being developed as a part of the denomination's missional priority on evangelism and is one element of a comprehensive plan for on-going evangelism in every local congregation.

Explicitly United Methodist, the materials are being prepared by the board's section on evangelism and will be produced by the American Bible Society and provided at a modest cost.

Asian, Hispanic caucuses make changes in national structure

By SHARON MIELKE
Senior Staff Writer

LOS ANGELES — Two of United Methodism's major ethnic caucuses endorsed changes in their organizations at meetings here the last weekend in March, but not for all the same reasons.

While a growing sense of trust and unity made it possible for the National Federation of Asian American United Methodists (NFAAUM) to streamline its national board, leaders of the Methodista Asociados Representando la Cauca de Hispano Americanos (MARCHA) said they were scrapping their present structure because of charges that it was "not representative of all Hispanics."

On the other hand, both caucuses had two of the same reasons for their remodelling: (1) the need to beef up regional units to support the Ethnic Minority Local Church priority, and (2) to get more mileage out of their budgets.

Both the Asian federation and MARCHA have had an on-going struggle because of the diversity of ethnic subgroups under their caucus umbrellas.

Included in the Asian federation are United Methodists whose ethnic ancestry is Japanese, Korean, Filipino, Chinese, Formosan, IndoAmerican (India), Samoan, Indonesian and Vietnamese.

Hispanics include Puerto Ricans, Mexican-American, Spanish American and Cubans. Although they have the Spanish language in common, the cultural backgrounds are different.

"The new level of trust evident here between Asian groups is in sharp contrast to the stormy organization of the federation two years ago in Oakland," new NFAAUM president Antonio C. Ubalde, San Francisco, told TM/UMR. "We hope the federation model will be a sign of encouragement to other subgroups."

Mr. Ubalde said he was very grateful for the existence of the caucuses which provide a place for ethnic minority leadership to develop for the UMC. The caucus is where minority leadership hammers out its concerns and needs, as well as actively advocating these within the church at several levels.

In the federation style each ethnic group organizes its own national network and then has representatives on the national federation board. The federation acted here to trim the size of its board from 26 to 20 with more emphasis on jurisdictional representation — less on group representation.

But not all is sweetness and light, either. Strong emotions erupted during debate on a statement supporting human rights and self-determination for the people of Taiwan (Formosa) in future U.S. negotiations with the People's Republic of China. Former Chinese mainlanders angrily protested that the concern was misplaced. They claim it is the mainlanders who lost their human rights and self-determination, not the Formosans.

The statement was drafted in response to word that the Board of Global Ministries will consider a resolution supporting the normalization of U.S. relations with the China government at its April meeting. Asian leaders here were concerned that the board had not "touched base" with domestic groups in drafting the resolution and that the issue of human rights and self-determination were not included in the proposed resolution.

The federation adopted the statement and asked that both the Formosan and Chinese mainlander points of view be heard at the mission board's meeting. They named Rev. Thomas Tai, Formosan, and the Rev. Joseph Ma, Chinese, to make presentations.

Expressing disapproval for the consistent exclusion of consultation with Asians by United Methodist Communications in its promotional work for the ethnic priority, the Federation voted to create a taskforce to study current materials.

Celebrating accomplishments among Asian churches, the Federation noted that more than a dozen Asian-American churches were "chartered, initiated, recognized or organized during the last year," and that the "strength" of the Federation is beginning to show. Also, 13 seminarians are interning with Asian local churches through scholarships from the Human Relations Day offerings.

MARCHA's executive committee met simultaneously in nearby Long Beach, Calif., to start from scratch in a search for a more workable caucus.

Vice-president Clifford Aguilar, Long Beach, told TM/UMR a "major shift in philosophy of membership in MARCHA" has been agreed on. Instead of representation based on organized conferences and local churches, the caucus is strongly considering individual memberships, he said. The reason is to develop "a more inclusive caucus."

The new approach will give more autonomy and support to eight or nine regions, and in strenghtening the regions, will give up a full-time executive director.

Black UMs called to be accountable

LITTLE ROCK (UMC) — Warning that "indifference will kill us unless we are accountable for one another," the president of United Methodism's black caucus urged that the 1977-80 quadrennium be years of accountability — to God, the church, the unchurched and the community.

The Rev. Maceo Pembroke, reelected president of Black Methodists for Church Renewal, sounded the keynote of "accountability" at the tenth annual meeting here Mar. 23-26.

As part of this, the Chicago pastor asserted that blacks cannot rest on what gains they have made in the church but must "be there" to participate fully when named to offices, and be held accountable by each other because of the advocacy by BMCR which has helped them reach high positions.

More than 400 persons registered for the annual meeting and included three of United Methodism's black bishops: Bishop Edward G. Carroll, Boston, Mass., Bishop Edsel A. Ammons, Detroit, Mich., and Bishop Ernest T. Dixon, Topeka, Kan.

Bishop Carroll said commitment to an inclusive church "does not mean the end of the black church, but enhancement of the whole church." He urged that "we interpret to others our experience that, regardless of what we've been through, God has been with us."

Bishop Ammons raised the recurring theme that the black church's stress on its own identity is not in conflict with the denomination's goal of inclusiveness. He called on blacks to "impact the life of the whole church, not just the black church."

Actions here included resolutions:

• to encourage the church to receive missioners from Kenya;

• to urge the boards of Discipleship and global Ministries to send large numbers of black short-term missioners to serve the African continent.

'Think tank' group looks at continuing education

By PAT SITES
Staff Writer

NASHVILLE — Are travel tours for ministers valid continuing education experiences that annual conferences should be funding? What is "continuing education" anyway? And how do annual conferences motivate the 80 percent of United Methodist ministers who are dragging their feet in upgrading their professional skills?

Pastors need to continue their education throughout their careers, as do other professionals, the 1976 General Conference decreed. And annual conferences need to fund some of that education. But how does the church encourage it — and evaluate it?

More than 100 persons responsible for providing continuing education for ministers wrestled with those questions here last week at a first-time national seminar. They were a mix of continuing education seminarians, pastors' school deans and conference chairpersons of boards of ministry and continuing education task forces brought together by the Board of Higher Education and Ministry's division of ordained ministry. (DOM).

Designed primarily as a "think-tank" experience, the gathering nonetheless took action to set standards and take a sharp look at what gets funded in a system which permits annual conferences to retain 25 percent of their receipts from the Ministerial Education Fund (MEF) for scholarships and continuing education grants. They called for:

• careful evaluation of "tours" and other events, by conference funding agencies, to see if criteria for continuing education are met;

• an ongoing national task force on continuing education, to define continuing education programs, find models, share guidelines on how experiences are chosen and funded, and explore the use of assessment "tools" to aid ministers in evaluating their skills.

Both recommendations will go to the full division meeting in late April for approval and implementation.

Concern about travel seminars as questionable funding experiences surfaced early in the seminar. The Rev. Donald Haines, of Western North Carolina conference, said his conference found tours "valid in themselves but oversold as continuing education." Later Mr. Haines presented a statement which called funding agencies to consider tours in the light of: (1) criteria for recruitment; (2) adequacy of demands on participants as students; (3) adequate work sessions compatible with learning; (4) meeting of normal guidelines for continuing education.

Admitting that "there is a lot of pressure on boards to fund tours," Dr. Glenn Matthews, Kansas Area director, told TM/UMR that travel seminars are just one example of "the burgeoning of things called continuing education that we need to struggle with. What are we willing to approve and fund? How can we set guidelines that the whole church can understand?"

Setting general guidelines and still keeping autonomy for funding within the annual conference was also at issue at the seminar. Counterbalancing a plea to DOM by Dr. Richard Murray, continuing education director at Perkins School of Theology, Dallas, who said "we are begging for your leadership" — and the assertion of DOM top executive Dr. Robert Thornburg that "we will not tell you how to spend your 25 percent" — the group settled on a recommendation for a task force it hopes will hammer out some guidelines across the denomination.

Launched by Dr. Thornburg's assessment that "10 percent of our clergy will take advantage of every opportunity, 10 percent will take advantage of none, and it's the other 80 percent we must be concerned with here," participants grappled at length with ways to motivate a pastor to enhance personal/professional growth. They pinpointed the district superintendent as a "key person" in the process. And they agreed, as DOM staffperson Rev. Robert Davis said, that the yardstick for continuing education funds must be "How will this assist me in my ministry? How will it help the church I serve? Anything less is an ego trip."

By General Conference action, ministers should be allowed leaves of absence for study at least one week a year and one month during one year of each quadrennium which are not part of vacation time. District superintendents are to ask pastors at charge conferences about their continuing education plans for the coming year, and to ask local churches about their provisions for providing time and financing while their pastor takes study leave.

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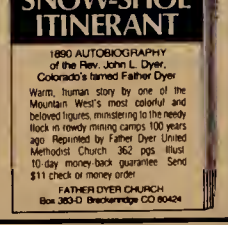

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VOLUME 5 NUMBER 18 — Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 — APRIL 15, 1977

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Special this week:
District Realignment Announced

District realignment plan announced

A realignment plan, reordering certain district lines to achieve a greater flexibility for administration, has been announced by Bishop J. Kenneth Shamblin. Because of the rapidly shifting metropolitan areas which include Lafayette, Hammond, New Orleans, and Baton Rouge districts, the Cabinet and Bishop Shamblin are presenting this plan which is designed to result in " . . . a better balance of membership, finance, and local churches." Byrl J. Moreland served as chairman of the committee, with A. Jerome Cain and Carl F. Lueg.

The plan, to be implemented at the close of the 1977 Annual Conference (June 3, 1977) will have the following district designations: Baton Rouge-Hammond and Baton Rouge-New Orleans-Houma and New Orleans-Slidell. It is proposed that two superintendents be based in the city of Baton Rouge and two in the city of New Orleans. Each will serve the respective designated districts.

In order to achieve the new arrangement, the committee has designated the following changes in the districts:

LOCATION OF CHARGES BY NEW DISTRICT ASSIGNMENT

BATON ROUGE — HAMMOND DISTRICT

Members: 16,241 Amount Raised: $1,761,224 Charges: 71 Charges: 43

Amite
Independence
Baker
Baton Rouge:
Broadmoor
Francis Asbury
Corbin
Hughes Memorial
Ingleside
Jefferson
North Baton Rouge
Clinton:
St. Peter
Moses Chapel
Jackson Chapel
Wall Memorial
Clear Creek
Concord
New Hope
Days
Center
Darlington
Jordan Chapel
LeJeune
Kentwood
Mt. Hermon
Live Oak
Livingston
James Chapel
Montpelier
Loranger
Coopers Chapel
Mangum
St. John's
St. Luke's
St. Paul's
Winbourne
Beech Grove
Andrews Chapel
Macedonia
Bethel
Magnolia
Blackwater
Carpenter's Chapel
Clinton:
Mt. Zion
St. Paul
Deerford
Denham Springs:
First
Roberts Chapel
St. Luke
Faithful
Friendship
Gonzales
Greensburg
Wesley Chapel
Hammond, First
Tickfaw
Jackson
Ethel
Pine Grove
Meadows Chapel
New River
Norwood, Asbury
Mt. Carmel
Wesley
St. Francisville
Tunica
Slaughter
Bluff Creek
Tangipahoa
Pine Ridge
Walker
Zachary

BATON ROUGE — LAFAYETTE DISTRICT

Members: 16,902 Total Raised: $1,839,174 Churches: 60 Charges: 35

Abbeville
Pecan Island
Baton Rouge
Camphor
First
Istrouma
Neely
St. Mark
Wesley
University
Charenton, Godman
Mt. Zion
Union
Franklin:
Asbury
Trinity, Baldwin
First
Grand River
Hartzell
Shiloh
Indian Bayou
Kaplan
Jeanerette:
St. Paul
Briggs
St. Peter
Mt. Zion
McGowan
Lydia
St. Martinville
Lafayette:
Asbury
Davidson
First
Ivanhoe
Mallalieu
St. James
Lettsworth
Scott Chapel
St. James
St. Joseph
Union
Lottie
Rosedale
New Roads
Melville
Palmetto
New Iberia, First
Opelousas:
La. Memorial
St. Mark
Plaquemine:
First
Hurst Chapel
St. Luke
St. Paul — New Roads
Port Barre
Krotz Springs
Waxia
St. Martinville
Mallalieu
Fitzgerald
St. Peter
Green Chapel
Wiley
Scott Chapel
Washington, St. Marks
St. Paul

NEW ORLEANS — HOUMA DISTRICT

Members: 16,572 Total Raised: $1,760,264 Churches: 56 Charges: 44

Buras, Trinity
Berwick
Donaldsonville, First
Golden Meadow
Grand Isle
Houma:
First
Houma Heights
Clanton Chapel
Wesley
Mt. Vernon
Luling
Mathews
LaGrange
Morgan City, Pharr Chapel
Walmsley
Mason
Napoleonville, Wesley
Woodlawn
New Orleans:
Algiers, First
St. Matthews, Algiers
Asbury
Aurora
Belle Chasse
Hope Chapel
Boynton
Carrollton
Gretna
Felicity
First Street
Haven
Jefferson
Kenner:
First
Ross
Thomas
Mount Zion
Napoleon Avenue
Parker Memorial
Peck
People's
Philip's Memorial
Rayne Memorial
St. James
St. Matthew's
St. Paul
Shaw Temple
Trinity
Wesley
Williams
Patterson:
Bayou Vista
St. Peter
Belle Rose: St. James
Thibodaux
Calvary
Magnolia
First
Vacherie
Gibson

NEW ORLEANS — SLIDELL DISTRICT

Members: 14,235 Total Raised: $1,764,610 Churches: 62 Charges: 40

Bogalusa
E.S. Memorial
Thirkield
Harrys Chapel
Covington
Fitzgerald
Franklinton:
Centenary
Fisher
Winan
Hayes Chapel
LaPlace, Lasseigne
Lutcher
Ninde Chapel
St. James
Lutcher Chapel
St. James (Whitehall)
New Orleans:
Bethany
Brooks
Elysian Fields
John Wesley
First
Gentilly
Grace
Hartzell
LaHarpe
Lake Vista
Metairie
Munholland
Ray Avenue
St. Andrew's
St. Bernard
Arabie
St. John
St. Luke's
St. Philip
Second
St. Marks
Thompson
Pearl River
Lacombe
St. Tammany
Ponchatoula
First
Lees Landing
Wesley Chapel
St. Timothy-on-the-N.-Shore
Slidell:
Aldersgate
First
Hartzell-Mt. Zion
Newell
Springfield:
First
Huffs Chapel
Maurepas
St. James
St. Landry
Sun
Bush
Talisheek
Varnado
Angie
Waldheim
Wesley Ray
Live Oak
Marys Chapel

LAKE CHARLES DISTRICT

Members: 14,146 Total Raised: $2,032,631 Churches: 60 Charges: 38

Add to the present district arrangement, these churches:

Crowley, First
Ebeneezer
Crowley, Wesley
Rayne, Centenary
Branch

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L93

St. James, Marrero reports exciting lay witness mission

Loy Witness Mission participants included John Tubb, Mrs. Bee Rogers, and Robert F. Honaker, Pastor.

St. James Church, Marrero, had a ". . . very exciting and moving experience in a Lay Witness Mission last month, with John Tubbs, active in Conference Lay Work, serving as coordinator. Serving with John were a number of dedicated workers.

Mr. Bee Rogers, of St. James, was general chairperson for the mission. The Rev. Robert F. Honaker, Pastor, states "I am always pleased to see God working in the lives of Christian people and these missions are a great tool of our Lord Jesus Christ."

St. James has many other activities going on. A recent event of interest was a message given by Sister Andrew, a Roman Catholic Nun, who spoke on the first Sunday in Lent. A special music program highlighted this occasions.

On the first Sundoy in Lent these persons took part in the service: (l-r) — J.R. Newmon, Loy Leader; Sister Andre; the postor; ond Mrs. Gretchen Guidry, musicion.

A new ministry for United Methodists

By DON McDOWELL

Did you know that the United Methodist Church has now come to recognize in a new exciting way all those persons who are serving in full time Christian service? The following was found in the Central Texas Methodist and seeks to explain what is now the Diaconal Ministry.

"The term 'Diaconal Ministry' does not come easily to the tongues of United Methodists. It has a strange sound in a church used to referring to everyone as either minister or laity."

Howevever, by action of the 1976 General Conference recorded in the Book of Discipline (par. 101-110), all who answer the call of Jesus Christ in their lives become ministers of the gospel. Most will work at secular jobs, serving Christ and the church through the many volunteer positions necessary for the church to be in ministry in the world.

Others will choose to answer the call to special service either as Ordained Ministers or as Diaconal Ministers. Those who choose ordination will serve the church as Pastors, Ministers of Education, Evangelists, in administrative appointments, or in other positions where the particular qualifications of an ordained person are needed.

The Diaconal Ministers will also serve full time in a number of positions in the church. They may be Educational Associates, Directors of Music or Education, staff members in community centers, various boards and agencies or institutions, or in a number of other job classifications.

We have had lay persons working full time in the church for many years. Often they have not had any job security, fringe benefits, continuing education opportunity or even the full recognition of the ministry to which they have been called. Hopefully, the recognition of the Diaconal Minister will help the church to see the importance of those who are called to serve Christ and his Church.

The Chairman of Louisiana's Diaconal Board is Norma Garlington. This Board has begun the process of organizing and establishing procedures by which qualified persons may become consecrated to the Diaconal Ministry.

Persons desiring additional information should contact the registrar, George Shepherd, First United Methodist Church, Baton Rouge.

Literacy conference at Mt. Sequoyah

The Church Federation of New Orleans has asked this paper to announce the forthcoming South Central Regional Conference on Literacy to be held April 21-24 at Mt. Sequoyah, Ark. This important meeting is sponsored by the National Association of Literacy Advocacy, and will bring together persons who work in this area of concern, with outstanding leadership provided by professionals.

For futher information, contact immediately NALA/SC Region, c/o Carrie Nelle Bremmer, Treasurer-Registrar, 5133 Virginia, Kansas City, Mo. 64110.

The New Orleans Federation will be instituting a Literacy Program within the near future.

Dr. William Stuart Nelson

Dr. William Stuart Nelson, a former president of Dillard University, died on March 28 in Washington, D. C. He was 84.

Doctor Nelson served as Dillard's president from 1936-1940.

McGuire Church holds sixth missionary conference

McGuire Church, West Monroe, recently held its sixth annual missionary conference, using the appropriate theme "The World Is My Vision . . . See It Through." Mrs. Charles Flowers is serving her first year as missions chairman, and she emphasizes that one of the strongest ministries of McGuire is its mission outreach.

The recent conference reached all ages. It included two mission fiestas, one for families; and one for youth, from south of the border; a salad luncheon for ladies; a coke party for the youth and a special Sunday School hour for the children.

The McGuire Puppeteers, a pinata created by the fifth and sixth grades, and a visit with the Rev. Patricio of the Papago Indian Tribe highlighted the children's hour. The Rev. Phil Thornton, who has served in Bogota, Colombia, and the Rev. William Mayo (Methodist Home Hospital) and a former missionary to Burundi, Africa, spoke of their work in these two areas.

Giving through this special program is "beyond the regular askings of the church." This year the congregation had a goal of $14,000 and pledged $15,800! L. Dean Thompson is pastor of this vigorous church.

The news is good

The 1977 subscription campaign for the LOUISIANA UNITED METHODIST was a tremendous success! The Conference edition list has now reached almost 9,000 with an added 5,500 receiving it througb the Local Church editions in the conference. This is the largest number since publication began in this format.

At the date of this writing, only 40 churches in the entire conference have not responded. But on a positive note, in one district — Monroe — every church has responded! (To the best of our ability in calculation, Monroe has the largest number of subscribers of any district.)

The response in the campaign is gratifying for many reasons, but most of all, it shows that you, the people of this Conference believe in your Conference newspaper. It is, indeed, YOUR very own newspaper. This is unlike many conferences, where the editions are financed by a special appropriation in the Conference budget which sends the paper only to selected "leaders" and other subscribers pay for it individually. In our Louisiana Conference, all subscribers are "paid" subscribers. We do mention, however, that complimentary papers are sent to widows of ministers, retired ministers, seminary students and an exchange "courtesy" list. This is financed by a small sum in the Conference budget. So without the shadow of a doubt, it is totally and completely YOUR very own publication!

We note, with interest, that by-and-large, the smaller churches of the Conference sent in a larger number of subscriptions (percentage) than the big churches. You will remember that one church, Oak Grove (the Rev. Fred Schwendimann, Pastor) sent 112 subscriptions even before the campaign officially began! And remember the 358 subscriptions sent by First Church, W. Monroe (the Rev. Robert L. Peyton, Pastor)?

It is gratifying that the people of this Conference have shown their interest in the newspaper. It is to be expected that we who are professional journalists and work on it would have the interest and see the need for such a publication: but to know that so many people throughout the Conference want this newspaper is indeed a satisfying note.

We have always worked on the principal that the paper should be edited fairly and impartially, and we can assure you that our every effort has been in this direction. We are grateful for your cooperation in sending and sharing news events. We appreciate your patience when publication has sometimes seemed slow. Your kind words are always welcome. And even the few criticisms which at first glance, may have seemed harsh, have been appreciated and seriously considered. We respect the right of every person in the Conference to subscribe or not to subscribe; to approve of the paper or not to approve of it. If you do not want it, then the small amount of $3.00 (less than six cents per copy) would be too much to pay. Happily, many of you know what a bargain you are getting.

We urge you to continue your interest in YOUR newspaper. Help the editors to make it even better. Send us news, features, pictures. Continue to subscribe and make the paper stronger than it is even now.

It is a paper of "good news." And it is yours.

—TRB

1000 Club call is for Aldersgate

The 1976-77 third call for the 1000 Club will benefit the Conference's newest church, Aldersgate in Slidell. The church, less than one year old, already is approaching a membership of 200!

A building program is progressing, and expectations are that the church will be occupied by early summer. This is an unprecedented record, and it has been made possible by the gifts of generous persons throughout the Conference. Your continued support through giving to the 1000 Club will bring this church to the realization of completion.

The first service of the Aldersgate congregation was held on June 27, 1976 in quarters donated by a local restaurant. Very soon this meeting place was found to be too small, and a local dance studio in Slidell donated space for the Sunday services. It is now filled to overflowing.

The church is active in a wide range of programs and services, and each Sunday sees the addition of enthusiastic members. On Palm Sunday 14 young people were received into full membership from the Confirmation classes. The Rev. Chris Andrews, pastor, works long hours in all of the efforts of the congregation, and he is supported by interested and energetic members. The church actually was started by members of First Church, Slidell and their pastor, the Rev. Phil Woodland, who have cooperated in every phase of the development. Some of Aldersgate's members formerly were members at First, and many new persons in the community have affiliated with Aldersgate.

The 1000 Club, a successful project of the Board of The Laity, issues three calls annually. This is the Third Call for 1976-1977.

Conference on Black Theology at Perkins

Black theologian James H. Cone of Union Theological Seminary in New York is the guest lecturer for the second annual Conference on Black Theology being held at Southern Methodist University April 15-16.

The weekend conference, sponsored by the Black Seminarians of SMU's Perkins School of Theology, will focus on a "A Theology of Liberation." Doctor Cone will give lectures on the conference theme, and a workshop will be held during the meeting.

The announcement was received from SMU.

The theme ot McGuire

Editorials

Congress of United Methodist Men: an important event

United Methodist Men (UMM) — the organization which many church persons have written off as being on the way to extinction — seems to be making a comeback.

Not only is there a "national congress" of UMM scheduled for this summer at Purdue University in West Lafayette, Indiana, but many individual local churches are experiencing a resurgence of interest in the men's organization.

Reasons behind the rekindled interest are not easy to sort out. Some national church observers say it is largely due to the denomination's efforts to encourage women to hold leadership positions in the church once held almost exclusively by men. They say that such female leadership encourages more female participation in the church, and as a side-effect men are feeling a need for an active "support group."

We offer another reason that we feel is equally valid: "Discipleship" for many men's groups in the past has meant only repairing the church roof, mowing the lawn, or other such activities our society has defined as "male."

Today's society increasingly allows men the "freedom" to engage in the kind of person-to-person, caring ministries once left largely to women (day care centers, elementary and pre-school church school, outreach to the elderly). Such person-centered ministries, along with sound programs of Christian study, are at the very heart of the kind of discipleship which should make UMM units more than just "men's clubs."

Whatever the reason for this resurgence, we should rejoice in it. The need for a strong men's group has been long evident — both for the good of the men of our denomination and for the good of the whole church. If United Methodists are able to remove their men's organization from the "endangered species" list, the entire church will be strengthened.

We believe the upcoming UMM Congress holds the possibility of stirring even greater interest in ministry to and by men throughout the church. We hope individual local churches across the nation — both those which presently have UMM units and those which don't — will encourage their men to attend the Purdue Congress this summer.

Churches or persons wishing more information about the Congress may write to John Lundy, United Methodist, Board of Discipleship, P.O. Box 840, Nashville, Tenn., 37202.

TM/UMR surpasses 400,000 subs

TM/UMR welcomes a new conference edition and two new local church editions, which combine to push this newspaper's circulation past 400,000 for the first time.

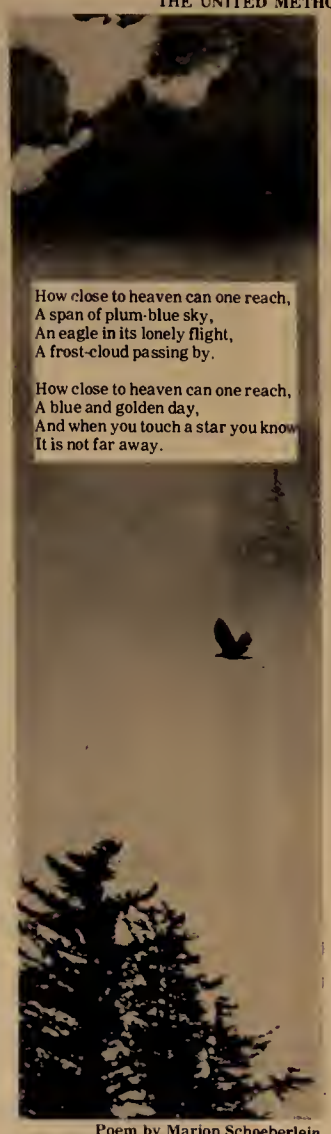
We welcome more than 6,500 subscribers in the Southern New England Conference, 400 subscribing member-families of the Hermitage UMC in Hermitage, Tennessee (Tennessee Conference), and 900 member-families of the Westbury UMC in Houston, Texas (Texas Conference).

The Southern New England Conference, which published an edition of TM/UMR briefly last year on a trial basis, has now decided to publish on a regular basis.

Readers in the Hermitage and Westbury congregations will receive weekly news of their local church on the front page, news of their annual conference on the back page, and four inside pages of general religious news and opinion.

With these new editions, TM/UMR now serves as the official publication for 34 annual conferences, 220 local churches and 17 districts across the United Methodist Church.

To our new readers we say "Welcome." We hope you will find your new church paper informative, and that you will join with our other readers in providing feedback via "Letters to the Editor."



Poem by Marion Schoeberlein

Here I Stand

Board's health care action was a responsible decision

Dr. Outen

By GEORGE H. OUTEN

My reply to the lead editorial in the March 11 issue of TM/UMR, "Controversy over health care stance could have been avoided," does not necessarily reflect the views of the members of the General Board of Church and Society. Most of them have not spoken directly in this matter as yet. I speak as the chief staff officer employed by that board.

There are several assumptions in your editorial with which I do not agree and wish to discuss. The first is that a general board cannot speak in its own name when so warranted by General Conference and Disciplinary actions. Another is that having those who disagree with the board's action appeal to the Judicial Council is somehow a bad process. A third is that the board is insensitive to church and public opinion.

I first became interested in the Board of Christian Social Concerns (and its predecessors), when it called for the abolition of the racist-produced, segregated Central Jurisdiction, during a time when the General Conference of our church was saying and doing otherwise. Perhaps such instances came to mind when board members claimed that the board "needs to be more than a reflection of the church."

What the General Conference did

To understand the action of the Executive Committee, one must recall the statements affirmed and adopted by the General Conference. The Social Principles state, "In order to provide basic needs such as . . . health care, ways must be found to more equitably share the resources of the world." "To begin to alleviate poverty, we support such policies as . . . adequate medical and hospital care." Under "Basic Freedoms," our Social Principles state, "We hold governments responsible for the rights of the people . . . and to the guarantee of the rights to adequate . . . health care."

The resolution on "Health, Welfare and Human Development," adopted by the General Conference, criticizes our health care system. It affirms "that in an affluent society unimpeded access to adequate health care is a fundamental right of all persons living in that society and is corollary to the right of life itself." After calling for the "restructuring of the health care delivery system in the United States," the conference claimed that "all persons should have equal access to the best available health care, including preventive services, regardless of wealth, social status, geographical location, or any other conditions." The board had to struggle with ways of implementing these significant statements in light of the fact that General Conference chose not to go on record in support of public financing or of a combination of public and private financing of health insurance. How does one "guarantee adequate health care," or provide "equal access" through private financing alone?

The Board of Church and Society is charged with implementing the church's "Social Principles." Moreover, the "Discipline" charges the board with providing "forthright witness and action on those social issues that call Christians to respond as forgiven people for whom Christ dies." "The board shall speak to the church, and to the world, its convictions, interpretations, and concerns, recognizing the freedom and responsibility of all Christians to study, interpret, and act on any or all recommendations in keeping with their Christian calling." (paragraph 1203)

The board answers to General Conference

The Board of Church and Society is amenable to the General Conference. That means the board acts under instruction of, agrees with and yields to the General Conference. The statement voted in February by the board's Executive Committee is an attempt to respond to the actions supported by the General Conference. Convictions were being expressed. To say nothing regarding the financing of health insurance, or to advocate private financing would have been unconscionable!

For those who disagree with the Committee's action, there is the route of the Judicial Council. The council is designed to determine the legality of any action taken by the board. By its action, the Executive Committee obviously felt that its action was legal. After all, the committee is not endeavoring to speak for the General Conference, but for the board to the church and the world.

It is my hope that the whole question of the proper financing of health insurance will be discussed in a forum setting which includes proponents for all sides, when the full board must decide whether to confirm or reject the action taken by its Executive Committee. The Division of General Welfare voted support for national (public) financing by a wide margin. There did not seem to be much question that health care is one of the pivotal, crucial issues facing our society. The Division could have urged every person, no matter what his/her economic condition, to provide for their own insurance. But is that position consistent with the Social Principles?

'Image' isn't everything

Actually, much of the debate that I heard centered upon the question of whether the action they desired to take would appear to be in defiance of General Conference action. That lengthy debate indicated the board's concern for its image. By acting as it did, the board's Committee served to strengthen the view that it sets its agenda in such a way as to be sensitive to the rest of the church — especially to those who need access to health care.

I appreciate TM/UMR's concern for the image of the board. I, too, am concerned about it. But when the day arrives that finds me more concerned about an image than about the hurts and needs of persons, then it is time for me to surrender my orders as a minister of Jesus Christ. He healed the sick and claimed that we had good news — for the poor. The Board of Church and Society must also speak for the folks who are usually the neglected and the discarded in our church and our society. There is another image about which we must also be held accountable.

I am aware of the fact that for some the whole issue under consideration is the appropriateness of the committee's action in light of the General Conference vote to delete.

But the issue is also whether the board has been faithful to its mandate to act on health care. Indeed, the issue is health care. The issue is people.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Dr. George H. Outen, is General Secretary of United Methodism's General Board of Church and Society, with offices in Washington, D.C.

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Letters to the Editor

Conference's plight tests our system

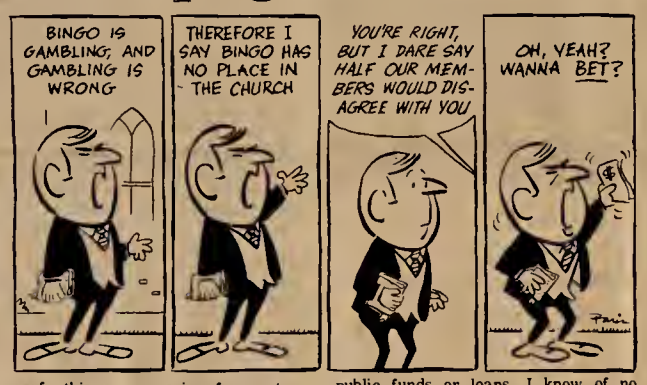
To the Editor:

It was a heartwarming experience to read the editorial, "Sharing connectional burdens" in the March 25 issue of TM/UMR. As a passionately committed layperson whose life has been profoundly changed by the church of Jesus Christ — particularly that as expressed in the United Methodist Church — I have been an avid advocate of our connectional system. I have found my belief in that system severely tested in the last year.

I am vice-chairperson of the Pacific & Southwest Annual Conference Council on Ministries, and a member of its finance committee. I have experienced the pain and struggle inherent in trying to cope with all the needs of this great and diverse conference in the light of tremendous budget cuts. A new crisis occurred just last week. We actually are being faced with eliminating all our campus ministries, all support for social service agencies within our conference, all support for our urban coordinators and all congregational development funds. This last is in an area which includes the fastest growing population in the United States (Arizona).

Let me hasten to say that I believe that we can solve our problems alone. But it will be at the expense of ministries that it will take longer than my lifetime to replace. We have received lots of advice, but no real relief from the general church. This has caused me to rethink my meaning of connectionalism. Thank you for this one expression of support.

Marilynn Mabee
Oxnard, California



Lifestyle change a must if hunger to be eliminated

To the Editor:

A hearty "Thank you" to Truman J. Cunningham for focusing attention on the need for realistic solutions to world hunger (TM/UMR, March 25). I concur with much of his article and appreciate his optimism. Certainly the goal of 67¢ per member seems highly inadequate. That is precisely why I support the concept of studying the root causes of hunger and changing life styles.

The world hunger situation attests to the fact that our response to occasional appeals really hasn't gone far toward solving the problem. Further, the issue will not be resolved until a significant proportion of our population sees the matter as a high priority item.

Developing an awareness of our ongoing Christian responsibility for the needs of others through study, and making a commitment to the wise use of the earth's resources, will be much more effective than an occasional "contribution." A conscious change in life styles can be much more healthful for us as individuals and can focus our attention on the needs of others on a continuing basis.

Roger B. Tanquist
Fairmont, Minnesota

An inappropriate reference

To the Editor:

In a recent issue of TM/UMR the Rev. Andrew Leigh Gunn of Americans United for Separation of Church and State, made an unfortunate reference to "negligent, if not shady" practices of some United Methodist "homes" which serve predominantly United Methodist members (TM/UMR March 18).

Because of the way the paragraph was stated, I assume that Mr. Gunn's reference to "the typical situation of a home with as many as 85 percent of its residents being U.M.'s while in the local community, United Methodists may represent as few as 10 percent," was a hypothetical example. My assumption is based upon the absence of any factual material in that paragraph.

If the example was hypothetical, then it was inappropriate for Mr. Gunn to make indefinite and general accusation of "negligent, if not shady."

I should observe further that very few United Methodist homes are built with public funds or loans. I know of no precedent for saying that a home which has received a public loan should not be able to serve members who are primarily from its own religious constituency.

John A. Murdock
New York, New York

Stay away from public funds

To the Editor:

The remarks of Bishop Roy C. Nichols on UMC hospitals, etc. (TM/UMR March 18) bring to mind the growing narrow and self-centered feeling among our cities, as all kinds of communities and groups vie with each other over federal matching funds, grants and subsidies.

When the race is to get there fast and get the most — the money is often spent foolishly. In less prosperous times, such rivalry and trickery could lead to open violence. Dwindling doses of dollars from the "public treasury" could bring on a sudden realization that there is no more — economic survival is over.

Where is the throb of desire of United Methodists for those who love the Lord? It would be less expensive to work on the improvement of employment to make the basis of money (the energy expended by the individual for family and life) stronger. The more spent or extended by government, without an income to match the expenditure, is just more loss of value to the coin of the nation.

The more our hospitals and homes stay away from the hog trough of "public funds," the less the regulation, and the more the service.

Harvey E. Stoehr
Philadelphia, Pa.

Health care action opposed

To the Editor:

The Administrative Board of the Hebron United Methodist Church has voted overwhelmingly against the action of the United Methodist Board of Church and Society to back efforts for establishing a universal health care program, federally funded and similar to Social Security (see TM/UMR, March 4).

It is our judgment that since this proposal was rejected by the General Conference last spring, the Board of Church and Society has no right or authority to disregard its ruling.

This action by the Board of Church and Society ignores a decision of the General Conference, our governing body. It is a type of undemocratic activity that only serves to arouse bitterness and adds to the division and dissent within our church. It is irresponsible leadership and we oppose it.

The Administrative Board of
Hebron United Methodist Church
Hebron, Illinois

Alcohol advertising should not be taxed

To the Editor:

Your editorial in the April 1 issue entitled "Alcoholic beverage firms should not be allowed tax exempt ads" shocks me. It is a fact that it is legal to manufacture and sell alcoholic beverages in the United States and the profits derived therefrom are taxable, as they should be.

Now, you want the IRS to step in and say that advertising of alcoholic beverages is not a legitimate business expense. Should IRS do this to the alcoholic beverage industry, how long would it be before IRS would be applying the same rules to other segments of business?

The newspaper I edit does not run liquor advertising, but our position is that advertising is an ordinary expense of doing business and certainly should be deductible as any other expense of doing business.

HR786 is a definite menace to a free press and I trust that reason will prevail and it will not pass.

James W. R. White
McMinnville, Tennessee

Alcohol advertising is NOT prohibited

To the Editor:

Your lead editorial in the April 1 issue states that the federal government prohibits liquor advertising on television.

Not so!

The codes and standards of both the National Association of Broadcasters and the liquor distillers association recommend against liquor advertising on radio and television. However, those are self-imposed industry codes and, in fact, are not followed by all broadcast stations, nor all liquor distributors.

The only federal prohibition of product advertising on the broadcast media is the congressionally-legislated ban on cigarette ads.

The point of your editorial may be valid, but I fear the irony you wrote of lies not where you place it, but in keying your editorial to a misstatement of the fact.

Philip J. Hess
Missoula, Montana

Editor's Note: We regret the error and appreciate this correction being offered.

Amin article white racism

To the Editor:

I recently saw the March 11 issue of TM/UMR which had in it an article on President Amin of Uganda headed "How long must tyranny go on?"

This is just one more attempt of white racism in our church to divert attention away from our prejudice by smearing President Amin, a great leader of the black people of Africa.

Such an attitude makes all the more urgent the special session of our Eastern Pennsylvania Conference in April which will deal with the evils of white racism. Hopefully we blacks can tell "whitey" what is the matter with him so it can change some things for us.

Carry Collins
Philadelphia, Pennsylvania

My Witness

Harry Denman: Some stories of the Lord's salesman in action

By FLOYD V. BROWER

Several months ago you printed a wonderful article about the late Dr. Harry Denman. It brought a rush of memories to me about a week of experiences with Dr. Denman.

In the early 1950's, as part of the Pemiscot County Larger Parish, we started the annual Festival of Faith at Caruthersville, Missouri. A large tent was placed on the front lawn of our church on main street. Dr. Denman accepted our invitation to preach one week. I preached a week in preparation, and then Harry came, with his one-suit, two-shirt wardrobe. He preached a week, morning and evening, letting us have it. But what he did during the day, before and after services, left the real impression on the community, for he was busy all the time. He contacted people on the streets, in bars, in jails, in restaurants, anywhere.

His first question: "What church do you belong to?" If the person questioned, "None," Harry said, "Well then, I'm your pastor, for I'm the pastor of all unchurched."

Two stories, among the many, are typical of these contacts. I went with him to the county jail one day. We went upstairs to the bullpen. Two young men came up to the bars, we spoke to them, and then came Harry's question, "What church do you belong to?"

The first said, "The Methodist." And the second, "The Baptist." To this, Dr. Denman replied, "Well, I'm glad to see you finally got together."

Down below in a separate cell there was a woman prisoner. After the usual questions and answers, Dr. Denman said, "I'm sorry you are here, sister; I don't know your trouble, but I know who can help you. Let us pray." After the prayer, during which she wept, he asked, "Do you smoke, sister?"

"Yes," she answered. To the matron he said, "Here is $2.00; get her some cigarettes." This shocked people who heard the story, for Harry was rough on cigarettes in his sermons.

Then one evening after services, he went into a bar. I didn't go with him, but I got the story from a customer I knew. The usual crowd of men and women were drinking. Harry approached the bartender, introduced himself, and asked his usual questions loud enough to be heard by all. He invited the man to come and hear him preach.

"Well," he replied, "You see how it is. I have to work in the evenings, and I just can't make it."

"Anyway," Harry said, "Pray for us."

"When?"

"Now," urged Harry.

"O No!"

"Well, I see, so I'll pray for you." And with a hushed silence all over the room, Dr. Denman prayed in the barroom, 9:45 p.m.

You may believe that Caruthersville remembered Harry Denman a long, long time. Although he is dead now, Harry Denman still reproves and challenges me to keep moving on.

"My Witness" is a column through which TM/UMR readers may tell of meaningful experiences of Christian faith.

This week's contributor, the Rev. Floyd V. Brower, is a retired member of the Missouri East Conference and lives in Sikeston, Missouri.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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IRVING, Tex. — United Methodist Jack Tucker (left), author of "Touch of Fire," joins in a rescue operation here, as a member of the Irving Fire Department. (See story below.)

PHOTO BY RICK NEAL, IRVING DAILY NEWS

Spiritual fire lit by firefighter - author

By PAT SITES
Staff Writer

IRVING, Tex. — Fighting fire with fire is something most firefighters know all about. But a United Methodist firefighter here has done a lot of thinking about another kind of fire — the spiritual kind. So he's written a book on the subject that seems to be taking off like — well, wildfire.

"Touch of Fire," a collection of thoughts about humanity in prose, free verse and rhyme, is basically about love, says Lt. Jack Tucker of the Irving Fire Department — that "invisible spiritual fire that dwells in and affects us all."

Brought out in a limited first edition in December by Taylor Publishing Company in Dallas, it's gotten "fantastic" response which its author admits he doesn't quite understand. Anticipating a second printing in a few weeks, he's swept up in a swirl of book orders by phone and mail, tours and speaking engagements, negotiations for paperback rights and forthcoming spots on many major network "talk" shows.

"It's crazy," he says. But it could only have sprung from the sparks and ashes of 13 years of firefighting, a profession to which he's totally dedicated. "I'm first of all a firefighter and will continue to be," he told TM/UMR last week. "There's tremendous personal gratification in being part of a team which saves lives." Despite the demands of an added career as author-poet, he has signed on for paramedic training in October.

He never intended to become an author, Mr. Tucker says. "I always felt deeply for people and tended to become emotionally involved in their situations, and I used impromptu writing as a way to express it." An urge to put things on paper frequently came when he was alone at the firehouse at night with a chance to reflect on the day's experiences.

In the years of protecting persons from the ravages of fire and other disasters, he says, he came to realize that faith is "a tremendous factor in our lives: faith in my co-workers or I couldn't go down that smoking hallway; faith in my wife and my friends; faith in humanity and in God." So he wrote, frequently on scraps of paper, little vignettes about "faith and love as the meaning of life."

But as a high school dropout who thought he had "nothing anybody would want to read," he wrote only for his wife and himself — until an impassioned letter-to-the-editor of the Irving "Daily News" last year about the needs for adequate manpower to fight fires brought him a bewildering amount of attention.

From that small newspaper, with a circulation of 25,000, the letter spread across the country, drew mail and requests for copies, and found its way to a publisher in another state who contacted him about doing a whole book. That particular negotiation didn't work out but "it whetted my appetite," he chuckles. Now he has three more manuscripts ready "but I don't know which one to go with next."

Now a member of First UMC, Cedar Hill, he was for 12 years a deacon in the Baptist Church. "I believe that life is deeply spiritual," he says simply. "Christ preached that we should love one another." For him, firefighting is one way to love humanity. Maybe "Touch of Fire" will be another way, he says.

Is UMC slacking off in missions?

No, say agency officials, despite fewer missionaries

By BUD HERRON
Associate Editor

NEW YORK — A common headline in the religion news of recent years has been: "Southern Baptists, Wycliffe, Seventh-day Adventists expand missionary forces." Equally common is another headline which says: "United Methodist missionary force declines."

That contrast has caused more and more United Methodists to ask the question: "Why are 'those other churches' doing such a better job at world mission?"

Officials at UMC's overseas mission agency here say the answer is simply that "those other churches" are not doing a better job at all.

But what about the numbers? While the United Methodist Church has gone from 1,200 missionaries in 1969 to about 650 as of this month, "those other churches" have continued to expand their personnel. Wycliffe Bible Translators now have 2,693 missionaries on the field. The Southern Baptists have 2,667 and the Seventh-day Adventists have 1,360. Others showing great growth are the Churches of Christ, 1,296; Assemblies of God, 1,081; Baptist Mid-Mission, 905; and TEAM, 892.

"Comparing statistics with those churches is like comparing apples and oranges," according to the Rev. Avery Manchester of the United Methodist Office on Missionary Personnel. "Those churches are in the business of marketing missions. We are in the business of spreading churches."

'Efforts have few peers'

And that distinction — between spreading missions and spreading churches — is precisely why United Methodist mission officials say they believe United Methodist mission efforts have few peers, regardless of the statistics.

Nearly all of the denominations showing recent rapid growth in American personnel in the field do so, UM mission officials say, because they operate their missions overseas independent of the overseas churches.

"Our philosophy is one of partnership and cooperation with the Christians of other countries," said Dr. Charles Germany, assistant general secretary of United Methodism's overseas mission agency. "You can't judge the vitality of an overseas mission program on the basis of that number of Americans in the field." He said the task is not to saturate the world with Americans, but to saturate it with Christian witness.

Dr. Germany said that many of our denomination's most effective mission efforts are being conducted by non-Americans — working in their own countries or across international borders, with the American church providing various kinds of non-personnel assistance.

"I would challenge anyone to look at the actual work we have done and are doing overseas and still say we are not among the top 'mission churches' in the world," Dr. Germany said. He said that the expense of sending American missionaries overseas must always be closely weighed with the option of sending other kinds of resources to help persons overseas do the work themselves.

Does this mean our church mission officials are unconcerned about the decline in American personnel overseas?

Officials voice concern

"We are concerned," Dr. Germany said. "We feel that regardless of what is being done in other ways, there is a definite place for American missionaries abroad and we are not pleased by the decline."

Dr. Lois Miller, who heads the church's World Division, agrees with Dr. Germany. Both officials say they are committed to expanding the missionary force to about 1,000 and that they feel the next two years will be years of growth.

They blame a major part of the most recent decline — loss of about 100 missionaries in 1975 and 1976 — on a "higher than anticipated" rate of missionaries ending service because of political situations in various parts of the world.

But there are other problems too, such as how to maintain excitement—and thus, support from the pews—for what must be a strange new concept of mission for many church members.

"If we say we are committed to partnership in mission with churches in other countries, we must challenge persons in the pews to a more sacrificial commitment," Dr. Germany said. "We must call them to support not just missionaries, but colleague churches as well."

'Persons in mission'

One way of getting at that has been the use of the term "person in mission," which the board began substituting for the word "missionary" several years ago in an effort to bring terminology in line with new concepts. Most staffpersons will now admit — at least privately — that "pesons in mission" has been a big flop. Not only has it never caught on inside of the bureaucracies, but it has never been defined adequately enough for even the staff to understand fully who is being referred to.

"No one is going to rally behind a 'person in mission'," one staff member told TM/UMR. "That term is totally without emotion. It's so vague, it has no meaning at all."

Another oft-cited criticism is that the mission agency has quit telling its success stories so that churchpersons can see the results of their support.

"The World Division doesn't just pick the easy hurts," said the Rev. Joe Walker, director of the "Advance" — second-mile giving program which raises support for mission programs and projects. "Some needs immediately attract nearly everyone's emotional response. Others require more understanding."

Nevertheless, Mr. Walker says he thinks the story of mission can be told in human terms and in a manner each member can relate to.

"We have come from a time when we have been very hesitant to hold up individual missionaries before the denomination as examples of what we are doing in mission," Mr. Manchester said. "There has been a legitimate fear of creating missionary personality cults and injuring the broader program. But I believe we may have been too sensitive to that issue. People need to hear about the work of people."

Regardless of what differences staff members may have on technique of mission, there seems to be one general consensus: "The mission is not ours alone. Americans are only one part of the mission of the church. We can't let ourselves forget that."

U.M. churches suffer heavy flood damage

By SHARON MIELKE
Senior Staff Writer

CHARLESTON, W. Va. — Runaway rivers bringing the worst floods in a century to Appalachian communities in eastern Kentucky, West Virginia, and Virginia during Holy Week also inflicted heavy damages to at least 65 United Methodist churches, numerous parsonages and agencies that stood in their path, according to early estimates.

Matewan, W. Va., a coal town virtually destroyed by the flood, had an almost brand new U.M. church. Bishop Frederick Wertz, Charleston, W. Va., told TM/UMR the water came up over the pews in the church; the parsonage was not damaged.

He said the heaviest damages were in the Bluefield District which includes Mingo County, "the old territory of the Hatfields and the McCoys." At least 25 of the churches in the mountain district were damaged. The bishop estimated that 35 to 40 churches in West Virginia overall were flood damaged.

West Virginia United Methodists are coordinating their disaster response with other churches and will put two full-time people on the job of coordinating relief efforts for an extended period. "Our resources will go primarily to long-term rehabilitation and counselling," Bishop Wertz said.

The Barbourville and Ashland districts of eastern Kentucky were still under water last Friday. Estimates of flood damage to churches were incomplete.

Dr. Alfred Sweazy, Kentucky Conference council director, said 10 churches and four or five parsonages were known to be damaged in the Ashland district. He said United Methodist Pikeville Hospital had six feet of water covering its first floor with heavy damages to equipment in the main service area. But the hospital kept operating during the emergency with some 70 patients.

Four of the eight opportunity stores operated by the Kentucky conference's Methodist Mountain Missions were inundated by water, Dr. Sweazy reported.

Long-term help planned

Kentucky United Methodists also work through the Inter-Church Recovery Ministries Committee, an arm of the Kentucky Council of Churches. Council staffer John Bush, told TM/UMR "our philosophy is to stay with the recovery effort over the long term. For the immediate emergency, we are encouraging churches to support existing governmental and relief agency services such as the Red Cross."

Special offerings are planned in all of the conferences later this month.

He said only one county — Pike County — had no relief agencies and therefore a church-based team was working out of Pike College with Pikeville Hospital providing health services. "This is the only place the churches are funding direct relief services," he said.

By mid-May, when the emergency service people pull out, Mr. Bush said they will continue a two point program: (1) recruit and coordinate volunteer labor corps to work directly with basic clean-up and rebuilding, and (2) provide advocacy services between flood victims federal and state agencies.

"We would encourage volunteers not to come right now," he said. "We can use people much more effectively during the summer after the emergency agencies leave. Then the church will be in unique position to help the recovery."

Settlement aids victims

Henderson Settlement, a United Methodist center at Frakes, Ky., just outside of Pineville, is aiding flood victims. Rev. Stillwell reported Pineville was under 15 feet of water during the flood. They helped feed evacuees, taking seven truck loads of clothing and food and other supplies to emergency centers. He said, "Our resources are exhausted and need to be replenished."

A group of 27 teen-agers and adult counselors from First UMC, Pasadena, Texas pitched in to help the Pineville clean-up. The group was on an Easter vacation workcamp at Henderson Settlement when the floods came.

District Superintendent Byron Waites, of the Holston Conference in southwest Virginia, said Buchanan County was heavily damaged. "The mountains are very steep and the floods went like thunder through the valleys sweeping mobile homes, buildings, bridges, roads — everything away. The property damage is staggering and there is mud all over everything."

Three other districts in Virginia (Holston Conference) are in the flood area with 10 or more churches damaged. The Clinchport church in the Big Stone Gap district had water nearly up to the ceiling, reported the Rev. Jimmy Ball, district superintendent. The Wytheville and Abingdon districts had flooding but less damage, according to reports.

Volunteers planning to help in the flood area or on sending supplies should make prior arrangements according to church disaster coordinators. Persons to contact **West Virginia:** the Rev. Paul Morton, Pea Ridge UMC, 5747 Pea Ridge Rd., Huntingdon; **Kentucky:** the Rev. Danny Williams, Kentucky State University, Frankfort, Ky., or John Bush, Kentucky Council of Churches, Lexington, Ky; **Holston Conference (Virginia):** Sam Varnell, P.O. Box 1178, Johnson City, Tenn.

Dean resigns charging 'race, sex discrimination'

NASHVILLE (UMC) — Louise Weeks has resigned as dean of Scarritt College's two-year-old Center of Women's Studies, citing what she terms a "continuing pattern of race and sex discrimination."

Her decision to resign, effective May 16, 1977, came in the wake of a March 18 meeting of the Board of Trustees' executive committee at which time a new "interim" administrative structure was approved for immediate implementation. It is considered "interim" since it must have formal approval by the entire board, scheduled to meet June 4-5.

Under a plan being proposed, no woman would be on the top-level administrative staff of the United Methodist school.

"Whether or not there is a Center of Women's Study and whether or not I am on the administrative staff is not the central issue," Ms. Weeks said. "The real issue is the lack of involvement of women and minority persons in decision-making roles."

She said she resigned at this time because as a top-level administrator her voice could be heard. "The purpose of this center is to deal with the status and role of women in the church and society and I have found it is difficult to be effective in an institution built by women for the training of women when it has no women in positions of authority and power."

She objects to a proposal which would merge the centers of Women's Studies and Continuing Education, claiming their purposes and clientele are different. "The Women's Center is unique at Scarritt because it is women working with women to meet the needs, concerns and interests of women," she said.

In a letter of resignation sent to President J. Richard Palmer, Ms. Weeks said there has never been a racial minority person as a full-time faculty member at Scarritt and that there is no woman or racial minority person now in a higher level administrative decision-making position.

Dr. Palmer denied charges of race and sex discrimination and said no decision has been made concerning the Women's Center. A committee representing students, faculty, administration and trustees has been studying the "quality and mission" of Scarritt and will have a recommendation concerning the center for the June board meeting.

Dr. Palmer expressed appreciation for the work of Ms. Weeks but said her letter was misleading. He said charges of race and sex discrimination were "simply not true" and added blacks holding positions at Scarritt "are being elevated wherever we can."

Ms. Thelma Stevens, however, a Scarritt graduate living in Nashville who helped draw up the guidelines on which the Center of Women's Studies was developed, supports Ms. Weeks' position. "I have the feeling that for too long Scarritt has been racist and sexist," she said.

A deficit budget for the past two years has required the school to "tighten our belt until development catches up with the program," Dr. Palmer said. The budget for the current fiscal year is $2.3 million. Projected budget for next year is $2 million.

Because of the deficit condition, Dr. Palmer said he could not justify the existence of three deans. He said Ms. Weeks was not considered for the new position of vice president of academic affairs because she was not academically qualified and had no Ph.D.

Congresswoman challenges church to be involved in politics

EDITOR'S NOTE: Shirley Chisholm represents the 12th District of New York in the U.S. House of Representatives, is a Democrat and a United Methodist from Brooklyn, N.Y. TM/UMR talked with Rep. Chisholm recently in Washington, D.C. about her involvement as a Christian in politics.

By SHARON MIELKE
Senior Staff Writer

Shirley Chisholm

Q: Should the church be involved in politics?

A: I believe the church has to become much more involved in politics than it is because political decisions control every aspect of people's daily life — from the quality of food and water to housing and employment conditions.

Politics is not dirty business; it's what people make of it. Just as going to church doesn't necessarily make a person good, so, too, the church in and of itself can't make politics all good, of course.

Q: What would be a proper relationship between the church and politics?

A: Churches should not be local political clubs, but rather be centers for the dissemination of information people need to have about day-to-day economic and social issues. Churches can both help people get information and teach them how to lobby effectively for changes. The church should not be the lobby, however.

Q: As a Christian legislator, what have been the toughest moral decisions you have had to make?

A: I don't think in terms of right or wrong, but in terms of what conscience demands and of what will redound to the benefit of the people I represent. Since politics is the art of compromise, I have to enter into coalitions with other legislators to get measures passed which I believe are for the good of my constituency.

Q: What legislation that you have sponsored do you feel the best about?

A: The minimum wage law for domestics, compensatory education legislation, day care and job training programs. All of these are also related to the Christian's concern for an abundant life. People cannot experience abundant life if they cannot be productive; they cannot be productive if they are not educated or trained. As a former teacher I can help legislators see there is a direct relationship between lack of training, people not working and public assistance.

Q: What have been the most important Christian influences in your life?

A: Since early childhood, the church has been an important factor in my life. I think it's probably true for most black women, who have made it, that our roots are deeply imbedded in religious faith, God is our source of strength.

Three persons who have been most significant to me are Eleanor Roosevelt, Harriet Tubman and Sojourner Truth. I've read everything they've written.

Q: Would you have any words of advice for a Christian woman considering entering politics?

A: Yes. Be strong in the faith, look not to what your brothers think about you; think and look only to God and conscience for guidance.

Top givers are among the neediest

NEW YORK (UMC) — Paradoxical as it may seem, a United Methodist "mission" conference desperately in need of money for its own vital activities nevertheless leads the nation in per capita giving to mission.

For the sixth straight year Red Bird Missionary Conference in Kentucky topped all other United Methodist annual conferences in its 1976 contribution to the Advance, the denomination's "second-mile," designated mission program.

And the conference achieved the record while paying 108 percent of its World Service (basic benevolence) apportionment last year.

According to the Rev. Joe W. Walker, director of the Advance Committee, Red Bird's 751 members averaged $8.99 per person in giving to the Advance, a drop from the 1975 average of $11.20.

Especially startling was the increase in giving to United Methodist Committee on Relief (UMCOR). While giving to all causes doubled from 1973 to 1976, giving to UMCOR increased 972 percent in the three-year period.

Another missionary conference, Alaska, ranked fourth in the nation, Mr. Walker reported. Six years ago it was a depressing 67th among the 73 annual conference in per capita giving to the Advance. The 1970 average was only 27¢ but by 1976 it had climbed to $3.10.

West Michigan Annual Conference took second place in Advance giving, averaging $4.79 per member compared to the national average of $1.68.

"If the nation had responded as well as West Michigan, there would have been over $47 million total instead of only $16.5 million," commented Mr. Walker.

Since 1970 the per capita giving in West Michigan has risen 213 percent, from $1.53 to $4.79.

Third place went to the California/Nevada Annual Conference with a $3.23 average for all causes.

Both Alaska and West Michigan also met their World Service apportionments, giving 100 percent, while California/Nevada contributed 92 percent of their apportionment.

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'I was a stranger and you took me in'

'For I was in prison and you came to me...'

EDITOR'S NOTE: The following story is true except for the name "Jane." The mother's name has been changed to protect her as she begins a new and rehabilitated life. This article is edited from the original which appeared in the Tennessee Conference United Methodist Reporter.

By JANET McNISH

NASHVILLE — Every morning about 7:30 Lucy Barnes gets up to feed eight-week-old Marie Nicole (Nikki). That activity is not so unusual in a household with a newborn baby, but this household is a little different.

Nikki is not Lucy's. She belongs to Jane, who is presently serving a term at the Women's Prison here in Nashville for passing counterfeit checks.

Lucy and her husband, Bill, members of Belmont United Methodist Church here, first heard of Jane's situation through a lawyer friend, Bill Parsons, who happened to mention that he would like to find a family willing to take a baby for six months until its mother was paroled from prison. The mother, he said, had no family in the area to care for her baby for her. Her husband was serving a sentence in Texas on the same charge. The baby would be due in about two months, he said.

Lucy said she immediately thought, "Why not?" but she and Bill didn't really make the decision quite that quickly. They discussed the situation, weighing its pros and cons, and decided there really was no reason not to take the baby. Lucy doesn't work outside the home, they had an extra bedroom, and they thought it might be a good experience for their sons, Billy, 9, and Jimmy, 5.

New world discovered

And with that decision, the Barneses stepped into a completely other world.

Lucy and Jane both had to "size each other up." Jane wanted to know that the person who would take her baby would take good care of it. And Lucy said she was mainly interested in the same thing — that she would not give the baby six months' love and care only to feel that the baby would not be loved and cared for afterward.

There quickly developed a rapport between Jane and Lucy. And so little Nikki came to live with the Barneses Jan. 5 at just three days old.

The Barneses were advised to get foster home status through the Department of Human Services both for their protection and for Jane's. They have gotten a lot of help from friends in the Graham Inquirers Class at Belmont, and from people whom they haven't seen in a while but who have heard the story.

The inevitable question has arisen again and again, "Aren't you afraid you'll get too attached to the baby and then have to give it up?" The Barneses are constantly aware of that possibility and are on guard against it. The prison's practice of letting children up to eight years old spend weekends with their mothers helps Lucy and Bill remember that Nikki is not theirs. Each Friday, they take Nikki to Jane and pick her up each Sunday. Lucy said Nikki is pretty spoiled after she comes back from the prison because not only Jane but all the other inmates in her dormitory play with Nikki constantly.

But what of Jane? She is an attractive, soft-spoken 24-year-old who has some definite ideas about the life she wants for herself and her baby. When she is released, she plans to live with the Barneses until she can find a job and hopefully get enrolled in school.

Jane, who has finished two quarters of college, is taking business courses at the prison. She hopes to find a secretarial job and go to school at night to major in either psychology or sociology. She is interested in counseling, especially after her experience in prison. "The counselors we have are good, but there just aren't enough to go around," she says.

'Prison is like a cocoon'

When she first got to the prison, it was hard to adjust. "It takes a few weeks to hit you that you're locked up . . . like in a cocoon. You're really not allowed to make any decisions for yourself at first," although that changes as the inmate reaches certain grades.

Prisoners are not separated according to the seriousness of the offense, because the facilities don't make it feasible. About mixing first offenders with "hardened criminals," Jane says, "For women it's not such a problem; there's goodness in everybody.

"I don't think first offenders ought to be here anyway," she said. "Supervised probation is the answer. People need help with the problems that caused them to commit the crime in the first place."

Jane, who is Catholic, described the prison chapel as "okay for prison." There are two interdenominational chaplains who serve the prison, and often Sunday School classes come out on Sunday morning to lead study or worship.

"What we really need here," Jane said, "are more programs that will help us adjust on the outside. Hopefully, we'll all be there some day."

One "outside" friend needed

She said that it would help some of the women so much if they had just one woman on the outside to take an interest in them and relate to them on a one-to-one basis.

Jane is a great supporter of the Seven Steps program. She says it operates mostly through volunteers and is not as active in the prison as it once was. Seven Steps helps the prisoner adjust to her surroundings when she first comes to the prison and also helps her in the transition after she is released. "I wish it could be more active here," Jane said.

But Jane appears to be doing a good job of readying herself for her future release. She does have that one friend she needs, a determination to be her own person and a responsible one, and a special little girl waiting for her.

Little Marie Nicole was baptized into the Catholic faith Feb. 20. The ceremony was a beautiful one in which Jane's friends from both inside and outside the prison walls promised to raise Nikki in the Christian faith and to look out for her well-being. A particularly beautiful part of the ceremony was the blessing on the mother as she attempts to bring up her child in a difficult world.

Jane is beginning with a handicap, but perhaps if enough people care both Jane and Nikki will make it.

Mrs. McNish is editor of The Tennessee Conference edition of TM/UMR.

CROOM, Md. — Mac Pinckney, born a slave 114 years ago, may be the oldest living United Methodist today. Unable to attend church regularly, Mr. Pinckney (left) prays with his pastor, the Rev. James McCants, during one of the pastor's home visits. (See story below.) CIRCUIT RIDER PHOTO

114-year-old U.M. keeps 'trustin' in the Lord'

By LINDA S. CRANK

CROOM, Md. — Mac Pinckney may be the oldest living United Methodist in the country. With 114 years behind him, he struggles to recall his life as a child and a young man.

According to his children and pastor, William "Mac" Pinckney was born a slave in Prince Georges County, Maryland, in 1863. Those embittered years of slavery and war imprinted some unforgettable stories in the old man's soul.

"The slaves were paid to fight in the war," Mr. Pinckney related. "And my father never lost a battle — because of trustin' in the Lord. That's why my mother always told us: 'Keep trustin' in the Lord'."

Mr. Pinckney attributes his long life to this trust. The gleam in his small brown eyes and the mellowness of his voice indicate a trust and serenity from within. His attitude reveals not an embittered old man waiting to die, but a satisfied man content to live out his years by trusting in the Lord.

While Mr. Pinckney is unable to attend church regularly, he celebrates the Lord's Supper at home with his pastor, the Rev. James R. McCants. He prays regularly and participates in special events at Myers United Methodist Church here.

"I helped to build the first church there in Croom," Mr. Pinckney said. "It was a log cabin. And after I built it, I got married in it."

Recalling his wedding day, he said, "I don't know how old I was, but I was old enough to get my own license. And I remember Bertha Lee." He smiled as he searched his mind's picture of that day more than 80 years ago.

Mr. Pinckney worked on a farm to support his bride and eventually their 18 children. "We grew tobacco, corn, wheat. Didn't have no machines. Cut it all by hand," he said. Yet the long hours of toil in the sun are not evident in the smooth skin. And much strength remains in the steady hands.

Mrs. Elizabeth "Baby Sister" Johnson, Mr. Pinckney's youngest daughter said, "He's healthy because of never drinkin,' never smokin.' He always liked the women though. But he can like as many as he wants now."

One of his eight living children, Mrs. Annie Taylor, said, "He takes good care of himself. He's no trouble at all. We keep him clean and feed him."

Mr. Pinckney nodded approvingly, saying that he liked to sleep and eat — especially oatmeal and corn flakes.

But what does a 114-year-old man do besides eating and sleeping? He never learned to read. He watches little television. He sits in a black chair, wearing a crisp, white shirt, holding the handle of his black, metal cane. He squeezes hands that reach out to him. He smiles. He holds a secret in his eyes as he looks out the window and says, "I give my heart, soul, and mind to the Lord. I'm trustin' in the Lord."

God bless you, Mac Pinckney.

Ms. Cronk is news editor for "Circuit Rider," the Baltimore Conference edition of TM/UMR, where this article first appeared.

Fund seeks projects

NASHVILLE, (UMC) — Applications are being received by the National Youth Ministry Organization for projects seeking support from the Youth Service Fund.

The mission fund is sponsored and supported by United Methodist youth. Seventy percent remains with the annual conference for its own mission projects and programs while the remaining 30 percent goes for national level projects.

For more information, write Project Review Committee, NYMO, P.O. Box 840, Nashville, Tenn. 37202. Deadline for applications is July 1.

Seminary education to come in all colors

New study centers focus on ethnic experience at church schools

By PAT SITES
Staff Writer

NASHVILLE — Suppose you're a young black — or Asian, Hispanic, or Native American — student at one of United Methodism's 13 seminaries.

Chances are you're getting a theological education that's pretty well grounded in white, Anglo-Saxon forms. You're taught by largely white, tenured faculties. And you're wondering, much of the time, what all this has to do with you.

Solving the dilemma — and the related problem of getting you, an ethnic person, to go there in the first place — may be at least one step closer soon as "ethnic centers" open at some U.M. seminaries and at church-owned Scarritt College.

An Asian-American Center will go into operation July 1 at Claremont School of Theology in California.

Negotiations are going on for an International School for Native American Ministries at Scarritt College here by January, 1978.

Hispanic centers are already underway at Perkins School of Theology in Dallas and in Chicago's West Side through Garrett-Evangelical Theological Seminary. (Garrett also introduced one of the earliest programs in the Church and the Black Experience.)

And those centers are just a beginning, says Douglass E. Fitch, of the denomination's Board of Higher Education and Ministry here. Dr. Fitch has been working with seminaries on establishing the centers. "We need to look at the population centers where we have seminaries, look at their ethnic population, decide whom we should be serving, and put centers where the needs are."

Purpose of the centers, he says, is not to replace either traditional courses or to alter the degree program for ethnic seminarians. No new facilities will be built. Nor are the centers a long-range solution. By 1980 they'll be out of business, he predicts, replaced by integrated faculties and an integrated curriculum that makes both ethnic and Anglo perspectives required learning for all students.

Need seen to attract ethnics

The centers are simply an attempt to focus on "the immediate concerns for the training of ethnic leadership" in the church — imperative if ethnic persons are to be attracted to ministry and effective in it, Dr. Fitch believes.

To do that, the centers will zero in on curriculum "which has quality, is valid and has relevance" for ethnics. "Right now they don't see themselves reflected in church history. They have little Third World theology." Courses such as "The Bible and Native American Religion," "The Church and Race in New Testament Times" and "Black Hermaneutics" would help students "reclaim" the ethnic experience in religion, he said.

"Studies now being conducted in the Nubian language in literature, for example, suggest that blacks may have actually written some of the Old Testament," Dr. Fitch noted. "Think what this can mean for me as a black!"

Narrowing the gap between ethnic pastors and the persons they serve is another "must," he maintains — "and we must train ethnics to serve everywhere." While it's true now that most ethnic students will go on to serve in ethnic churches, "we must address the image of inclusiveness which the church holds as the ideal."

That means giving ethnics the solid theological grounding that will result in predominantly white boards of ministry accepting them in their annual conferences, he said.

But it also means giving all seminary students — including Anglos — courses which broaden their understanding. "We aren't interested in just exposing each ethnic group to its own cultural experience. Everyone in seminary needs to deal with the question of 'What universal truths can we draw from all these cultural experiences?' "

Centers may be models

He admits that no one knows yet how much the traditional seminary structure can foster true inclusiveness. But the centers may be a beginning — and other "models" may also:

- At Perkins, 25 Hispanic clergy are being trained to be instructors in continuing education and courses of study. These persons are gaining skills which might later qualify them to join the seminary faculty.
- Through Garrett-Evangelical Seminary, the Course of Study (for lay pastors) is taught in Spanish on Saturday mornings in Chicago parishes.
- At Duke, black studies are completely integrated into the mainline curriculum and are required of every Master of Divinity candidate.
- And at Methodist Theological School in Ohio, faculty members serve as associates to prominent black pastors in the area for eight-to-ten week periods.

An in-service training program for ethnic college students is now in the planning stages at the board's Division of Ordained Ministry and slated for the summer of 1978, Dr. Fitch reports.

Ethnics interested in the ministry would come at an earlier age to an understanding of what the church means, and "do I have the skills for ministry?" by working each summer after their junior year in college under the supervision of a pastor in the field.

"We're putting together a lot of pieces "in the area of ethnic theological education," he says, but there's still a way to go. For example, the centers will help ethnics who go the seminary route, "but we've yet to prove they'll do much for the significant number of local (lay) pastors in the church."

He hopes within a year a special "blue ribbon" panel of ethnics and Anglos will be on hand to spearhead new efforts.

"With assurance that the church is alive, evidence that it cares, ethnics will come" to the ministry, he believes.

Families of jailed Americans slate Mother's Day prayer vigil

Compiled from news services

WASHINGTON, D.C. — The families of 33 Americans imprisoned in Bolivia without trial for as long as three years will begin a prayer vigil here on Mother's Day and "stay until our children are released."

A Southern Methodist University theologian in Dallas, Dr. William Farmer, is leading the parents' campaign to increase pressure on the U.S. State Department to end an episode called "a gross violation of human rights." Dr. Farmer is professor of New Testament at Perkins School of Theology. His 28-year-old son, Richard Farmer, has been imprisoned in Bolivia since May, 1975.

Dr. Farmer said the parents are "asking churches and synagogues to offer prayers for the parents of the 33 but also for the reuniting of other separated families" who have members imprisoned abroad. He also hopes concern will motivate Americans abroad to visit jails and determine the circumstances of other imprisoned citizens.

During the Washington vigil each family will be adopted by a church family who will provide them with a place to stay, breakfast and transportation to meetings at the State Department, White House and Bolivian Embassy.

Although Dr. Farmer organized an ad hoc group called Concerned Parents several months ago, they have kept quiet until recently at the request of the United States government. Failing to obtain satisfaction from either U.S. or Bolivian officials, they have now gone public with their complaints.

He said his son and the other 32 Americans are being held in Bolivia on drug charges. According to the theologian, his son went to Bolivia nearly three years ago to buy alpaca products and was arrested in a La Paz hotel on a conspiracy charge. Dr. Farmer said his son had no cocaine in his possession, but he was with people who did.

Most of the prisoners are considered victims of a tough law enacted in 1973 by the Bolivian government to curb traffic in drugs, at least partially at the instigation of the U.S. Drug Enforcement Administration. Possession of a few ounces of cocaine was punishable by 10 to 20 years in prison.

Dr Farmer noted that last year the Bolivian government reduced the penalty for possession of cocaine to two years. This means that most of the prisoners have now served more than the law requires.

He calls the 33 "showcase pieces" who are being held indefinitely to impress the U.S. government that Bolivia is fulfilling its pledge to stop the flow of drugs.

Meanwhile, he said, "the flow of cocaine continues to increase into the U.S."

The situation is "hopeless," he believes, until the State Department takes a different position, and that may require a specific directive from the White House. The U.S. government's position is to make no effort to assist Americans imprisoned abroad on drug charges. Because the 33 Americans in Bolivia have never been brought to trial, an illegal action by Bolivian law, the State Department has to try to help, Dr. Farmer said.

He believes the Bolivian government needs to get a clear signal from the U.S. because it is caught in a dilemma with pressure to crack down on drug offenders coming simultaneously with pressure to protect human rights.

While 33 persons may not seem like a large issue, Dr. Farmer said they could affect other citizens in foreign jails, as well as world attitudes. "We set an example when we let our citizens' rights be abandoned," he said.

Rust College doors reopen April 18

HOLLY SPRINGS, Miss. (UMC) — Rust College will reopen April 18 after closing temporarily following a March 31 student demonstration and fire that destroyed the roof and attic of the school's McCoy Administration Building. (See TM/UMR, Apr. 8.)

Officials of the United Methodist black college estimate the damage to be about $500,000. The cause of the fire is still under investigation. David Beckley, director of college relations, said the building was insured.

Charles Dawkins, vice president of the student government association, was charged with inciting a riot and disorderly conduct. Charges were later dropped on the condition he leave Holly Springs immediately and return to his home in Chicago.

Warrants also were secured for four other persons for inciting to riot and their alleged connection in the burning incident.

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THE LOUISIANA METHODIST
is published each Friday.
Cost of a single subscription
is $3.00 per year.
Send all subscription
requests to:
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MAGAZINE CENTER
COLLEGE

ual Conference to begin May 31

delegates, lay and clergy, will be gathering again on May 31 in Shreveport for the Annual Conference which will run through Friday, June 3. The usual business of the Conference will be discussed, considered and voted upon, and appointments of ministers to churches for the ensuing conference year will be announced.

Bishop J. Kenneth Shamblin, who will be presiding over his first Annual Conference in his capacity as Episcopal leader, will be the celebrant for the Service of Commemoration and Holy Communion which is to be held at 3 P.M. on the opening day in First Church, Shreveport. Dr. D. L. Dykes is Host Pastor.

Just prior to the commemoration service, the organization of Annual Conference will take place, the Committee on Nominations will make their report; and with Chairman of the Cabinet Edward R. Thomas, of Ruston, as speaker, the report of the District Superintendents will be heard.

This year's Conference program (which will be given in more detail in a later issue of this newspaper) will include several significant events and speakers. Dr. Samuel D. Cook, President of Dillard University, New Orleans, will deliver the address on the evening of May 31.

On the evening of June 1 Bishop Eugen Slater (retired), of Dallas, Texas, is the featured speaker. Then on Thursday evening, June 2, Bishop Paul V. Galloway (retired), of Little Rock, Ark. will preach for the Service of Ordination.

An innovation and a highlight of this year's Conference will be the "Ritual of Sending Forth" in conjunction with the reading of appointments on the last morning of the meeting, June 3.

Many events are scheduled in connection with the 1977 Annual Conference, and these will be reported prior to May 31.

Baton Rouge District

Six hundred attend Laity Banquet

Mr. Mors, Aword Recipient, is shown with participants.

Some of the 600.

The Laity of the Conference are alive and well and going strong! This was prominently evidenced at the recent Laity Banquet held at Broadmoor Church, Baton Rouge, which was attended by 600 persons from across the Baton Rouge District. Highlight of the event was awarding of the Distinguished Service Award to O. W. Marrs, Lay Leader for the district.

Mr. Marrs has served effectively as the leader of his district for eight years, and it was appropriate that he should be honored. Bishop J. Kenneth Shamblin was the speaker for the occasion, and the award was presented by the Rev. Robert B. Crichlow, District Superintendent. George Hill was arrangements chairman, and Dr. Douglas L. McGuire was Host Pastor.

Regional Workshop

Television Awareness Training in New Orleans

Nelson Price, United Methodist leader for MARC workshop.

A Regional Workshop to prepare and certify qualified trainers in the National Television Awareness Training Program is scheduled for New Orleans the weekend of Friday April 29 through Sunday, May 1. The training and format has been developed by Media Action Research Center, Inc.

MARC is a professional organization, originally funded through a joint grant of the United Methodist Church, The American Lutheran Church and Church of the Brethren. The organization has developed the training and teaching program to help persons assess the impact of television programming and advertising in everyday life.

The New Orleans Workshop, designed to train leaders, may be attended also by persons who do not wish to be certified as trainers. Accredited leaders are provided with films, a leader's manual, workbooks and other materials to help them in their teaching. Regional workshops have already been held in Atlanta, Boston, Madison, Wis., Pittsburgh, and Dallas. The New Orleans event is under the leadership of the Rev. Tom Morgan, Christ the King Lutheran Church, Kenner.

All sessions for the upcoming event will be at the Center of Jesus the Lord, 1236 North Rampart, New Orleans. Dr. Nelson Price, Associate General Secretary of the Public Media Division of United Methodist Communications and Trainer for Television Awareness, will be leading one of the workshops. Doctor Price also is President of Media Action Research Center. He is an outstanding and talented United Methodist layman and widely respected for his expertise in television and radio programming. He is the son of a United Methodist Minister and has been affiliated with the Communications Division of the United Methodist Church for may years. He heartily recommends this workshop for all interested persons, regardless of denomination.

Contact: Rev. Tom Morgan, Coordinator, at his Kenner address. or telephone (504) 729-4740.

Methodist retirement services makes progress

By Mrs. Hugh T. Ward

Methodist Retirement Services, a recently incorporated organization which will establish a retirement housing and health care center in the Shreveport area, elected officers at its March (1977) Board of Trustees meeting in Shreveport.

Officers elected are: Mrs. Hugh T. Ward, Chairman; Herman Williamson, Jr. and Dr. Carl F. Lueg, Vice-Chairmen; Mrs. Edwin Greer, Secretary; and Dr. Leonard Cooke, Treasurer. All are Shreveport residents.

In other action, at-large members of the Executive Committee were chosen. They are Charles C. Beard, Sr., the Rev. Henry Bowdon, Jr., the Rev. James Graham, Travis Defreese, George Schurman and Selby Smith, all of Shreveport. Schurman will also head the Fund Raising committee and tentatively plans to initiate a fund-raising campaign during the calendar year. Defreese, with Dr. Benedict Galloway, of Shreveport, will serve as chariman of the Staff Development committee.

Other committee chairmen, all from Shreveport, are Charles E. Brown, Locations; Mrs. Robert Dunkelman, Policy Development; Mrs. O. B. Johnson, Volunteer Services Development; and Mrs. Webb Pomeroy, Resident Development.

MRS was incorporated February 16, 1977 by Mrs. Ward, Dr. Lueg and Mr. Williamson, Jr. They selected the members of the Board of Trustees, which follows:

Terms Expiring 1979

The Rev. Lewis Blankenbaker, Mr. Brown, Mrs. Harvey Carter, Dr. Cooke, Dr. Galloway, Mrs. Greer, the Rev. John D. V. Hamilton, Mrs. Johnson, Rabbi Emanuel Kumin, Andre' LaRochelle, the Rev. William Nolan, Mrs. Andrew Querbes, Jr., Jack Rosette and Mrs. Clarence Shaffer, all of Shreveport; A. M. Moody, Keithville; and Mrs. Norman Bossier City.

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Mr. Beard, Rev. Bowdon, Jr., Oscar Cloyd, Dr. A. E. Dean, Jr., Mrs. Dunkelman, Mrs. Hale Goodrich, Mrs. Carlyle Hall, Roy Hurley, Miss Joan Lay, Mrs. Jonathan Michaelis, Loy B. Moore, Miss Dorothy Parsley, W. C. Rasberry, Jr., Mrs. Howard Shaffer, Mrs. Ward and Mr. Williamson, all of Shreveport; Davidson Brown, Minden; the Rev. Terral Lowe, Farmerville; and the Rev. Leon Scott, Ruston.

Ex Officio

Bishop J. Kenneth Shamblin and Dr. John Bayliss, (Chairman, Conference Board of Global Ministries), New Orleans; Dr. Carl Lueg, Shreveport District Superintendent; Dr. Pattie W. Van Hook, LSU School of Medicine and Dr. Marie Divincenti, Northwestern School of Nursing, Shreveport; the Rev. James J. Caraway (COFA) Lafayette; and the Rev. L. Deen Thompson, West Monroe, Health and Welfare Officer of the Louisiana Conference.

Meetings of interest

Several meetings of significance have been announced for the summer which is just ahead, and for interested persons who wish to make their plans, the events are breifly described.

The West Gulf Regional School of Christian Mission will be held June 13-17 at the Mt. Sequoyah Methodist Assembly, Fayetteville, Ark. The focus for the school will be the work of the Women's National, World, and Education and Cultiviation Divisions of the Board of Global Ministries. The approach will deal with members of the United Methodist women and their responsibilities in the church and society. Outstanding leaders will conduct the sessions.

Among the officers of the West Gulf Regional School Planning Team is our own Mrs. Nancy M. Carruth, of Bunkie, who serves as Secretary. Mrs. Carruth advises that those in attendance will include Conference elected leaders, deans, assistant deans and teachers of Conference Schools of Christian Mission, Jurisdiciton Core Planning Group, and members of the Women's Division within the 17 conferences of the South Central Jurisdiction.

Seminar for Educational Assistants in local United Methodist Churches is scheduled for June 20-July 1 at Perkins School of Theology of SMU in Dallas, Texas. The purpose of this meeting is to provide an opportunity for Education Assistants to participate in a graduate-level course and to earn one unit of credit on the four required by the Chruch to become Associates in Christian Education. Subject of this summer's seminar is "Educational Leadership in the Church." Further information and registration forms may be obtained from C. Wayne Banks, Perkins School of Theology, SMU, Dallas, Texas 75275.

"Thank you, Trus Lee"

Mr. Trus Lee

"We would like to say, 'Thank you, Trus Lee, for your dedication and leadership in our church, but especially for your loyalty to Christ and His Church.' . . ."

This is what the message from Heflin Church said, in part, in the news item and picture sent to this newspaper. The Rev. Steven M. Spurlock, Pastor of the Heflin Church, was responsible for this tribute, noting that the church wanted to share with the Conference ". . . a person who . . . has added much to the ongoing witness to Jesus Christ . . . a member of the Heflin church for 44 years . . ." Mr. Lee has not missed church school in 15½ years, and is presently serving as Superintendent.

We thank the Reverend Mr. Spurlock for sharing this tribute and we thank Mr. Lee, also, for his witness.

LSU Campus Ministry receives van

Pictured here o re several members of the Von Committee present os John Daniel, treasurer, hands o check for the omount of purchose to Campus Minister Willlom Finnin, Jr.

Regular spiritual life retreats, a Big-Buddy/Little Buddy Program 70 strong, work camp projects and travel seminars, recreational outings and service/mission programs in and around the Baton Rouge community are just some of the ways the 1976 Ford Van will be used at The Uniting Campus Ministry Center, according to Mr. W. Shelby McKenzie, chairman of TUCM's Board of Directors.

The idea for TUCM owned transportation came more than a year ago, and is the product of creative thinking in the student board. Approved as a project worthy of a financial giving campaign in Fall '76 the Van Project captured the imagination of many "friends" of campus ministry in the Baton Rouge area. Students themselves contributed $2100 to the purchase with additional funds coming from individuals and church groups interested in assisting the tranformation of a dream into reality.

The TUCM Board and Student Board indicate sincere gratitude to all who had a part in the project. Art Zimmerman, student president at TUCM says that the Van will mean a significant addition to the campus ministry program at LSU.

Watch this page for Important News!

Do you want to work at a work camp?

The Conference Council on Ministries bas advised this newspaper of an up-to-date listing of Work Camp information, which will help in making plans for possible ventures of service. Many people inquire as to where they might go to be of tangible help, and the following list has been provided by the Rev. Kenneth McIntosh. Field Representative of the Education and Cultivation Division, Board of Global Ministries.

Rio Grande Conference (Hispanic work), Dr. Dan Rodriguez, P. O. Box 28098, San Antonio, Texas 78284.

Navajo Methodist Mission School and Ministry, Rev. Hector Navas, Superintendent, Box 870, Farmington, New Mexico 87401.

Oklahoma Indian Missionary Conference, Tom Washington, P. O. Box 60427, Oklahoma City, Oklahoma 73102.

Lydia Patterson Institute, Dr. Noe E. Gonzales or Rev. Conrad Soltero, P. O. Box 11, El Paso, Texas 79940.

Holding Institute, Rev. Guillermo Chavez, P. O. Box 269, Laredo, Texas.

McCurdy Schools, Dr. Dale Robinson, P. O. Box 127, Espanola, New Mexico 87532.

Shiprock-Ministry to The Navajos, Rev. Paul West, Box 657, Shiprock, New Mexico 87420.

Red Bird Mission and Appalachia, Dr. John W. Bischoff, Red Bird Mission, Red Bird Mission, Ky. 40913.

Women's Day observed at St. Matthew

St. Matthew Church, Algiers, held its Annual Women's Day Celebration late in March, using the theme "Womanhood: Role, Responsibility or Privilege."

Speaker for the occasion was Mrs. Ruth Wilson, a member of Greater St. Stephen Baptist Church, and a teacher in the New Orleans schools.

The inspirational event also featured three outstanding members who received special plaques. They were Mrs. Lottie Butler oldest woman member; Mrs. Nancy Jones, the "First Lady;" and Mrs. Yolanda G. Mosley, "Woman of the Year."

Mrs. Geni Butler served as chairperson for this successful event, and she was assisted by Mrs. Alberta Johnson, Mrs. Ida Gabriel, and the Rev. Russell L. Jones, Pastor.

Men hold Prayer Breakfast at David Haas

The men of the David Haas Memorial Church, Bunkie, observed the Lenten season with a prayer breakfast each Tuesday at 6 A.M., and average attendance was 24! President of the Men's Club, sponsoring group, is Mr. Howard Benton. Dr. Clyde Averett is pastor. The accompanying photograph shows Mr. Curry Elliott and Mr. Guilym Jones, who were the "cooks."

Letters to the Editor

Readers express views on charismatic movement

To the Editor:

Since reading "Here I Stand" in the March 18 issue, I have been asking myself many questions, chief among them being, "Why do I remain a Methodist?"

Please, someone explain to me why a denomination that boasts of its pluralism and tolerance is so uncomfortable and intolerant with charismatics and evangelicals! Why is it necessary for anyone, much less a minister, to resort to sarcasm and such statements as "preoccupation with the 'spooky,' " "irrational rumblings," "religion of culture," etc.?

To the best of my understanding, the term "charismata" means simply "special gifts." Therefore, Mr. Knapp would, by virtue of his ability to preach, be a charismatic.

Am I a charismatic? I don't know. I can't find anyone who can define just what the term has come to mean. If being a charismatic means being filled to overflowing with joy because the Lord has touched my life in a very real way, then yes I am! If being a charismatic means that I'm living with peace of mind and a new purpose, knowing that God has accepted me just as I am with all my faults and knowing that He has the power to help me to change, then yes I am! If being a charismatic means believing in the Bible as the inerrant Word of God and as direction for all of life, then yes I am! I do not find speaking in tongues essential to my Christian growth — but love is — and I find Mr. Knapp's stand strangely lacking in that special gift.

I am a homemaker of reasonable intelligence and consider myself "rationally coherent and intellectually respectable." I am no fanatic; I do not preach on street corners. But I will witness to my faith and I refuse to be intimidated by intellectuals who look down their spiritual noses at anyone who dares to show his enthusiasm, his joy and his love.

For 46 years, I tried theology and I tried religion. For the past 3½ years, I've tried God. "Theologically bankrupt" I may be, but I'm spiritually wealthy beyond belief.

May I suggest to Mr. Knapp that he review Acts 5:38-39 and emulate Gamaliel's advice to the Sanhedrin. Remember that God created and loves charismatics as well as theologians.

Joanne S. Hendrix
Limon, Colorado

A dangerous article

To the Editor:

It is very dangerous for you to print and very dangerous for Mr. Gordon W. Knapp to write such an article as "Charismatic movement is only latest religious fad" (TM/UMR, March 18), and to state or classify the charismatic movement as a "latest culture-inspired religious fad." This could well be considered as blasphemy against the Holy Spirit as described in Matthew 12:31, Mark 3:29, Luke 12:10 and 1 John 5:16.

It would have been much better if Mr. Knapp would have just warned Christians to test the spirits of the charismatics as mentioned in 1 John 4:1.

Henry J. Bonorden
Hearne, Texas

Editor's Note

The volume and intensity of reader responses to two articles on the charismatic movement in TM/UMR's March 18 issue suggests that this is an issue of uncommon interest to many United Methodists. Since the number of letters we are presently receiving about the charismatic movement is greater than the number of letters on all other issues put together, we have decided to devote a major portion of this week's editorial page to what our readers are saying about it.

Charismatic experience changed my life

To the Editor:

I take as an offense the article by Gordon Knapp in the March 18 issue of TM/UMR. In this he was criticizing the charismatic movement, comparing it to a fad or a cult, etc. — and he refers to it as spooky and silly. I praise the Lord that I do not belong to the church where he is pastor.

I am a Methodist of more than twenty years. A year ago I went to a full gospel businessmen's meeting and there I asked for a closer walk with Jesus, not really knowing what I was asking. My twenty years in the Methodist church had not enlightened me much about the Holy Spirit. Maybe my ears were closed. But that night I received the baptism of the Holy Spirit with evidence of the gift of glossalalia. It changed my life so tremendously that I cannot describe it, except to say I am truly a new creature in Jesus Christ. Praise the Lord for that!

I would say a cult is the starting of a new group of people who think alike. Most charismatics do not leave their own churches. I still support my church with my attendance, my money and my service, and I love my church. I admit I go frequently to charismatic meetings and, as we have a 9 to 10 a.m. service at our church, I have time to make an 11 a.m. service at some spirit-filled church, and I do so often. As a babe in the fullness of the Lord, I have been in need of constant feeding. But as I am growing in Jesus and our church is growing spiritually, I am sure soon I will no longer feel the need to go someplace else to receive the nurturing I need.

As to Mr. Knapp's last statement about being "rationally coherent and intellectually respectable" — I feel intellect has little to do with it or I would probably be in trouble. My Bible tells me that we must come to Him as little children. I'm sure intellect hinders many from doing so.

I thank the Lord for Pastor Fulbright's article in the same issue of TM/UMR, or I may never have read your newspaper again.

Beatrice Pardenbery
Piru, California

An unfair implication

To the Editor:

Although the Rev. Gordon W. Knapp ("Charismatic Movement Is Only Latest Religious Fad," March 18) is right in advising United Methodists to be wary of secular religious fads (which the Bible also does), it seems unfair to imply that most of those involved in the charismatic movement have become obsessed with the "spooky," and have substituted healing services for "painting signs," and "teach-ins" for speaking in tongues.

It would have been helpful if he had clarified the meaning of his closing statement. What is Christian faith that is "rationally coherent and intellectually respectable?" Jesus himself, in the view of most of the Sanhedrin — the Jewish intellectuals of Jesus' day — was found to be neither rational nor respectable. I Cor. 1:20 (NEB) states, "God has made the wisdom of the world look foolish," and in verse 27, "Yet, to shame the wise, God has chosen what the world counts folly . . ."

The Holy Spirit is not bound by our sense of propriety nor our so-called rational thinking. The Holy Spirit will move where He will.

Jeanne Joyce
Palestine, Texas

Church and charismatics are compatible

To the Editor:

I wish to reply to the differing viewpoints on the subject of the Christian charismatic movement (TM/UMR, March 18). I speak as a layperson who has received comfort, sustenance, and inspiration from the established church for many years. I have more recently had the opportunity of being part of a spiritual renewal and/or charismatic movement.

It is my great fortune to belong to a church family in which one experience has not necessarily precluded the other — indeed each has seemed to enhance the other, Enough time has now elapsed to allow analysis. I chose three criteria to analyze the progress of spiritual growth in this environment: scriptural, doctrinal, and empirical.

A scriptural analysis consisted of searching the written guidelines for conflict — there were some — they seemed inconsequential. Both orientations seemed to contribute valuable insight for educating the human spirit to the boundlessness of God's love.

A doctrinal analysis or comparison of operational frameworks provided some interesting contrasts between the security of tradition and the enthusiasm of free expression. Each facilitated communication between the human and the divine.

Empirically, that is by validated experience, I can look upon both the established churchways and the charismatic movement as productive growth processes in which many are led to an intensely richer, pardonably more thrilling, and amazingly lasting revelation of the reality that we are one with God. Our reassurance of His love is manifest of His Son — His life and death, the visible and the invisible, that which is able to be proved, that which is attainable by faith.

On such a grand scale, do I dare to judge the historical, the emotional, the ritual, the intellectual, the lyrical, the physical, and yes — the hysterical. In conclusion, I see that my basic tenents of belief have been examined and tested and stimulated and revised. My gut feeling remains one of love and guidance and reassurance which expands to include my fellow beings and the knowledge that God has been tolerant of my growing pains.

Long ago, Jesus gave us parables to help us understand. I believe that even now He might have us see the church as a mighty tree. Perhaps He would caution us neither to sever the taproots of tradition nor to strip off the buds of new growth in our efforts to remove the suckers.

Elsie L. Cole
Liverpool, New York

Do charismatics show love?

To the Editor:

In all of the recent discussion of the people of the charismatic movement in your paper, I have yet to see any mention of the effect of these people's ministry.

Somewhere it has been written, "By their fruits shall ye know them," and it seems to me that we have a right to judge people by the standards that they preach to others.

In my limited experience with the people of the charismatic movement, I have found them so involved with the person and teachings of Christ that they have had little time to put these teachings into practice in their own private lives. Such people talk ever so glibly about love and mercy, yet show little of these qualities to the sinners in their midst. They expect instant conversion. When this is not forthcoming, disillusionment, disappointment and, finally resentment come forth, and their true natures emerge; hard, bitter and uncompromising. And love is only a word to them, it is not compassion, understanding and empathy for those who have not yet seen the light of redemption.

For the charismatic movement to make additional progress in the religious community, I would say that its members ought to see that all people are not created by the same cookie-cutter, that there are various degrees of belief, faith and comprehension, and that in our, Father's house are many mansions that are designed to shelter all shadings of faith and understanding of the Holy Bible.

Bart Lanier Stafford, III
El Paso, Texas

Thanks for 'equal time'

To the Editor:

Thank you for the good coverage you give our large church in just four pages — with one of these pages given to us readers.

Thanks, too, for the two articles on the charismatic movement in the March 18 issue. I'd say you gave "equal time."

About twelve years ago, a leading evangelist said, "If the Methodist and then Holiness churches had not ceased placing the emphasis on the Holy Spirit, the Lord would not have had to raise up the charismatic movement."

Mrs. Luke E. Turnbough
Edina, Missouri

A fitting example

To the Editor:

At the inauguration of President Carter, the First Lady wore a six year old gown. The only thing the designer, Halson, objected to was that Mrs. Carter by so doing was not supportive of the fashion industry or the economy. Mrs. Carter was telling everyone to wear their old clothes instead of buying new ones when the old ones were still good.

I think if all church women would follow the example of the First Lady and use the money saved by wearing clothes six years instead of only one or two years, they would save many millions which they could easily give to the hungry of the world annually.

One of the rules of the United Methodist Church is: "avoid evil...such as the putting on of gold and costly apparel."

J. A. Earl
Huntington, West Virginia

We can no longer afford racism in any form

To the Editor:

I studied with interest a letter in the April 15 issue of TM/UMR commending Idi Amin as a great leader, condemning as racist a critical article about him in TM/UMR, and citing the April 22-23 Eastern Pennsylvania Conference Convocation on the Black Church as a means of dealing with such "white racism." I am outraged that the Reporter would publish such an inflammatory letter.

This special session of our annual conference is not designed to confront "whitey" with what his problem might be, but rather to confront our whole conference with the special ministries of the Black church and the special needs that must be met if the whole church is to be faithful to Jesus Christ in preaching the Gospel to the "whole creation." Like Jesus, we too must be about our Father's business. And in doing so we can no longer afford the luxury of racism in any form—black or white.

John Nelson Roberts
Philadelphia, Pennsylvania

Editorial

What should we make of the charismatic renewal movement?

Many persons have become "turned on" to the Christian faith through the charismatic renewal movement.

Many other Christians, frankly, are being "turned off" by persons who identify themselves as charismatic Christians. Many ministers — and many lay persons — are apprehensive about the negative effects charismatic Christians can have on a local church. Such apprehensions are not unfounded. Historically, some persons who have experienced the Holy Spirit in a particular way have become arrogant and divisive — implying that others who have not received the Spirit in the same way are "inferior Christians."

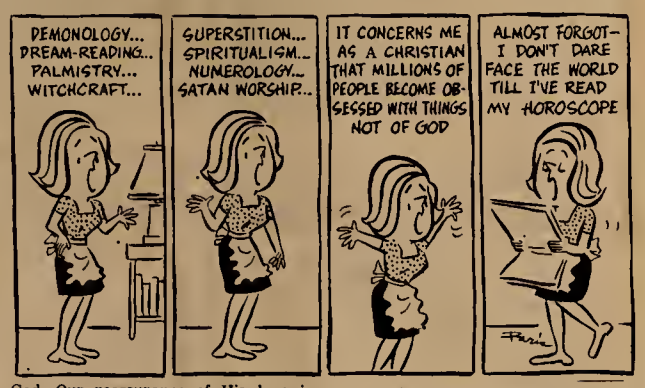
This tendency is not altogether absent among charismatics of the 1970's. However, many of today's charismatics do not fit the traditional stereotype. Most contemporary charismatics do not abandon their local churches; they seek fellowship with otber charismatics in addition to their regular church involvement. Today's charismatics tend to be positive rather than negative in their approach to faith and life. Charismatic fellowship frequently crosses denominational lines. Many charismatic Christians work side-by-side with non-charismatics, with no suggestion that they are "superior" and others are "inferior" Christians. Many charismatics affirm the necessity of Christian social involvement. Many regard the "fruits of the Spirit," which Paul lists in the fifth chapter of Galatians, as the standard for judging the authenticity of the various "gifts of the Spirit" which Paul discusses in chapters 12-14 of I Corinthians.

We believe that charismatic Christians — and the charismatic renewal movement — have something positive to offer the church of Jesus Christ in our time. Their emphasis on the centrality of God in a person's life is something members of our church need to hear and affirm — particularly those of us who frequently become preoccupied with the organizational structures of the church. Our lives should not be regarded only as our own, but as God's means of expressing Himself through us.

The organized church also has something to offer those who have had charismatic experiences. The church provides structures for doing God's work that the charismatic movement lacks. The church reminds charismatics that the Christian faith is not to be pursued only through the medium of individual experience, but also in a corporate Body whose members possess many different gifts.

We believe that charismatic renewal should be treated like any other happening within the Body of Christ. Its validity should neither be unequivocally affirmed nor unequivocally denied. Its manifestations should be judged by their faithfulness to Scripture, their place within the total tradition of the church, their rational coherence, and the personal witness of those who have experienced the power of God through the charismatic movement.

United Methodism's 1976 General Conference adopted a set of guidelines designed to create understanding among charismatic and non-charismatic Christians. Among the guidelines are: "Be open and accepting of those whose Christian experiences differ from your own; be open to new ways in which God, by His Spirit, may be speaking to the church; recognize that, even though spiritual gifts may be abused, this does not mean they should be prohibited; and remember that, like other movements in church history, the charismatic renewal has a valid contribution to make to the ecumenical church." We affirm the guidelines adopted by General Conference, and urge all United Methodists to read and follow them.



On the TM/UMR Beat

Plaudits for 'Jesus of Nazareth,' T-A-T, and a strong woman of faith

Mr. Dunnam

After viewing the six-hour NBC-TV film "Jesus of Nazareth," it is hard for me to understand why it was ever the subject of controversy among Christians.

Had a Baptist directed the film doubtless John the Baptist would have immersed his followers rather than pouring water upon them. Had I been the script writer, Jesus would have told more of His parables. Had it been your production, you probably would have made similar changes.

On the whole, however, I thought "Jesus of Nazareth" was an excellent effort to retell the story of our Lord for people living in 1977. Its photography was beautiful. Its script was at the same time reverent and human. I believe "Jesus of Nazareth" compares very favorably with previous attempts to depict the life and ministry of Jesus on film.

NBC-TV was rewarded for its efforts with excellent ratings — proving once again that the masses will watch good quality programs, including those with a religious orientation. I have written NBC and Procter and Gamble to commend them for producing and sponsoring this program in prime time. I feel certain that "Jesus of Nazareth" will become a classic film which will be shown again and again.

* * *

Dottie and I recently participated in one of the initial Television Awareness Training (TAT) workshops. If your family owns a television set and you are concerned with the values TV communicates to members of your family, you would find participation in a TAT workshop well worth your time.

Unlike most current reform elements related to television, TAT focuses first of all on us the viewers, How do we use television? How does the television industry think of us? Are we addicted to television? Does television really reflect the realities of our world, or does it convey a distorted image of reality? If the latter, what are its effects on children and adult viewers? How can we use television more beneficially in our homes? What can we do to affect the content and quality of programming?

The TAT handbook and audio-visuals are excellent. This program is sponsored by United Methodist Communications in cooperation with several other church groups. If you would like to have the opportunity to participate in Television Awareness Training, I suggest you write your annual conference program office or United Methodist Communications, 475 Riverside Drive, New York, N.Y. 10027.

* * *

I am always hesitant to get too personal in the things I write for TM/UMR, but I feel compelled to share with you a recent incident concerning a woman with a strong will, a strong faith, and an excellent sense of timing: my wife.

When I was asked to deliver a series of Holy Week sermons this year we both knew the doctor had said our second child would arrive about that time. Dottie encouraged me to accept the invitation anyway.

As Holy Week approached, it was obvious to anyone who saw her that the time for Dottie to deliver was close at hand. Despite my protestations, she insisted on getting up and going to hear me preach each morning — even though the services were at 7:00 a m.

All along, I half-joked — and half-feared — that the baby would decide to come some morning just before I was supposed to preach. Dottie insisted that it would not come until I'd finished my sermons. As the week progressed, she proved to be right.

On Good Friday, toward the end of my last sermon, Dottie experienced her first labor pain (our good Methodist doctor says to call them "contractions" rather than "pains," but I'm told they hurt).

After the service, Dottie headed for the car while I grabbed a cup of coffee and said a few hurried goodbyes. We called the doctor, and by 9:00 a.m., we were at the hospital.

As we talked together in the labor room, Dottie's prayer was that we might relate to this new life in such a way as to glorify God and, through it, make the world a better place in which to live. Shortly before noon, Delayna Dawn entered the world.

Good Friday has always been one of my favorite Holy days. It now has yet another dimension of meaning for me. Not only is it the day when Christians remember our Lord's suffering and death on the cross that we might have new life. It is also a day when I'll always remember Dottie's patient suffering and waiting — while I finished my sermons — to have our new baby.

Her loving witness of faith probably surpasses any sermon I'm capable of preaching.

— SPURGEON M. DUNNAM III

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.
The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.
The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.
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Welcome new readers at Park Hill UMC

With this issue, TM/UMR welcomes 1200 new subscribing families from the Park Hill UMC in Denver, Colorado (Rocky Mountain Conference). Park Hill readers will receive a special edition which combines their local church's news with annual conference and general church news and opinion in a single 6-page paper.

To our new readers in Colorado we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church, we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter."

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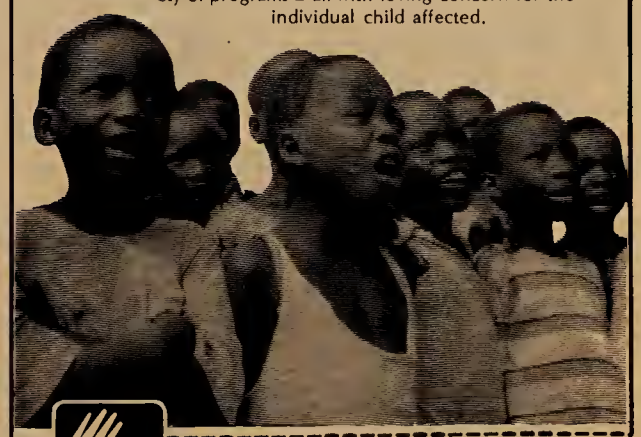

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'Blessed' airplane christened for missionary use

ST. LOUIS — Christened "Bishara" — which means "blessed" in the Housa language — to be a blessing of healing and life to the people of Nigeria and West Africa, a single engine Cessna 206 was dedicated here for missionary use Apr. 3. The Rev. Lycurgus Starkey Jr., senior minister of Kirkwood United Methodist Church led the ceremony. The Kirkwood congregation raised $11,000 toward the purchase of the plane, cooperating with the church's Board of Global Ministries and "Wings of Hope." Mr. and Mrs. Walter A. Mason Jr., U.M. missionaries supported by Kirkwood, will use the plane in their work, according to the Missouri United Methodist Reporter. ST. LOUIS POST-DISPATCH PHOTO

Bishop Muzorewa reports

Bishops support Zimbabwe hopes

WILLIAMSBURG, Va. (UMC) — The bishops of the United Methodist Church have called upon the United States government "to give wholehearted support to the aspirations for freedom of the Zimbabwe (Rhodesia) people."

In a one-page statement, unanimously adopted without debate at the closing session of the Council of Bishops meeting here April 12-15, the bishops commended the U.S. Congress for its repeal of the Byrd Amendment and President Jimmy Carter for sending United Nations Ambassador Andrew Young to visit Africa.

The action came in support of United Methodist Bishop Abel Muzorewa, episcopal leader of the church in Zimbabwe and president of the African National Council (ANC), a coalition liberation movement pushing for majority rule of Zimbabwe.

Bishop Muzorewa addressed the bishops in open session April 14 and asked his listeners "to encourage your new (Carter) administration to press Ian Smith to relinquish power."

On his way to the council meeting, Bishop Muzorewa stopped off in New York and released an Easter letter "to the United Methodist People Abroad" in which he described the church's persecution by the Ian Smith regime.

In their statement, the Council of Bishops commended to United Methodists "throughout the world" strong support for Bishop Muzorewa in his efforts to conclude the Rhodesian violent struggle "in a peaceful and constitutional way."

Bishop Muzorewa, in his address to the bishops, recalled that in 1972 he addressed the church's General Conference and appealed to them for help in pressing the Smith regime for majority rule. "I have always said the alternative would be bloodshed. I was observing the inevitable. Now we are in that situation I predicted."

Citing atrocities which are destroying race relations in his country, the bishop said, "the question is no longer whether Africa will be free or not . . . Smith is not going to win that war . . . one of these days Smith will surrender, it is a question of time only. The question now is how that moment of surrender will come. Shall we wait with people of all races being killed?"

Acknowledging his role as both an ecclesiastical and political leader, the bishop said, "The people of Zimbabwe need a government and a God and they believe some of us have to take that role. Liberation of oppressed people must be God's business and the establishment of a truly free society must be God's business."

He expressed appreciation for the prayers and support of United Methodists and said, "the church in Zimbabwe is very alive and will continue to be alive regardless of what comes."

Concentration camps pervasive

In his Easter letter delivered to the Board of Global Ministries, Bishop Muzorewa said the cross has assumed fresh reality for United Methodists in his country as they struggle to survive amidst "curfews, harassment, grave insecurity, sudden arrest and torture."

With four out of the five districts of the Rhodesia Conference located in the war zones or "operational areas," church work is carried out "in the most adverse circumstances possible," he said.

At the Rhodesia Annual Conference in January of this year, held at the Mrewa United Methodist Center 56 miles east of Salisbury, four ministers were absent. Two were under detention; one had disappeared without trace; a fourth — the Rev. Elisha Kuwana — had been shot dead by Smith forces together with his wife and three cows they were milking.

"Virtually every single delegate from rural districts brought with him or her personal memories of the tragedy of war," the bishop wrote. The conference lay leader, Mr. N. Kaseke, a school teacher, came to the meeting from a concentration camp and returned to it afterwards.

There are 21 "concentration camps" in Zimbabwe, according to the bishop, "each with 5,000 to 10,000 people. The inmates of these camps are internees forced from their homes at gunpoint by the regime and herded into "these fenced enclosures."

At the annual conference sessions, the bishop learned to his amazement that "these same enslaved, harassed, crippled and economically handicapped United Methodists had raised enough money to attain 84.5 percent of their annual church budgets in 1976."

Nevertheless, he said the church is in need of money. "We need all the help you can give us through Advance Specials," he wrote.

The letter contained fraternal greetings from the United Methodist Church in Zimbabwe and expressed gratitude to U.S. Methodists "for your moral support, your prayers, and your financial assistance which we have been receiving all these years."

Bankruptcy implications considered

WILLIAMSBURG, Va. (UMC) — Although taking no specific action, the United Methodist Church's Council of Bishops devoted time during its spring meeting here April 12-15, to consideration of developments and implications in the voluntary bankruptcy case of Pacific Homes, Inc.

Pacific Homes operates 14 retirement and health care facilities in Arizona, California and Hawaii, and is related to the Pacific and Southwest annual conference. The corporation filed for voluntary reorganization under the Federal Bankruptcy Act in mid-February.

Discussing concerns in both open and closed sessions, the council referred the matter to its executive committee and a task force for further consideration. According to Bishop James K. Mathews, secretary of the council, the executive committee was authorized to respond to any requests from the annual conference. The council had received a confidential document concerning the case.

During the four-day session the council also heard reports on two of the church's three missional priorities — ethnic/minority local church and world hunger. The council invited the Board of Global Ministries to join in sponsoring a second Consultation of Christians of the Grainbelt on world hunger in 1978.

Bishop James S. Thomas, Canton, Ohio, led the discussion on ethnic/minority local church, which included case studies from each of the five U.S. jurisdictions. Although cautioning against "a too-easy weariness with accumulated problems of race," Bishop Thomas said, "Of all of the funds which may come in during this quadrennium, it will not be enough, but if local churches, annual conferences and jurisdictions will get going, there is no end to what we can accomplish."

In other actions the council:

• Agreed to hold a consultation on "moral values in ministerial families," to be incorporated into the agenda of a regularly scheduled council meeting at the soonest possible time.

Bishop claims whites killed missionaries

NEW YORK (RNS) — A United Methodist bishop claimed here that new evidence exonerates black Rhodesian nationalists and implicates white Premier Ian Smith in the slaying of seven Roman Catholic missionaries last February.

Bishop Abel T. Muzorewa of the United Methodist Church of Rhodesia said a British mercenary soldier recently confessed to taking part in the Feb. 6 massacre at St. Paul's Mission, north of Salisbury, the Rhodesian capital. Three Jesuit priests and four Dominican nuns were killed.

He said the mercenary confirmed what many Rhodesian blacks delivered all along: "that the priests and nuns were killed by a unit of security forces responsible to Mr. Smith."

Bishop Muzorewa, a prominent Rhodesian nationalist leader, said the mercenary was a 37-year-old Britisher named Gordon Wood. He added that the Wood story, released in London, received wide coverage in the European press, and he expressed dismay that it was ignored by the U.S. media.

$1 million for disaster appeal is approved

NEW YORK (UMC) — General Council of Finance and Administration of the United Methodist Church has approved $1 million dollar national disaster appeal to aid victims of the tornado and floods which wrecked millions of dollars worth of damage in five southeastern states. (See TM/UMR Apr. 15.)

The appeal was confirmed by the College of Bishops in the Northeastern and Southeastern Jurisdictions. Every church in these two jurisdictions will be asked to take a collection for flood victims as quickly as possible.

It is hoped the churches in other jurisdictions will wish to respond as well.

It is estimated that more than 26,000 family dwellings have been destroyed or disrupted by flooding which began April 5 in Virginia, West Virginia, Kentucky, Tennessee and Alabama. At least 1,800 businesses were knocked out temporarily or permanently.

Dr. Harry Haines, director of the United Methodist Committee on Relief, said $25,000 dollars was sent to West Virginia April 14 "as a start." UMCOR personnel are on hand in three states to assist in flood relief.

The flood relief is approved as an Advance Special and funds should be earmarked to the National Disaster Fund USA.

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Eyes of church focus on Detroit evangelism model

By PAT SITES
Staff Writer

SAGINAW, Mich. — Detroit Annual Conference lifted off its emphasis on evangelism here last week with a thrust it hopes will propel evangelism into every local church in the conference by the end of 1978 — and with the sober reminder that the eyes of the entire United Methodist Church are on it.

The emphasis, keyed to the denomination-wide missional priority on evangelism, was launched at a three-day Congress on Evangelism and Worship. Some 725 pastors and laypersons, representing perhaps one-third of the conference's churches, came together to be both inspired and instructed by an array of specialists from the denomination's Board of Discipleship.

But they were warned repeatedly that, unless the message and the methods they found here are put to work in their home church communities, the emphasis will fail. Before the Congress ended, two-year task forces had been formed to help local churches breathe new life into their evangelistic ministries.

"You are being watched with great interest," Dr. Rueben Job, top executive of the board's evangelism, worship and stewardship division, told participants. "The church is asking, 'Can a conference that plans and programs intentionally make a difference in the church and the community."

It was out of the grass-roots church that a call came for a denomination-wide emphasis on evangelism, Dr. Melvin Talbert, general secretary of the board, reminded them. "It's in your church that you must catch the vision and make evangelism come alive."

Warning that "we are not giving birth to enough new Christians," Dr. Warren Hartman, board executive who compiled the denomination's report on membership decline. He noted that Detroit conference's membership loss was even higher than the over-all U.M. loss: 2.3 percent (or 4,000 members) per year during the 1972-1976 quadrennium, against an over-all 1.2 percent loss.

"Catching the vision" — through frequent worship services and a crowded seminar on prayer — appeared to vie equally for participants' interest with data-gathering plenary sessions and strategy seminars on implementing United Methodism's Comprehensive Plan for Evangelism/Decision Point: Church School. (The plan calls for a three-stream approach to evangelism: outreach, growth in discipleship and supportive community.)

Personal growth, strategy mix

Personal growth sessions, which some clearly preferred, and strategy sessions, which drew others, were both necessary ingredients for a Congress geared to persons with a broad range of theological perspectives and differing local church responsibilities, according to the Rev. Ron Figgins. Mr. Figgins is director of the conference division of evangelism and worship, which sponsored the Congress.

But the event, no matter how well it met either need, would be "a total flop," he told TM/UMR, "if it only gave us an emotional high or a lot of information. It will have succeeded only if evangelism begins to happen in the local churches of this conference — and it may be the end of 1978 before we begin to see results." The conference emphasis, like the church-wide priority, is for the 1976-80 quadrennium.

To make sure the ball doesn't get dropped, a contact person from each seminar became the chairperson of a task force and recruited members during seminar sessions. Hopefully, Mr. Figgins says, those task forces will provide the follow-up: reaching out to churches not represented at the Congress, seeing "what church has not been affected by the priority and what church got something going which fizzled."

The Rev. Edward Duncan, pastor of Lake Orion UMC and chairperson of a task force on "Strategies for Church Growth," recruited 17 persons to build on foundations they had received in that seminar from Dr. George Hunter, new evangelism executive for the board.

"You now have six hours of training in church growth that most persons haven't had," Mr. Duncan told his task force. "And we will try to get you more training. You can not only be of great value in your local church but throughout the conference." The group agreed to meet prior to annual conference to prepare resource materials for conference delegates.

Betty Sibley, conference chairperson of the section on evangelism, saw grounds for optimism, she said, in the Congress' bringing together on common ground persons from many theological perspectives and with different evangelism "styles." "In recent years evangelism has achieved widespread 'respectability' in the Detroit conference," she told TM/UMR. "It no longer is the province of the old-time revivalist alone."

Dr. Richard Cheatham, Saint James UMC, Detroit, thought the Congress should have exposed participants to more "new ways of helping people make or renew a Christian commitment. When we don't have new ways, we tend to revert to the old ones, like altar calls, for example." He noted that altar calls at two of the Congress' worship services received very little physical response from the assembly.

Earlier in a banquet address, Dr. Talbert had warned the group that membership turn-around and vital church growth required members to live "not out of the past but into the future" in spreading the Gospel and nurturing their own members.

PHOENIX — Finishing the interior of a room at Wesley Community Center here are several retirees who donate time and skills to needy churches. The Roving Volunteers in Christ's Service is the idea of Henry Schaeffer (left) who started with an ad placed in TM/UMR last fall. (See related story.) PHOTO BY PHOENIX GAZETTE

Roving volunteers begin their service in Phoenix

By CLARK ROBB

PHOENIX — Phoenix was the first stop for the "Roving Volunteers in Christ's Service," a group of "retired" United Methodist couples who travel across the country, using their skills for churches and missions.

A small ad in TM/UMR last fall read: "Wanted: retired craftsmen who will use their skills in the Lord's service." An article by a staff writer appeared a month later, and the responses began to come, although slowly. When project founder and organizer Henry H. Schaeffer started west from Illinois last December, his team consisted of only his wife and one other couple. Eventually, volunteers came from Florida, Texas, Nevada, West Virginia and Illinois, now totaling eight couples.

Their first project was a non-denominational rescue mission, the Phoenix Gospel Mission, where the men — experienced electricians, engineers and carpenters — donated 244 hours of skilled labor. The volunteers estimate their work is worth $6 an hour each. That would mean they saved the mission about $1,424. (But try to get an experienced electrician for just $6 an hour.)

Their next stop was Wesley Community Center, where they insulated a store room, removed walls, painted, updated lighting, paneled walls, installed a dish washer and a formica counter, made book shelves, re-layed a carpet, and enlarged the executive director's office, while the wives made drapes and table cloths, etc.

Mr. Schaeffer, the group's 62-year-old leader, coming from a business background in a super market and a Dairy Queen, said, "The work is very fulfilling. We're happy and thankful to the Lord that He has given us the health and abilities to do it."

Their trip isn't all work and no play, they point out. For every three and a half days they work, the couples spend an equal amount of time recreating and relaxing. One of the wives said, "You almost don't dare admit you're having so much fun."

From Phoenix they will go to the United Methodist Navajo Indian School in Farmington, New Mexico. Mr. Schaeffer, a meticulous organizer, travelled to Farmington in advance, to make plans for the work they will be doing there. As with other projects, the Mission, or some other organization is expected to supply the materials.

Mr. Schaeffer requires interested retirees to be self-supporting, and to provide their own accident insurance, tools and recreational traveling vehicles. He also screens churches applying for help, to make sure they're really in need.

The "Roving Volunteers in Christ's Service" welcome any retired Christians who can meet these requirements and wish to fulfill a need of struggling churches nationwide. Like the Marines, Mr. Schaeffer is looking for "a few good men" — including plumbers, electricians, brick masons, painters and carpenters. Applications should be sent to his home at 509 N. Walnut St., LeRoy, Ill. 61752.

Mr. Robb is the Phoenix District reporter and this edited version of the original appeared in "Circuit West," the Pacific and Southwest Conference editions of TM-UMR.

'Dial HOPE' offered by Upper Room

TM/UMR Staff Special

NASHVILLE — Dial "(615) 327-HOPE" and your request for prayer will link with United Methodist prayer groups all across the country who will pray for your need.

The Upper Room Living Prayer Center opened here Apr. 20 with a telephone facility to receive prayer requests around the clock seven days a week, announced the Rev. Danny Morris, director of developing ministries for "The Upper Room."

"The concept of the service," he told TM/UMR, "is simply this: the body of Christ in prayer bearing one another's burdens. Someone with a prayer need calls in and is received by a caring person in the center who prays with the caller. Then we link that request to the 24 prayer groups across the church who have convenanted with 'The Upper Room' to pray for those specific needs."

More than 30 volunteers answer the phones from 8:30-10:30 a.m. and from 5:00-9:00 p.m. (CT). A code-a-phone records the calls the rest of the time until more volunteers can be secured and trained, Mr. Morris said. The caller pays for the long-distance phone call.

'Jesus' special gets large TV audience

NEW YORK (RNS) — The final half of Franco Zeffirelli's television film, "Jesus of Nazareth," was received favorably by the national TV audience, according to NBC officials.

The A.C. Nielsen rating for the final portion was lower than for the first half but appeared to evoke more enthusiastic audience approval.

The second half of the six-hour film, shown on the NBC-TV network Easter Sunday drew the second highest Nielson rating of the week.

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'Missionary of the Century' honored

By SHEILA LOVELL

WILMORE, Ky. — Dr. E. A. Seamands, Methodist missionary to India who retired here in 1958, has been named "Missionary of the Century, 1876-1976" by the Methodist Church in Southern Asia (MCSA). The honor came at the 100th conference session of the MCSA, held on October 17, 1975, but the actual plaque did not arrive in the U.S. until recently.

The award honors "Tata" Seamands ("Tata" means "honored grandfather" in the Kanarese language) for nearly 58 years of service to India, the last 18 of them in what he calls "active retirement."

Arriving in India in 1919 with his wife, Yvonne, and small son, Dr. Seamands spent the next 39 years as an evangelist-engineer-builder in the area originally known as the South India Annual Conference. (That area has since split into two conferences, the South India and the Hyderabad Conference.) During his long service there, the number of Methodists in the two conferences grew from 60,000 to 250,000.

In the wake of evangelism, Dr. Seamands observed, buildings became necessary. He has built schools, dormitories, a hospital, parsonages (21 of them), and especially, churches. In 1941, when he saw his first village church built, there were only 11 Methodist churches in the whole of the South India Conference. From that period until 1958, he built 57 churches.

WILMORE, Ky. — Dr. E. A. Seamands holds the plaque proclaiming him "Missionary of the Century." Given by the Methodist Church in Southern Asia, the plaque concludes with the typical Kanarese cry "Jai Christ!" ("Victory in Christ".)

KENTUCKY UMR PHOTO

Faith needs a place

Why so many churches? Dr. Seamands explains it this way: "It (the motivation) was special for a land of many religions as is India, each with a building, a place of worship, representative of that faith. We must not only make disciples with an experience of the life of Christ in their souls, the task is never quite complete until a place of worship representative of the Christian faith is erected in the soil!"

That previous 18-year-old record has been surpassed by his years of "active retirement," in which he has built 76 new churches. This is an average of one church completed and dedicated every three months for the past 18 years. Another 12 churches are now under construction. Through his meetings and letter-writing campaigns, and with the help of his two sons, Dr. Seamands, has raised nearly $600,000 for Methodist work in India. (His son's, J. T. and David, were also Methodist missionaries to India. After 20 years of service there, J. T. is now Professor of Missions at Asbury Theological Seminary in Wilmore, and David, after serving 16 years in India, now pastors the Wilmore United Methodist Church.)

But these churches are not just outright gifts of the American people to the Indian congregations. Dr. Seamands insists that the local congregation give the site for the church, contribute as much cash as they can, and donate their labor to build it. Then American aid fills in the gaps. The congregation chooses from among five sample church plans, depending upon their size, and local contractors and donated labor build the structure.

Both the Kentucky and the Louisville Conferences have taken part in Dr. Seamands' projects.

Contributions beyond building

Dr. Seamands' contributions to India go beyond mere buildings, however. In 1923 he and another missionary, Rev. M. C. Ross, transplanted the American camp meeting idea into Indian soil and founded the Dharur Jatre, or jungle camp meeting. This first camp meeting was attended by 153 preachers, missionaries, and their wives. In 1976, over 20,000 Methodists attended, taking up an offering (in cash and produce) of over Rs. 20,500.

Much church growth depends upon its trained leadership. To that end, Dr. Seamands has set up his "Seamands Scholarship Service." This is a permanent endowment, the interest from which goes toward the training of young Indian men and women who feel called to preach. At the present there are $10,600 on deposit in New York and some Rs. 32,000 in India.

Goal of 200 churches

How long does Dr. Seamands intend to continue his "active retirement?" His goal, he says, is 200 churches by the time Christ calls or comes. He has completed 144 of these, but the need is far from being met. There are still some 200-300 village congregations without church buildings.

"On furlough in 1951," Dr. Seamands recalls, "I heard MacArthur's historic address to Congress, in which he ended by saying, 'Old soldiers never die; they just fade away.' The Holy Spirit said to me, "That's not for you. When you qualify as an old soldier of the Cross, don't you just fade away — you keep on firing away!' I said, 'OK, Lord, provided you keep on supplying the ammunition!' He did. He does. And we keep on in active retirement."

Ms. Lavell, granddaughter of Dr. Seamands, is editor of the TM/UMR edition for the Kentucky and Louisville conferences, where this article, edited here for space, first appeared.

Leadership boost for ethnic laity mapped in 90-hour pilot course

ATLANTA (UMC) — United Methodist officials completed the final stage of a pilot project here April 2 to give professional leadership training to members of ethnic minority churches.

The 90-hour course was the first of what Board of Discipleship leaders say they hope will be a series of programs to train "Parish Program Associates" who can return to ethnic churches as semi-professional leaders and assist pastors, according to the Rev. Fletcher Bryant, the staff member of the Board of Discipleship who developed the program.

Mr. Bryant said the project was run in Atlanta through a cooperative effort of the Board of Discipleship, Board of Higher Education and Ministry, the North Georgia Conference and Gammon Theological Seminary (Interdenominational Theological Center) in Atlanta. The project is part of the denomination's quadrennial priority to strengthen ethnic minority churches.

"The real issue is the crisis of professional leadership in the ethnic church and the need to help develop program," he said. "There is a tremendous shortage of ministers, and there are large numbers of ministers near retirement."

He said the parish program assistants will be certified to serve as aides to their pastors in such areas as Christian education, administration, program development and outreach.

"We're saying that there is no way we can expect a large influx of professional leadership in ethnic minority churches, but perhaps we can train a large number of parish program assistants," he said.

"We looked for retired people, young adults or young mothers — people who could work 15 to 20 hours a week to take charge and give direction to programs," Mr. Bryant said. "Our goal was to identify persons who were already active in the work of their church."

The model for the parish program assistant was the part-time choir director — a familiar position in most ethnic churches — who would be paid $15 to $40 a week, Mr. Bryant said. This part-time position would not replace a director of Christian education when a church could find and afford one, but would do similar work whenever possible.

"United Methodism is a connectional system, and it is crucial that ethnic minority local churches understand the system so they can take advantage of the opportunities at the district, conference and general church levels that are available to them," he explained.

"The parish program assistants may not have all the skills, but they will at least know where they can get help in the church," he maintained.

While all the persons involved in the North Georgia pilot project were black, Mr. Bryant said the program will work just as well in Asian-American churches, Hispanic churches and Native American churches which need trained leaders.

FCC 'frustrated'

Bags of mail protest non-existent petition

WASHINGTON, D.C. (RNS) — Madalyn Murray O'Hair, the famous atheist, has not — repeat, not — filed a petition to eliminate religion from America's airwaves.

Yet the Federal Communications Commission (FCC) here has received more than 5 million letters for the past two years, still at the rate of 8,000 per day — and mostly in reference to a non-existent petition supposedly submitted to the FCC to ban religious programs and stations.

It's like the fabled grinder which started churning out porridge until it filled the room and started overflowing through the windows and onto the street of the village, and just kept grinding out porridge until someone managed to toss the little monster into the ocean.

Only no one at the FCC has been able to locate the "grinder," in this case.

The mailroom here gets bags and bags of letters from people asking the FCC to keep this "atheist, Madalyn Murray O'Hair" from her allegedly "devious scheme" of eliminating religion from America's airwaves.

Mrs. O'Hair has not done any such thing. She never did file a petition with the FCC to prevent religious broadcasters from preaching over the radio.

But still the letters keep coming, day after day, week after week. And nothing so far has been successful in stopping the deluge. The story has been debunked many times — unsuccessfully.

In January, FCC Chairman Richard E. Wiley said that 6,000 letters per day were being received by the FCC concerning either this nonexistent "O'Hair" petition, or one actually filed by others in December 1974 asking the FCC to curtail further assignments of FM educational frequencies to religious radio stations.

The FCC denied that petition unanimously in August 1975, after being flooded with by far the largest out pouring of mail on an FCC proceeding in its history from people opposing the petition, many of them mistakenly interpreting it as an attempt to prohibit religious programming in this country.

"The costs of postage alone, after all, could be used to meet other pressing church-related needs," said Mr. Wiley. It was estimated in January that about $600,000 in postage had been spent to send this mail. In addition, the FCC has been expending countless manhours of time to handle this correspondence.

At first the FCC responded with a form letter, but it has long since ceased doing that, except for "sporadically answering some of the letters, as required," the spokesman told Religious News Service. The mail is simply boxed up and set aside, he added.

"It's absolutely the most frustrating thing that's ever happened here," he said. "If you can do anything to help, we'd just be ever so grateful."

Board leaders take mission message south

LAKE JUNALUSKA, N.C. (UMC) — The Board of Global Ministries came one step closer to the people in the pews last week.

Since the 2,941,376 United Methodists in the Southeastern Jurisdiction could not go to New York to learn what the board and its seven components are doing, Dr. Tracey K. Jones Jr., general secretary of the board, and representatives from each division came south. For three days, last month, they met with "linkage" people named by their conferences to bring global ministry concerns to local parishes. The group included linkages in missions, health and welfare, and ecumenical and interreligious concerns.

This was the first regional leadership development experience arranged by the Education and Cultivation Division this quadrennium, so participants were joined by board directors, leaders of United Methodist Women, conference council directors and chairpersons for church and society, hunger task forces and local ethnic churches.

Dr. Jones outlined four aims of the Board of Global Ministries. In meeting the needs of people in situations of adversity and suffering, it is reminding people of God's faithfulness to them. This outreach ministry involves 8,000 projects or programs in 90 countries. Secondly, the board helps people fulfill their missionary commitment or calling. It also reminds those blessed with prosperity that they are accountable for it. And it helps people receive and learn at the same time they are giving and teaching.

"Do we, like Mother Theressa of Calcutta, see Jesus in the eyes of the dying?" asked Dr. Jones. "Can we look into their eyes and see what they have to give us?"

A series of pointed questions submitted in advance by the jurisdiction members served to focus the discussion. Major time was spent on missional priorities, communications between the board and annual conferences, the J.P. Stevens stockholder resolutions filed by the World Division, and mission education for children and youth.

Similar leadership development experiences are planned for the other jurisdictions: South Central, Aug. 29-31, Norman, Okla.; North Central, Sept. 6-8, Chicago; Northeastern, Sept. 28-30, Chevy Chase, Md.; and Western, Sept. 8-10, Portland, Ore.

Book review

'Healing memories' explored

"The Gift of Inner Healing," by Ruth Carter Stapleton, Word, 1976, 115 pp., $4.95.

By LAWRENCE ALTHOUSE

Ruth Carter Stapleton's ministry is one of helping people find wholeness through the healing of their inner selves.

It is a ministry that relies heavily upon the use of imagination as an aid to faith. Finding past sources of conflict through incisive questioning and inspired intuition, she asks the patient to use the imagination to redramatize in the mind's eye the traumatic event or relationship of the past with an added ingredient: the presence of Jesus Christ!

If the patient felt neglected as a child, Mrs. Stapleton asks that a childhood scene be imagined in which Jesus is playing with the child, providing the personal attention which the child felt denied. If a childhood fear of the dark has never been dealt with, the person is asked to visualize the child walking through the darkness hand in hand with Jesus. If the patient's child of the past was "tied to mother's apron strings," Mrs. Stapleton asks that person to see Christ cutting unhealthy cords.

Ruth Carter Stapleton's book is no "add-one-cup-of-water-and-stir" recipe. In the hands of the insensitive or the inept, the technique of "healing the memories" might be quite ineffective, even dangerous. In the several case studies which she shares, however, we find her a very creative, incisive therapist, who, perhaps from her own therapy and personal insights, seems especially gifted in helping others through this same process. Some of the technique is not so much a matter of something to be learned; it is, in fact, the result of what she calls "intuitive insights" given her in constant internal prayer as she attempts to focus her mind upon Jesus.

Her methodology depends upon the inspired use of the usually unrecognized and untried capacity for creative imagination. Building upon Maxwell Maltz's (author of "Psycho-Cybernetics") dictum that "Something imagined vividly enough and in some detail is as influential on one's emotions as an objective experience," Mrs. Stapleton goes a step further: "Faith imagination creates an objective experience. It does not approximate or simulate one."

Thus, in her emphasis upon "faith imagination," she opens up for us an area of human experience that is largely unexplored and unappreciated by Christians, yet very significant in its religious potential and validity. Westerners have great difficulty in recognizing its importance, but the Oriental mind regards it as simply another perspective of reality. One wishes that the author had more fully developed this idea, indicating, for example, the relationship between the capacities for imagination and for faith, or relating it to some of the imaginative meditation techniques that are finding acceptance among Christians and others.

In fact, the greatest disappointment with this slender volume is that it is all too brief: she briefly tells her own personal story, illustrates the method in a number of case-studies, defends her ministry against the literalists who reject it on pseudo-scriptural grounds, and leaves us with lots of unanswered questions and open-ended concepts that beg for further development and exploration.

All the same, it is a fascinating book by an obviously spiritually-gifted Christian woman who challenges us to consider yet another direction for the ministry of making people whole in Jesus Christ. The technique of "healing the memories" is hardly original with Mrs. Stapleton; we have previously encountered it in the writings of Agnes Sandford, Jo Kimmel Chesnutt and Morton T. Kelsey. In her hands, however, it takes on fresh and compelling significance and attraction.

Ruth Carter Stapleton is the sister of President Jimmy Carter, but that is a footnote that ought not to add to nor detract from the important message.

Mr. Althouse is a U.M. minister of the Eastern Pennsylvania Conference, now living in Dallas, Tex., who has been associated with the healing ministry in his own local church as well as with other religious organizations.

Computer to speed production

Publishing house goes modern

KANSAS CITY (UMC) — A revolutionary new $500,000 computerized typesetting system will place the United Methodist Publishing House in the forefront of computer technology utilization in the publishing industry, the governing body of the House was told here last month.

President and publisher John E. Procter told the 45-member Board of Publication the new system in the Nashville plant will dramatically speed production of church school curriculum, books and other printed materials. The system also is expected to achieve substantial savings in editorial time and manufacturing costs, he added.

"While others use computer typesetting to some degree, the Publishing House will have the most versatile and sophisticated system yet designed for a religious publisher," Dr. Procter said.

A team of 16 persons from the House spent three years researching and designing the new system. It is expected to pay for itself in four years because of reductions in personnel, paper work, space utilized and time saved in production schedules.

The new system will be capable of printing out the type for a full page in a metropolitan phone book in 4.8 seconds. It can determine the character count, position chapters, set margins and calculate the number of pages in a 110-page book in less than 10 seconds. All the type for an average church school magazine can be set in less than two minutes.

On another matter, Dr. Procter told the board he had appointed a top-level staff task force to review the entire distribution of Cokesbury "in an effort to improve customer service to the church and improve our own efficiency in performing that service." Cokesbury, the retail sales division of the House, operates six regional mail order centers and 31 retail stores in 19 states.

Pointing to the first six months of the fiscal year ending Jan. 31, Dr. Procter said the financial picture of the House is "exceptionally favorable." Net income for the period totaled $1,877,055 compared with $1.5 million at the same time last year. Dr. Procter added, however, that the second six-month period each fiscal year is always less profitable.

The Nashville-based United Methodist Publishing House is the official publisher for the denomination. Its Publishing Division issues approximately 100 new books each year through Abingdon Press and prepares all of the denomination's church school literature through Graded Press. Parthenon Press, its printing division, operates the largest denominational printing plant in the world.

Deprogrammer jailed again

DENVER (RNS) — Ted Patrick is in jail again.

The nationally known deprogrammer of young people was ordered by District Judge Zita Weinshienk to serve a one-year suspended sentence and pay a $1,000 fine. The ruling was based on his continuing his deprogramming activities, which he had been forbidden to do under the terms of his parole.

"This is a case where an individual has sought to take the law into his own hands," Judge Weinshienk said. "If Patrick feels the law isn't proper, his resource isn't to do as he has done, but to get the legislature to change the law."

Mr. Patrick's latest imprisonment stems from a 1974 trial in which he was convicted of false imprisonment, a misdemeanor charge. He had assisted the Greek Orthodox parents of Dena Thomas Jones and Kathy Markis in seizing the women in 1973, forcing them into a car, and taking them to San Diego for deprogramming sessions.

Unlike most deprogramming cases, the young women had not joined a religious group. Their parents were upset because they had not been keeping strict Greek Orthodox practices. The women have since become Seventh-day Adventists.

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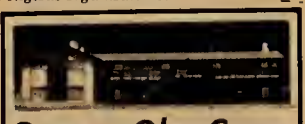

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to: AREA PROVOST 1114 American Bank Building 200 Carondelet St. New Orleans, Louisiana 70130

The Louisiana United METHODIST edition

VOLUME 5 NUMBER 20 | Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 | APRIL 29, 1977

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May Senior Citizens' Month
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May-Senior Citizens' Month: We honor you with love

What is a senior citizen?

We really don't know for sure what a "Senior Citizen" is or who a Senior Citizen is. The term is used loosely, even incorrectly, to describe a wonderful (and growing) number of persons who have reached this age or that age, or whenever one might consider "older" to be appropriate. One thing is for sure: it can, and should be a Golden Age which we should enjoy to the fullest.

Some businesses have a mandatory retirement age; even our church does. For some, old age begins then; for others it does not. Some people are "born old," and some are eternally young. We feel that it is unfortunate that we, as human beings, have been segmented in society as being any age at all. We feel, morever, that indeed we do live ". . . in deeds, not years . . ." and much of our happiness and inner strength comes from full living, and living every day in deeds that will enrich our own lives as well as the lives of others. And this is done in a variety of ways.

All of us know of persons who remain active all of their lives. Some people enjoy excellent health until they die at what is often described as "a ripe old age." Others live fully and completely even though they might suffer physical, emotional or economic setbacks. We only cheat ourselves if we do not endeavor to make each day count for something important. Our wonderful father who died last year at the age of 85, worked in his garden the day before he died so peacefully in his sleep. God was good to him; and he had been good to God. The joys that he gave and the joys that he received, and even more importantly, the joys that he left for us are endless.

So it can be with every person. Life goes on, and sometimes, if we are fortunate, on and on and on. The blessings are ours to give and to have. Being a so-called "Senior Citizen" is one of life's greatest blessings.

MAY has been proclaimed "Senior Citizens' Month," and because of this, we are dedicating this issue of THE LOUISIANA UNITED METHODIST to the Senior Citizens of our Conference. Some churches have shared news about their "older" members; these we hereby share with you. And to all of you: a special word of love and admiration and the hope that we can carry on in your tradition.

— The editors

Taken for a ride — First Church, New Orleans

J. Henry Bowdon, Sr. finds no time to rest

By TRUMAN STACEY

The Rev. J. Henry Bowdon has completed 61 years as a Methodist minister, but he still hasn't found time to do much resting. In February Dr. Bowdon preached his 71,116th sermon — and he expects to deliver a good many more. . .

Doctor Bowdon has compiled a record equalled by few men in his two lifelong loves — Ministry and Scouting.

He has traveled more than a million miles in his church ministry, most of it in the Louisiana Methodist Conference. He has been a pastor or a district superintendent in nearly all of Louisiana's major population centers. He has officiated at 1,980 funerals and has brought more than 7,000 persons into the Methodist Church. For a period of 720 days at one time he brought into the church at least one person a day.

But numbers are not the important thing to Henry Bowden. "It's the quality of the work that counts," he says.

Of course there is the number of some 2,700 weddings he has performed, and many have helped to form lasting friendships. One he remembers in particular, because he is reminded of it every year. The couple was from Texas, and he recalls that ". . . the groom gave me $100." (This was at a time when $10 was considered a large sum.) On every wedding anniversary since, the husband sends him another $100. In his characteristic good humor, Dr. Bowdon remarks, "I must have tied a good knot."

Dr. Bowdon has been instrumental in organizing a number of churches in the Louisiana Conference, including University Church in Lake Charles and the University Church in Baton Rouge. His years in the ministry span periods when he was a "local minister" while attending college, and after his ordination his first pastorate was in Zachary, where he preached his first sermon on June 25, 1925.

Doctor Bowdon has not spent all of his life preaching. During the First World War, he enlisted in the Fourth Infantry. Although he was urged to become a chaplain, he declined. He was at Centenary College when he enlisted, and he admits that it was not an entirely "patriotic" gesture — the dean was excusing enlistees from final exams and giving them credit for a whole year's work! (Another glimpse at the Bowdon humor.)

Dr. Bowdon was a First Lieutenant when he completed Army service, and returned to Centenary and then transferred to Southern Methodist University. He spent two years teaching and as a school principal, then returned to SMU to complete his theological training.

Much of his ministry has included visiting the sick and counseling. "One time," he said, "I made 48 visits to the same household within a year. But I saved a marriage, and it was worth it."

Scouting is Dr. Bowdon's second love, and he has been active in the movement for more than half a century. He has been a president and vice-president of numerous scout councils in the state, and he holds the Silver Beaver and Silver Antelope medals. For 11 years he was a member of the national executive board of the Boy Scouts of America. Everywhere he has lived, he has contributed to a better community for young people through his many scouting efforts.

If the ministry and scouting are Dr. Bowdon's professional "loves," the "true love" of his life was his wife, Hazel McGuffey Bowdon, of Baton Rouge. The couple had two children, and celebrated their 50th wedding anniversary in 1975. Shortly thereafter, Mrs. Bowdon succumbed to an attack of influenza.

Although this was a great blow for Dr. Bowdon, he never stopped his many activities. Now 81 years young, he is, as indicated, "going strong." He retired in 1968 from the "active" ministry, but he has never been more active than he is now. He makes his home in Lake Charles, where he and Mrs. Bowdon moved after retirement.

He has received many awards and much recognition, including the honorary Doctor of Divinity degree from his Alma Mater, Centenary. But his greatest satisfaction has come from his ministry. On this he remarks, "I wouldn't trade my work for any other job in the world. I am glad I can be useful."

J. Henry Bowdon, Sr.

All play seems like "no work" when you are working for the Methodist Home Hospital children. (photo from First Church, New Orleans)

It's VIM for senior citizens at Asbury

If we were dealing in "one-up-manship" the title would certainly (at this point) have to go to the senior citizens at Asbury Church, Lafayette, for the name of their group: VIM. This clever title is derived from the complete name "Vigor in Maturity."

This appropriate description of the group is evidenced in their many activities and the enthusiasm with which they have organized. Announcement was made in February that a group would be organized, and the response was immediate. Everyone who was "retired, or just interested in filling spare time" was invited. Men and women of all denominations in the community were asked to join in the fun and fellowship. And the first meeting, featuring a "Rocking Chair Tour of Alaska" brought overwhelming response. Two dozen people attended the meeting, which was organized by Miss Hermine Tate, who also presided.

Off to a good start, those who attended decided to have a name contest, and the fun was on! The winning name was submitted by Mrs. Macie Cole, who received for her sparkling title, a hand-painted china plate from Miss Hermine Tate.

The VIMS have a regular meeting once each month. However, they are already extending their program to include a once-a-week Arts and Crafts session. The Rev. James J. Caraway, pastor, indicates that the church is excited about this new vigorous, mature group!

Sermonette

By THE REV. C. D. SMALL
[retired]

History is a running commentary of people who acknowledge Christ as the Source of Life, in a variety of life styles.

Therefore, pray for the grace of thankfulness;
The grace of courage while in suffering or in danger;
The grace of boldness in standing for what is right;
The grace for earthly discipline;
The grace of truthfulness;
The grace of charity for refraining from hasty speech;
The grace of forgiveness toward all who wrong us;
The grace of tenderness toward all who are weak;
The grace of steadfastness in continuing to desire to pray;
The grace of our Lord Jesus Christ be with you all!

AMEN.

[*Editor's note: the Rev. C. D. Small, retired, lives in New Orleans at 2653 Touro Street. We thank him for his beautiful words.*]

About and for senior citizens

Slidell's First Church cares

By TROY WELCH

Slidell First Church wants to let everyone know they love and appreciate their "Wonderful People." These "Wonderful People" are the older adult members, and each active group in the church expresses particular concern in its own way.

Now who would expect to see a group of young people who call themselves "The Holy Fools" putting on grease paint and spending time entertaining Senior Citizens? Who, indeed! The youth of Slidell First Church enjoy it almost as much as their audience. These young people not only entertain older persons (and others) in the church, but each week they put on a show at the local rest homes! Somebody cares; they do!

At First, the Task Force for Older Adults has provided transportation for the older ladies to church gatherings, social events and special programs. Also, UMW has a special program each year, in honor of the Golden Agers. Last year they singularly honored Mrs. James N. Levy, Sr., a member who has given more than 50 years of volunteer service to the community and church. And she is still filled with vitality.

United Methodist Women think, also, of the little things which are not so little — like birthdays, and anniversaries, and other significant events.

Now, in anticipation of the 90th Anniversary of First Church, each month's edition of the church newspaper carries a special article featuring golden-agers. The articles share these persons' memories and give recognition to service and dedication.

In September, when the 90th Anniversary is celebrated, each senior citizen will be introduced and recognized.

This church CARES. It is reflected in the attention of every age group and for every age group. J. Philip Woodland, Pastor, and Willis Dear, Associate, are enthusiastic and active in stimulating many of the programs. They help to guide their "caring" members.

A "foolish" way to entertain? No, FUN!

Be alert!

In the next four issues, during the month of May, this newspaper will be publishing special news of importance to all interested people of the Conference. Be sure to watch for announcements of significant changes and special events. Be informed. Only by being informed can you be a good steward.

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Editorials

Energy crisis is spiritual problem

When the security of our nation has been threatened, Americans always have quickly put aside their differences and pulled together.

For more than five years now — despite urgent appeals from both Republican and Democratic Administrations — America's Congress and its citizens have not been willing to face the reality of an energy crisis. Either we do not believe such a crisis exists, or if we do, we want someone else to pay the price of solving it.

We believe the current energy crisis is not only a practical problem but also a spiritual problem. The root cause of our energy crisis is individual and corporate sin. God gave us humans dominion over this good earth which He created. We have wastefully consumed its resources more quickly than they can be replenished. We have placed an almost ultimate value on the comfort and convenience produced by our energy-consuming machines. Now we are faced with the prospect in the foreseeable future of having insufficient energy to fuel them.

We hold no particular brief for the most recent "comprehensive energy proposal" from President Carter. We do believe the time has come for the citizens of this nation to face up to the reality of an energy crisis, and to urge our elected representatives to adopt — in the immediate future — some type of fair and equitable program to reduce radically the amount of energy that is wasted.

Special interest groups are already busy lobbying to prevent or minimize any sacrifices they may be called upon to make.

We believe that Christians from all walks of life can be instrumental in offering the nation a different model: let the solution to the energy crisis begin with me.

Christian businessmen should take the initiative to develop and market machines which consume less energy. Christian labor leaders should urge their fellow members to adopt patterns of work and travel which will reduce energy consumption. Christian churches should urge their members to create patterns of living which will conserve the resources of this good earth that God has entrusted to us. Christians across the nation should inform their elected representatives that we are ready and willing to accept the legislation that is necessary now to prevent disaster for the generations which come after us.

Look first to our own thermostats

As United Methodists around the nation confront — and seek to combat — the excesses of energy consumption this summer, we urge every local church to "look first to its own thermostat."

Learning to live with sanctuaries and meeting rooms which are a bit warm in the summer, or a bit cool in winter, will not, of course, eliminate the energy crisis. Nor will it eliminate the disproportionate percentage of church funds now being used to pay utility bills.

It will, however, help. And more importantly, it will say to every member of the congregation — and visitors as well — that the church is serious about its stewardship of the nation's energy resources — and that we mean for conservation to begin with us.

'You'll have to save wooden bowl, mom'

By JOSEPH C. SALAK

Grandmother Walker's humiliations increased with the years as the importance of her decisions and responsibilities lessened. Now, for much longer than she cared to remember, she had been living with her married daughter, Gladys, and her granddaughter.

Lately Grandmother's thin, blue-veined hands had an uncontrollable tendency to tremble and she was guilty of occasionally breaking a dish. Although her son-in-law tried to laugh these mishaps off, Gladys found nothing funny about the accidents and scolded her.

Then one evening at dinner, after being cautioned to be careful, it appeared as if Grandmother dropped her china dish in defiance. Gladys angrily gave her a wooden bowl and bluntly told her that she must eat out of it from now on.

Grandmother tightened her lips, something she had been doing more and more, but said nothing.

However, her young granddaughter, observing this, cried out, "Mother, why must Grandma eat from a wooden bowl while we eat from plates?"

"Because she is old!" snapped Gladys.

The child thought about this for a moment and then said to her mother, "You'll have to save the wooden bowl when Grandma dies."

Startled, Gladys looked up. "Why?"

"For when you get old," the child innocently replied.

Here I Stand

Basic changes needed in our Board of Global Ministries

Ray Branton

By L. RAY BRANTON

After four years as Conference Council Director, I have concluded more major change is needed in our General Board of Global Ministries (BGM) than any other church agency.

Our conference office tries to relate to our church's general agencies so we can use their services to maximum effect. This task has usually been easy and rewarding with other agencies. With BGM our attempts have proved frustrating. While our experience may not be universal, and while some BGM staff members have been quite helpful, I have decided to speak out because I believe change is needed, and because it has not occurred when I tried to work through regular channels.

BGM seems indifferent to the need to maintain positive personal working relationships. Thus, no relief appears likely. Our conference office must function primarily on its own to support and promote our mission. This is poor stewardship of the church's resources. While one can only speculate about BGM's motives for what appears to be a calculated policy, it is apparent the outcome is bad for the church.

A few days ago, I received a four-page personal letter from an associate general secretary in another general agency, outlining staff changes for me so I could make better use of their services. BGM not only fails to take initiative to provide such information, it sometimes will not provide it even when we take the initiative. For example, I received a form letter several months ago naming a BGM staff person as "contact person" with our conference. I wrote immediately to inquire about this role. He did not answer my letter, nor, to my knowledge, did he relate to us in any other way while he had that assignment.

Need to build trust ignored

Failure to respond to letters is not unusual for BGM, which stands virtually alone among our general agencies at this point. If answers arrive, it is often after long delays. I recently attempted to discuss these problems with a top BGM executive. When I suggested there should be a staff person at BGM to help us gain entry and use their services to maximum effect, I was politely brushed off.

The General Board of Global Ministries appears unaware of the need to build trust among local church people through its publications. At most of the fifty or so churches where I lead training sessions in any year, I display sample church publications. Routinely, BGM material elicits apathy, — a much more difficult reaction to handle than hostility. While part of this reaction may be due to lack of missional concern, I believe it is most often because there is such a gulf between the concepts of mission BGM is promoting and the concepts of local church people on that subject.

BGM seems unaware that it is necessary to build trust through "creative conformity" to the legitimate expectations and aspirations of persons before those persons will allow selves to be led to change. There is a striking similarity between current reactions to BGM literature and former problems with the church school curriculum. Without compromising principle, our editors listened to the church, made changes to make curriculum resources more appealing, and won new acceptance in the church as a result. BGM should go and do likewise.

What can be done?

What can be done about these problems? While I would hope improvement could be made without substantial personnel changes, I am not optimistic. Moreover, I believe we need to develop alternative sources of information about our church's mission. TM/UMR is invaluable at this point, and its coverage needs to be expanded outside the USA to a greater degree than at present. The global mission of the church should not be determined by the information flow from any one source.

In addition, we can concentrate on conference and district missionary concerns to which local persons respond and in which they place trust.

Also, we can cooperate with BGM to the extent it is willing to cooperate with us. We can pay World Service in full, because when we stop paying our dues, we tend to lose our voice.

Finally, we can stop keeping quiet and start speaking out, and we can begin to work for General Conference legislation in 1980 which will require the changes BGM appears willing to make.

When he was installed as president of BGM, Bishop Frederick Wertz called for closer ties between BGM and the local church. This challenge was timely, for no general agency seems more remote from and out of touch with the local church than BGM.

For loyal United Methodists, there is no better alternative to a viable world mission than a responsive and responsible General Board of Global Ministries. At present, substantial change seems needed to enable our Board to perform this vital function effectively.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributors are the Rev. L. Ray Branton, Director of the Louisiana Annual Conference Council on Ministries, with offices in Shreveport, and the Rev. Rodney M. Damico, a probationary member of the East Ohio Conference who is presently a student at Yale Divinity School in New Haven, Connecticut.

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, P. O. Box 1076, Dallas, Tx. 75221.

Letters to the Editor

Has our worship been miraculously cured?

To the Editor:

November 21, 1975, small headline: "Need Biblical preaching," "Professor says worship in shambles."

Dr. Leander E. Keck, professor of New Testament at Candler School of Theology at Atlanta, Georgia says, "Nevertheless, it is not unfair to say that on the whole, Protestant worship is in shambles." Sermons, prayers, service, hymns, scripture — all get "darts" to say as your writer has written.

March 11, 1977, larger headline: "Development of 'pulpit voice' important."

Dr. Weldon E. Bradburn, retired member of the Northern Illinois Conference, living in Florida says, "Why don't seminaries teach preachers how to preach?" The professor had reference to the seeming lack of voice training, tonal quality, resonance, articulation, enunciation, proper speed for good understanding. April 1, 1977, larger headline: "Worship called alive, well in UMC."

Would it be too much to say that Dr. James F. White, professor of Christian Worship at Perkins School of Theology, has in mind what was in the November 21, 1975 article and the March 11, 1977 article and notes that all has been changed and improved and now we are on the right road? What a miracle has been wrought in just a year and four months! I also notice that there are two other articles printed just below the article quoting Dr. White . . . "How to ease folks into something new," and "Aid in planning worship designed by conference."

This situation calls for an editorial reconciling these three articles plus an "editorial cartoon" putting in lines what can only be taken for granted in words — or is it the other way around?

Clarence L. Oelfke
Sheffield, Iowa

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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An unrealistic view

To the Editor:

This is in response to the letter from Corry Collins of Philadelphia, Pennsylvania, headlined "Amin article white racism" (TM/UMR, April 15).

To regard President Amin of Uganda as a great leader of the black people of Africa is not realistic. President Amin has been equally unfair and cruel to both black and white people in Africa. He has killed and tortured many black Christians in Africa as well as white Christians. He is not for the blacks or the whites in Africa; he is against all people who try to destroy his regime and be believes the Christians are trying to do this. It is our job, as Christians, whether black or white to do all we can to deter this misguided murderer. Pray with me that somehow Jesus Christ will come into his heart.

Rosemary A. Brown
Houston, Texas

Disclaimer should be put on such stories

To the Editor:

While one may agree with the broad editorial policy you have established for "providing readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership," it would seem to me that, in light of the church's stands on matters relating to murder and assassination, there should have been a specific disclaimer after the article from Religious News Service under the headline "To kill Idi Amin termed 'justifiable' " (TM/UMR, April 8). Or else, it would appear the editor agrees that murder is "justifiable" against anyone who may disagree with another's point of view.

This could become sheer anarchy if carried to the extreme. It does not seem right to me, and, I believe, to most United Methodists, ever to act with fanaticism because another acts with fanaticism. Are you, by not putting out a disclaimer, saying that the assassination of President John F. Kennedy, Martin Luther King, and Robert Kennedy may be claimed to be "justified?" One may wish the end of tyranny in any form, but may Christians justify murder? Is assassination ever justified? To take the law or to take what one might call "ethics and morality" into one's own hands is abhorrent to our American culture and law. We must root our tyranny, not by tyrannical anarchy, but by moral and ethical persuasion.

John B. Olds
Cleveland, Ohio

EDITOR'S NOTE: No news article in TM/UMR carries either explicit or implicit editorial endorsement. Editorial opinions are expressed in columns explicitly marked "editorials."

A terrible picture

To the Editor:

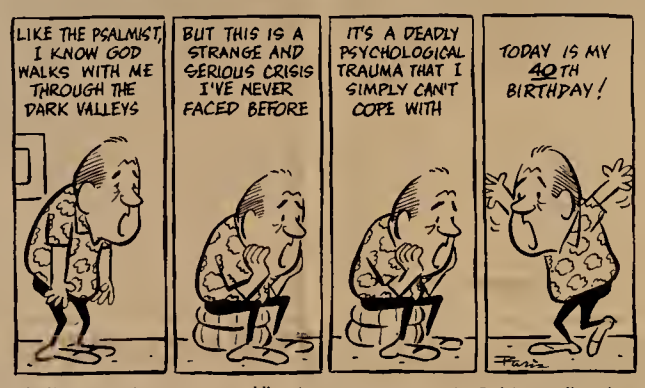
Personally, I think the picture captioned "Father into Thy hands I commit my spirit" in TM/UMR's April 8 issue is terrible. Is this the best you can do? If so, I would like to see my church cancel our subscriptions to TM/UMR.

Frank Garrett
Boise City, Oklahoma

UMC had better get with two-way communication

To the Editor:

After perusing the last few issues of TM/UMR, I was impressed by the many exciting reports on what many departments of the church are doing to solve the problems of the world. As each new target is set up, a new department is added in typical corporate bureaucratic fashion. World hunger and ethnic minority churches have been given priority as crash programs, adding to departmental competition for the resources of time, money, attention, and psychic energy of do-gooders.



The key to the solution of problems is often the way we organize ourselves, set an example, and teach brotherhood, cooperation, fellowship, friendship and community. Leading technical experts in the field of world food declare that the main problem is not technological, but social. Fatherhood, vertical top-down, corporate exchange and competition for status and profits create scarcity and hunger for the good things of life.

Give and take, two-way communication, and community reciprocity between complementary polarities is the key to plenty and vitality. Cain-produced grapes and Abel-produced roast lamb would have produced a family life of physical and spiritual blessings under horizontal, give-and-take brotherhood. But the fatherhood of a priestly religion and mercenary temple spoiled it all. The agape love of neighbor must supplant the filial love of institutions.

Christ proclaimed an era of two-way communication and plenty, and United Methodism had better get with it.

Ben Luebke
Orlando, Florida

May articles be reprinted?

To the Editor:

The April 1 article "What to do about TV" was such a good and informative piece, I would like to know the policy on permitting reprints of articles from TM/UMR. I think this would be excellent to distribute to our Duncan school faculty members, and will do so if it would not be in violation of copyright regulations.

Harriet Bonner
Duncan, Oklahoma

EDITOR'S NOTE: Any article appearing in TM/UMR may be reprinted. We ask only: (1) that credit be given to the writer and to TM/UMR; and (2) that a copy of the article as reprinted be sent to us.

Human interest stories have most appeal

To the Editor:

In answer to your request for suggestions as to how better to serve the church through the pages of TM/UMR, I would like to say for myself, the human interest stories have the most appeal.

I was greatly interested, for instance, in the one a few months ago which told of a delegate to the Portland General Conference going out on a bridge at sunset to enjoy the beauty of it all and suddenly being attracted to the sight of a woman who was endeavoring to climb over the railing and plunge to her death in the waters below. He rescued her — but didn't say if he followed up on her story of being broke, simply putting her on the bus, with or without a gift of a few dollars to tide her over.

The least helpful articles are those on theology as such. God in our lives is a subject that is inexhaustible.

Kathleen Bailey
Greeneville, Tennessee

Two suggestions

To the Editor:

I appreciate your articles when they are really direct and really make us think.

I would encourage you to continue in this direction and a couple of things come to mind: (1) Some church officials have incredibly stuffy titles which take up three or four lines. I don't think most of us would be concerned if you simplified them, even if there is some loss of accuracy; and (2) Please hit us hard when we as a church cannot beat inflation in our aggregate giving. Especially hit us when we seem to put very few dollars where we claim our priorities to be. Matthew 25:31-46 made it very clear what happens to sheep and what happens to goats — so I do think you have a precedent!

Thank you for asking for our views.

Tony Fairhead
Sunnyvale, California

Support church colleges

To the Editor:

How do we keep our dual system of higher education? C. E. Peoples provided a very perceptive and challenging article on this serious problem in the April 1 issue of TM/UMR.

It is refreshing for a change to find someone with the courage to place the responsibility for the continuance of church college education where it belongs — squarely on the shoulders of church members. One very effective way to reduce the vitality of church colleges is to support them through tax money — clearly a violation of church-state separation. The independence of religious belief and activity assumes that church bodies be permitted the responsibility of self-support. It must be further assumed that no one be required to support any religious institution.

The survival of church colleges depends directly upon the willingness of church people to assume responsibility for their continuance. A contribution of $100 yearly by each of our United Methodist families would far oversubscribe the needs of the six colleges in this five state area (Minnesota, Iowa, Nebraska, North Dakota and South Dakota).

It is time for the church to ask that members support the total church program. It is also time that church laymen assume the promotion of financial activity. This is where church loyalty begins.

My churchmanship and my citizenship are jointly expressed in a very personal conviction — "hundreds in donations, but not one cent of tax money for church education."

Charles Painter
Austin, Minnesota

Preaching must be central, not peripheral, task of ministers

By RODNEY M. DAMICO

Weldon E. Bradburn's article, which appeared in the March 11 issue of TM/UMR, caught my attention as it addressed itself to what I consider to be a significant problem in the life of the church today, i.e., the obvious scarcity of quality preaching. However, Mr. Bradburn's article was only concerned with one of the symptoms of this unhealthy situation and not its cause. And precisely because he only addressed a symptom of the malady, one must wonder if his advice on how to improve one's pulpit voice will do much good.

If the unhealthy preaching situation which exists in the church today is to be cured, it will not come as the result of fighting symptoms. Such strategies give only temporary relief at best. Instead, we must get at the cause of the disease. For it is only as we isolate the cause of a disease that we can begin to work an effective cure.

I would suggest that at the heart of the church's preaching problem lies a single cause: what was once the central task of the Protestant ministry has become a peripheral concern for many. While at one time preaching was understood as the central responsibility of the pastor, this position of centrality has been usurped by a number of other tasks, such as counseling, social concerns, church administration, etc. While the preaching of God's Word once served as the foundation which determined the shape of a person's ministry, it now seems that for many pastors, counseling experiences or adventures in social action serve as the foundation for preaching. As long as preaching remains a peripheral concern for the pastor, sermon preparation will give way to those activities which seem to him more crucial.

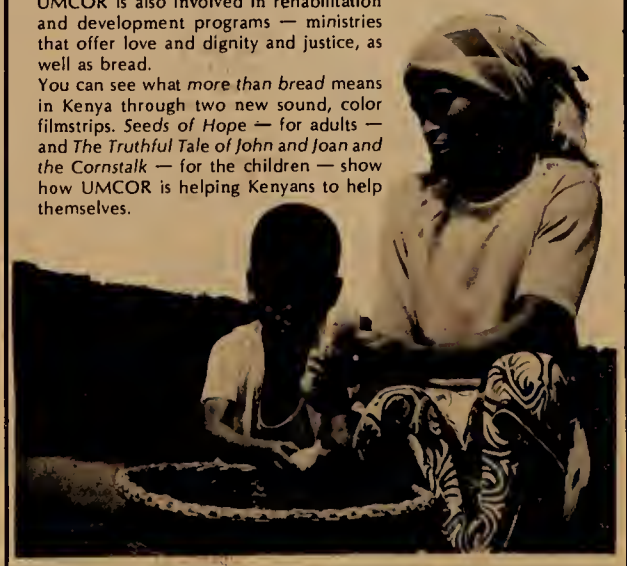
If we are to have outstanding preaching in the church once again, we must recover our Protestant heritage. We must remember that it is not we who determine the shape of our ministry as Christians. Instead, our ministry must be shaped by the Word of God. If this is true, then preaching and the administration of the Sacraments must always remain the central tasks of the ordained ministry. It is only as our clergymen remember that they have been specifically ordained "to preach the Word of God, and to administer the holy Sacraments in the congregation" that the quality of preaching will improve significantly in our churches.

more than bread

What, beside bread for the hungry, can we offer in a world where more than half the human family lives in chronic poverty?

The United Methodist Committee on Relief responds with emergency food aid — with bread — whenever and wherever the need exists. In many areas of the world, UMCOR is also involved in rehabilitation and development programs — ministries that offer love and dignity and justice, as well as bread.

You can see what *more than bread* means in Kenya through two new sound, color filmstrips. *Seeds of Hope* — for adults — and *The Truthful Tale of John and Joan and the Cornstalk* — for the children — show how UMCOR is helping Kenyans to help themselves.



Both filmstrips, packaged as a set, available from Conference AV Libraries and District Superintendents. Copies may be purchased at $7.50 a set from:

United Methodist Communications
1200 Davis St., Evanston, Ill. 60201
or
Service Center, Board of Global Ministries
7820 Reading Rd., Cincinnati, Ohio 45237

Judicial Council rules that all general board executives must be United Methodists

By BUD HERRON
Associate Editor

DALLAS — A year-old church law requiring national boards to employ only executive staff members who are members of the United Methodist Church withstood a challenge here April 23 and was declared "constitutional" by the denomination's "supreme court."

In a unanimous decision, the United Methodist Judicial Council disagreed with a petition from the Board of Global Ministries which claimed that the membership required — passed by last spring's General Conference — violates the denomination's Constitution. The mission agency based its charge on the ecumenical stance of the church, which is expressed in the Preamble of the Constitution. It further charged that the new law varies from the UMC's position that "membership in a particular church is membership in the whole people of God."

In upholding the requirement, the council said the General Conference had the "unmistakeable right" to take such an action, and even though some persons might question the "adviseability" of the rule, no Constitutional violation had taken place.

The council also pointed out: "It is important to distinguish between 'stance' as an expressed attitude and aspiration and the specific action relating to internal administrative or organizational responsibilities. That the attitude of the United Methodist Church is one of ecumenical concern and openness is clear."

The nine-member council, headed by Thomas Matheny, an attorney from Hammond, Louisiana, also heard a number of other petitions during three days of meetings, which included a "public hearing" session held at the Perkins School of Theology and attended by a number of students from that seminary. Other decisions included the following:

Salary waiver

The council declared unconstitutional a paragraph in the denomination's "Book of Discipline" which would allow pastors "in full connection" to waive "his/her claim upon the conference minimum salary."

Intent of the legislation as passed by General Conference last spring was to give more flexibility to the appointive process for pastors, particularly "clergy couples" — married persons who are both ordained clergy and members of the annual conference. Those couples could waive minimum salary in order to have appointments which would make them able to live together.

The ruling was requested by the General Conference legislative committee on Higher Education and Ministry, which raised a number of questions about how waiver of salary would effect pensions and equitable salaries. Questions were also raised concerning what such legislation would do to the "itineracy system" of the church where all ministers vow to be in full time ministry, offering themselves "without reserve to be appointed and to serve as their superiors in office may direct."

Native American committee

The council ruled that the General Council on Ministries (GCOM) of the denomination was not authorized to elect members for a newly formed Study Committee on Native American Ministries (which it did in March), and that the committee is not "amenable" to the GCOM.

Saying the committee is to report directly to General Conference, the Judicial Council said that "in the absence of any other provision for election of the committee members, the Council of Bishops has power to elect them."

Seating of youth

The council ruled that the General Council on Ministries does not have the power and authority to add voting persons to its membership.

The ruling was the result of a petition from the United Methodist Youth Ministry Organization (UMYMO) that its representatives be seated on GCOM, although they are not specifically listed by church law for such seating.

In a related decision, the council ruled that the youth organization is "accountable and amenable" to the Board of Discipleship and not directly to the GCOM.

Top legal officer explains

Judicial Council—what is it?

EDITOR'S NOTE: Tom Matheny, a United Methodist attorney from Hammond, La., is president of the Judicial Council of the United Methodist Church. TM/UMR interviewed Mr. Matheny, who is serving his third quadrennium on the council, about the work of the judicial body.

By SHARON MIELKE
Senior Staff Writer

Q. The Judicial Council is often called the church's "supreme court." In what ways is it like the U.S. Supreme Court?

A. The Judicial Council is the court of last resort in United Methodism. Also, it functions in very much the same way. Every case is assigned to several members of the council in advance for preparation of a brief; we hear oral arguments; we have lawyers argue different sides of a case; we have to make up our minds and perfect decisions.

Q. How does the council differ from the Supreme Court?

A. One big difference is that we have to do all of this in one sitting. We are under severe time limitations. A major difference is that most of our cases do not come from lower courts. The majority of our case load are requests for declaratory decisions and appeals of episcopal decisions.

The more informal way we invite anybody who has an interest in a case to write us and give an opinion is somewhat different from the Supreme Court's "amicus curiae" or "friend of the court" procedure.

Q. Are Judicial Council rulings recognized by civil courts?

A. Yes, in an important decision last year the Supreme Court ruled that the rulings of a denomination's highest court are not subject to review by a civil court. This has been a recognized principle for decades, but this was the first clear ruling to that effect.

Q. All the laypersons on the council now have legal training. Does one have to be a lawyer to become a member?

A. No, it is not essential, and I really wish we had a layperson who wasn't a lawyer. We need a broader variety. The broad spectrum of representation among the five clergy members help us a great deal.

Being a member of the council is a demanding job. All of us are volunteers and we have one part-time secretary. More volunteer hours are given by the Judicial Council in proportion to its size than by any other church body. I had no idea how heavy the load of correspondence would be as president of the council. I receive lots of mail.

Q. What do people want to know?

A. They want to know what their rights are and how they can be heard. Many cases should get to the council that never come because people don't know how to reach the council. We're not soliciting new business, but people ought to know how to get to the court. (See related article on this page.) I've also had a lot of inquiries from other denominations related to the ordination of women. Incidentally, not a single case has ever been brought to the council contesting the right of women to ordination in the United Methodist Church.

Q: Has there always been a Judicial Council in the church's structure?

A: Not at all. The Methodist Episcopal Church, South, had a judicial council, but it has only been since 1939 that there was a court for the whole church. Before that the Council of Bishops acted as a judicial body.

Q: There seem to be very few church trials these days. Why is that?

A: The "Discipline" has procedures for both its clergy and laity. I think there are fewer trials of clergy because of better screening processes before persons are ordained, better guidance and more help available when they do encounter problems.

Q. Does the council's case load vary much during a quadrennium?

A: During the two years following a General Conference there is usually a flood of requests for declaratory decisions. We are no different from civil courts; whenever a new law is passed the courts are flooded with cases until the law is clearly defined. It's a good check-and-balance system.

Tom Matheny, president of the Judicial Council, is dubbed "Ironsides" by artist Sue Blair in this sketch. She is a member of Good Samaritan UMC, Minneapolis, Minn.

Council's 'mystery image' cited as biggest problem

By SHARON MIELKE
Senior Staff Writer

DALLAS — One of the "mysteries" seldom unravelled of United Methodism is what is sometimes called its "supreme court" — the Judicial Council.

In fact, ignorance about the Judicial Council is cited as "our biggest problem," by council secretary, the Rev. Hoover Rupert, pastor of First UMC, Kalamazoo, Mich.

"Of necessity, the council is a low-profile organization," Dr. Rupert added, "but the church needs at least to know that we have one." He said the council's present administration is determined to upgrade people's understanding of the church's judicial body.

The nine-member council (five ministers, four laypersons) is elected by the General Conference. It determines questions of law related to the Constitution of the United Methodist Church. It also rules whether acts or proposed acts of official bodies conform to the church's "Book of Discipline."

Perhaps least understood are the ways cases get on the council's docket and who may use these avenues. Individual United Methodists cannot make a direct appeal to the judicial body, Dr. Rupert said, but any member can ask his or her annual conference to petition the council. A small vote 20 percent — will forward the case to the Judicial Council.

Approved sources of cases are: the Council of Bishops, the conferences (General, Jurisdictional, Annual, Central) and the general boards and agencies.

Judicial Council president Tom Matheny, a Hammond, La. lawyer, said there are three basic avenues. The petition or request for a declaratory decision is the most frequent to appear on the docket.

The "declaratory decision" determines the "constitutionality, meaning, application, or effect" of either proposed or adopted legislation in the "Discipline."

The second avenue is the appeal. The substance of an appeal may come from the trial verdict of a clergyperson, a bishop's decision on a question of law or an act of a conference.

The third avenue is by episcopal decision. Whether appealed or not, decisions made upon "questions of law submitted in writing in the regular business of a conference" by the bishops are to be passed on by the judicial branch.

Mr. Matheny said that the bishop's decision is authoritative for that annual conference but only after it has been passed by the Judicial Council does it become law for the entire church. The council has the power to affirm, modify, or reverse episcopal decisions.

Dr. Rupert believes episcopal decisions should be on the docket more frequently. He attributes this to a misunderstanding of the Judicial Council among the bishops.

"Previous generations of bishops seemed to feel that to have a decision of law taken to the council had negative overtones for them," Dr. Rupert told TM/UMR. This is not the case, he said, and the council's leadership plans to meet with the Council of Bishops at least once each quadrennium to discuss functions and mutual concerns.

Mr. Matheney told TM/UMR that since a recent such meeting, some bishops are encouraging appeals of their decisions.

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by David Smith

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the church today

First quarter giving is close to $10 million

EVANSTON, Ill. (UMC) — United Methodists gave almost ten million dollars in the first quarter of 1977 to support the world-wide programs of their denomination, including $480,000 for three causes designated as missional priorities during the 1977-80 quadrennium.

The total of $9,980,410 reported as of March 31 to the General Council on Finance and Administration here is 4.3 percent higher than support of general funds a year ago.

Missional priority moneys received include $345,613 in the apportioned Missional Priorities Fund against an annual goal of $4.1 million. Giving to World Service, the church's basic program fund, was up one-half of a percent from a year ago.

Korean Methodist pastor arrested in government sweep

NEW YORK (UMC) — A South Korean Methodist pastor is among eight Christians arrested on April 13 when government forces raided the Human Rights Office of the National Council of Churches in Korea. She is the Rev. Cho Wha-Soon, chairperson of Korean Urban Industrial Mission.

Upon receiving word of the fresh wave of arrests, the North American Coalition for Human Rights in Korea based here sent protests to UN Ambassador Andrew Young, the Korea Desk and the Human Rights Office of the U.S. State Department.

The latest government sweep appeared to be an effort to stop the solicitation of signatures to the "Second Declaration of National Democratic Salvation." Over 300 signatures were confiscated by police.

Producer hired for new UMC radio series

DAYTON, Ohio (UMC) — A new associate producer for United Methodism's radio series "Connection," to be released next fall, has been announced here by Dr. Curtis A. Chambers, general secretary of United Methodist Communications.

The Rev. William P. Hall, formerly of Bethesda, Md., has begun work in Nashville, Tenn., as associate producer of the radio series which is scheduled to begin this fall. Ordained in the Virginia Conference, Mr. Hall served pastorates and worked at several radio stations in the state.

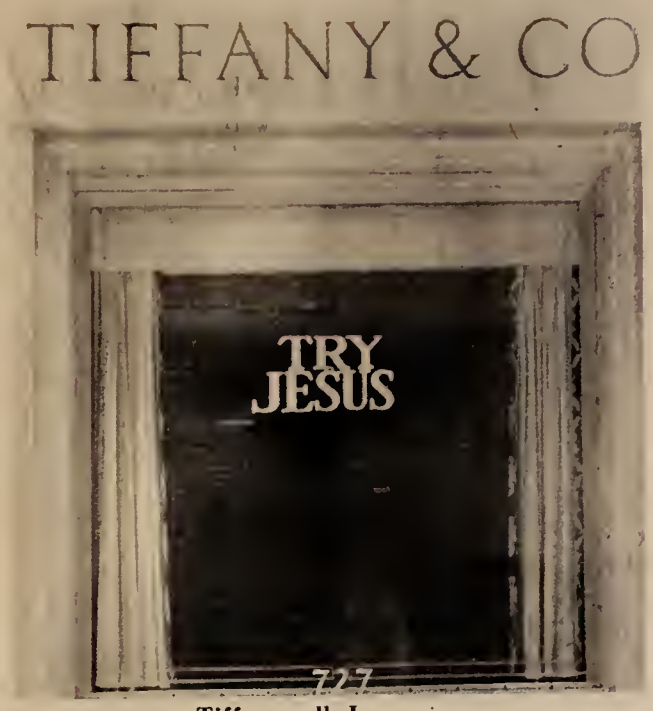
Apartheid called 'pure racism'

SCHENECTADY, N.Y. (RNS) — A United Methodist missions executive declared here that South Africa is "the prime example of human rights violation in the world."

Dr. Randolph Nugent, associate general secretary of the United Methodist Board of Global Ministries, made that charge at a symposium on the General Electric Company's investments in South Africa. The meeting was sponsored by the New York State Coalition for Responsible Investment and the New York State Council of Churches.

According to Dr. Nugent, "the apartheid system is the root of the problem in South Africa and is what makes that problem different from all other examples of human rights violation in the world. Human rights violations normally occur when a majority limits the freedoms of a minority . . . In South Africa, the situation is reversed."

The United Methodist executive maintained that "nowhere else can there be found a system of laws which enforce pure racism."



Tiffany sells Jesus pin

NEW YORK — The sterling silver "Try Jesus" pin which is montaged in the photograph against the Fifth Avenue entrance of New York's exclusive Tiffany & Co. store, is being offered to church groups for fund-raising drives in lots of one hundred at a 70 percent discount.

In a store which advertises a $5 million dollar diamond, Tiffany's offer of the moderately priced [$10] religious pin is a gesture of goodwill to church groups. Churches will pay only $3 per pin and will net a profit of $7. The store emphasizes that this sale is only for churches and will not be open to individuals or merchants.

RELIGIOUS NEWS SERVICE PHOTO

Reports record year

Women's Division upholds ERA

By SHARON MIELKE
Senior Staff Writer

ATLANTIC CITY — No national meetings of United Methodist Women will be held in states that haven't ratified the Equal Rights Amendment (ERA), directors of the 1.2 million organization voted here Monday.

Billed as a "national economic action for ERA," the women's division action will be communicated to "bodies most affected by the decision," such as convention bureaus, chambers of commerce, mayors, governors. Similar action has been taken by 14 other national groups including the League of Women Voters, the National Education Association, and the Democratic National Party.

If the recommendation is also supported by the Board of Global Ministries meeting this week, the agency could move its fall meeting out of Atlanta, Ga.

Individual members of the women's group will be encouraged to choose states that have ratified the proposed constitutional amendment for vacations and personal trips.

In addition to action on ERA and a batch of other social issues, the Women's Division directors heard that 1976 was a record setting year for the organization, approved skeleton plans for their April 1978 national assembly in Louisville, Ky., and adopted a $14.1 million budget for 1978.

Based upon 1976 reports from about one-half of the 33,000 local units, UMW showed increases in membership, in giving and in the use of division produced program materials.

Giving from the 1,220,346 members totaled $17 million for use in the women's program and for national and world missions, according to the treasurer's report. This total includes a three percent increase in undesignated giving and a 20 percent increase in designated (supplementary) giving. The Call to Prayer offering was the largest ever — $792,495.

Orienting directors on how the Christian Social Relations section arrives at positions on new social issues, Jean Dorsett, section president from Mount Gilead, N.C., said, "The Women's Division has seldom been timid in initiating, supporting or addressing issues that often haven't even entered the heads of our members."

She added that "members don't always see these actions as part of the mission of the church right away, but we are willing to set precedent and be on the 'cutting edge' both in the church and society."

The newest "edge" project voted here is a $15,000 survey of sterilization in New York City, working with a task force of members of the Metropolitan District United Methodist Women.

Members also heard an update on the prison abolition project (now renamed the criminal justice project) which includes the development of a workshop model and manual on how local groups can get involved in "abolishing the need for prisons in our society."

The division also authorized a two-part Christian renewal program to "deepen the life of the church through a focus on the mystical tradition." A task force is to relate to the Board of Discipleship and to other groups with similar concerns.

Part Two of the spiritual life program called "New Perspectives and Renewal" is to provide an environment for the spiritual development of staff, division members, board directors and other interested women in a retreat setting. Dr. Tracey Jones, head of the Board of Global Ministries, said, "This is one of the most creative things happening in the board. Out of the development of the interior life will be determined the future direction of the board."

The division turned down a $15,000 grant to Scarritt College, Nashville, because of its decision to discontinue its Center for Women's Studies and its alleged policies of race and sex discrimination.

Junior high youth minister to the lonely, overlooked folks

WILLCOX, Ariz. — No one predicted the outcome when the 18-member Junior High United Methodist Youth group were challenged to do something for the lonely, needy or overlooked folks in the congregation.

The youth wound up inviting 40 members of Willcox UMC to a special lunch recently. The kids called these people "V.N.P.'s — Very Nice People . . . Very Needed People . . . Very Necessary People."

The V.N.P.'s sat at tables arranged by the months of their birthdays and were served by the youth. Thirty-eight of the 40 attended.

"What a beautiful way to minister to widows, widowers, loners and others who have only the prospect of eating alone every Sunday," said the Rev. Ed Grant, who along with his wife and the youth sponsors, Mr. and Mrs. Floyd Bethel, had issued the challenge.

Several of those who were guests stood to thank the youth and to remind them that they had been in the church 20, 25 or 30 years and had never experienced such an expression of Christian love.

This article was edited from the one written by Fred Overby, district reporter, which appeared in "Circuit West," the Pacific and Southwest Conference edition of TM/UMR.

Four cities set handgun protest in May

WASHINGTON, D. C. (RNS) — Members of congregations and synagogues and others in four major metropolitan areas will be asked to turn in their handguns during "Survival Days," May 20-22.

Announcement of the campaign — "an interreligious activity to save lives" — was made at a press conference here, called by the National Coalition to Ban Handguns, a project of the United Methodist Board of Church and Society which is sponsoring the effort.

Pastors and rabbis in New York, Atlanta, Chicago and San Francisco will urge their members and other citizens to bring their handguns to their places of worship over the Memorial Day weekend.

Local law enforcement officers will then assist in collecting and disposing of the weapons, a coalition spokesperson said.

United Methodist Bishop James K. Mathews, Washington, D.C., joined three other religious leaders in an appeal urging support of the Survival Days project. "As religious leaders who daily teach about the sanctity of life we must speak out. We urge that you give this program your full support and that you speak out from the pulpit and in your written messages on the subject," the letter said to churches and synagogues in the four cities.

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ALBUQUERQUE — Dr. Ben Ebenezer stands before a vertical axis windmill which he invented from 55-gallon oil drums as a way of producing low-cost energy for rural areas. The University of New Mexico professor received a grant for the project from the world hunger priority money given by United Methodists (see story below). NEW MEXICO UMR PHOTO

Low-cost windmill created for 'wise use of God's gift'

By DAN TURNER

ALBUQUERQUE — Oil drums, wind and imagination. God uses the strangest things, his wonders to perform.

Dr. Bob Ebenezer, a dedicated Christian from India who is professor of mechanical engineering at the University of New Mexico here, puts his engineering talents to work thinking of ways villagers might use inexpensive technology to improve community life and health.

One result is a windmill. Fifty-five gallon oil drums are cut in half and mounted on a single vertical axis to catch the wind from any direction. Technically known as the Savonious windmill, the device is capable of generating low-cost energy for a variety of purposes.

Dr. Ebenezer is teaming with his brother, Mithra, an agricultural program supervisor in India, to apply the device to small village and rural irrigation and generating systems in India. The application can be used all around the world.

Why work on a windmill?

"God has given us nature as His gift and we must use it wisely," said Dr. Ebenezer, a member of the United Methodist church at Belen, N.M. "What future generations eat and breathe will depend upon our being responsible now. The churches can help that sense of responsibility."

The Savonious-type windmill and pumping mechanism, Dr. Ebenezer said, "will cost approximately $400 to build. When in production, the pumping and windmill units should cost about $300, or less than a third of what a conventional electrical or diesel pumping system would cost."

Further advantage is the lack of serious maintenance and fuel problems of conventional diesel and gasoline systems.

Dr. Ebenezer is working toward establishing a Village Technology Application center at the University of New Mexico. Goals of the center are to investigate and develop appropriate technology for village and rural settings. Appropriate technology is defined as being simple, low-cost, easily maintained, using local people and local resources for development and maintenance, and maintaining respect for local values.

The windmill and the beginning stages of the Village Application center project are funded by a seed grant from United Methodist Church "hunger" money through the Board of Higher Education and Ministry. The board will have available $300,000 a year during the next four years if United Methodists meet the Hunger goal.

The grant to Dr. Ebenezer was obtained through the cooperation of several United Methodists across the country and Dr. Ed Williamson, University of New Mexico Wesley Foundation minister.

The Conference Hunger Task Force will encourage similar projects in local churches and universities in New Mexico, as it seeks to implement the quadrennial priority on world hunger.

Mr. Turner, pastor of University Heights UMC, Albuquerque, is choirperson of the New Mexico Conference hunger task force. This article appeared in the conference edition of TM/UMR.

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New network aids disaster victims

Annual conference teams channel emergency supplies to needy

By SHARON MIELKE
Senior Staff Writer

NEW YORK — The nation-wide test of how one would respond to a disaster, to be aired by NBC Sunday, May 1, may catch some people by surprise.

But United Methodist disaster response teams in 59 annual conferences have an edge on preparedness, according to Fred Ingold at the "nerve-center" of the church's network here.

Organized by the United Methodist Committee on Relief (UMCOR) in cooperation with the annual conferences, the new domestic disaster response network has been born, trained and tested since the fall of 1976.

Mr. Ingold told TM/UMR that in spite of some wrinkles the system is proving to be a helpful way to relate to local needs in emergency situations. He said it is involved right now in the flood mop-up in West Virginia, Kentucky, Virginia and Alabama.

"Following a disaster, we turn to the conference disaster coordinator to survey the situation and determine how UMCOR can best respond to overall human need," Mr. Ingold said.

However, that is only one-third of the coordinator's job description. The coordinator also relates to the annual conference as a whole and to the local pastors in the disaster area.

For the conference the coordinator helps establish channels for food, funds and work teams to flow into the emergency area.

But, perhaps most crucial in terms of the long range mop-up, is the coordinator's assignment to establish an interfaith effort on the local scene.

"Getting the denominations to work together, to help local people come to grips with needs, and to get moving are the points at which the coordinator's services are most needed," Mr. Ingold said.

Although the conference coordinators are "right there" after a disaster occurs, they help the community pull itself together for long range recovery.

At the "nerve-center" in New York Mr. Ingold coordinates UMCOR's response with Church World Service and with the National Division of the Board of Global Ministries, which assists the reconstruction of damaged church property.

UMCOR also maintains a "Personnel Readiness Bank" — a list of people ready to go into emergency areas with specific skills.

Two disaster response consultants on the UMCOR staff, Virginia Miller and Betty Swarthout, are helping annual conference coordinators get organized before a disaster strikes. In addition to the two national training meetings, several conferences are holding conference training programs in disaster preparedness.

The Florida conference has been out in front, starting earlier and moving ahead of national efforts, according to Disaster Coordinator, the Rev. Ken Crossman, Ft. Lauderdale. Their "big test" came this winter when South Florida was hit by freezing temperatures. "It was a disaster for hundreds of migrants and we martialled our forces," he told TM/UMR.

In Florida the program is called DRUM CORPS, which means "Disaster Response of the United Methodist Committee on Relief-Personal Service."

The Drum Corps enlists persons in six types of personal services that are needed in emergencies: (1) trained volunteers in listening and counseling who can help people put their lives back together, (2) Red Cross volunteers, (3) reconstruction workers, (4) clothing collection and processing workers, (5) food distribution volunteers trained in food handling, and (6) a communications network of ham radio operators.

Called the "Amen Corner" (Amateur Methodist Emergency Network), about a dozen ham operators meet on the air waves five mornings a week at 7:45 a.m. to exchange messages. The voluntary network is prepared to provide communication between Lakeland (the conference center) and all parts of the conference in times of natural disaster. Their call letters are W4LFP.

Mr. Crossman said it is their dream to extend this amateur ham operator network across the country, because of the importance of communications during emergencies.

Crucifixion focus of death penalty protest

ATLANTA, (UMC) — One of history's best-known executions, the crucifixion of Jesus Christ, provided a central symbolism here on Easter weekend for a march, workshop and worship service to protest capital punishment.

More than 2,000 persons from across the nation participated in the "Witness Against Execution." Sharing in the event were several United Methodists attempting to make known the denomination's official position against capital punishment.

In January several bishops and other leaders reiterated that position during a vigil in Utah at the time of the nation's first official execution in nearly ten years. While the 1976 General Conference delegates approved a resolution against capital punishment, there are indications, though not scientific surveys, that a majority of the church membership favors capital punishment.

Although most speakers at Georgia's Capitol building were not representing religious bodies, many of the speeches had a religious emphasis. The Witness was coordinated by a widely based coalition of church and other organizations and was held here because Georgia has executed more prisoners than any other state and now has 70 prisoners on death row. Two of those appeared here — James Jackson Jr. and Roosevelt Watson, black teenagers charged with murder.

United Methodist participation is based on the denomination's long-standing opposition to capital punishment, specifically on statements approved by the 1976 General Conference urging its abolition. One statement says that "use of the death penalty gives official sanction to a climate of violence."

Much of the current protest against renewed use of the death penalty is being coordinated by the National Coalition Against the Death Penalty, a grouping of religious and secular agencies. Administered by the United Methodist Board of Church and Society, the coalition is essentially a political and educational instrument, according to the Rev. John P. Adams.

Mr. Adams, staff person for the Board of Church and Society, holds that the churches have a strategic role in reeducating the public as to the death penalty. In light of the country's recent reversal of direction on the issue, evidenced in the Supreme Court's decisions, he believes it is time for the church to "check its position, to reaffirm and to proclaim."

In some contrast to these statements, as well as those issued by numerous annual conferences, a February questionnaire on the death penalty, conducted by TM/UMR, found 69 percent of its respondents favoring "use of the death penalty under present circumstances." The support was 74 to 21 percent by the laity, while clergy opposed by 57 to 41 percent.

Strategist claims

Outreach must be UMC's 'magnificent obsession'

By PAT SITES
Staff Writer

SAGINAW, Mich. — A United Methodist congregation that is not engaged in outreach may be some sort of religious club, but it isn't the church, one of the denomination's top evangelism strategists declared here last week.

In fact, outreach must become the "magnificent obsession" of United Methodists, in a "so-called Christian country" where nearly three-fourths of all citizens are not followers of any faith, Dr. George Hunter told participants in the Detroit Conference's Congress on Evangelism and Worship.

"America is the largest mission field in the Western Hemisphere — and among the most receptive," Dr. Hunter, head of the Board of Discipleship's evangelism section, said. "There are searching, seeking people out there."

But to reach them the church will first have to cure its own myopia and learn to see Americans as they are, not as it would like them to be, he warned. Then it must go out to meet them where they are. "If we're looking for one handy-dandy method for reaching people, we can forget it. It doesn't exist."

He drew a profile of Americans today as (1) secular — "largely ignorant and misinformed about the Christian faith;" (2) operating out of doubt, not guilt; and (3) "splendidly diverse — a stew pot" of cultures and sub-cultures.

"They aren't all eager to be the same, or to be like us. They aren't exactly dying to join our church, where you and I write the script for them."

To reach such persons, he told the Congress, the church must be willing to:

- teach the Gospel—provide basic information, "patiently explain over and over," before appealing for response.
- allow doubts to surface: "You can help resolve the doubts or at least defang them so they won't any longer tyrannize the doubter's religious agenda;"
- meet diversity by planting churches within cultures so that "becoming a disciple is a live option wherever that person is."

He believes some basic strategies are required for reaching the 155 million "undiscipled people" in the U.S. (including an estimated 50 million "conscious secularists" and 105 million "nominally religious folk who give a religious preference on surveys but probably go to church rarely if at all.") Such strategies are laid out in United Methodism's new Comprehensive Plan for Evangelism, he noted, but must still be adapted by each local church for the target audience it can realistically hope to reach.

"Finding receptive persons while they are receptive and winning them" is one basic strategy, he said. Another is "following the bridges of God" — encouraging the "natural social network" of families and friends to draw more persons into the fellowship of the church. One study indicates that 70 to 80 percent of all new converts were first introduced to the church by family or friends, he said.

Dr. Hunter deplored a tendency to be "so turned in on ourselves, so involved with solving our own problems, that we don't even perceive those who have still not discovered what we enjoy." But that need not continue, he maintained. "Any congregation can reach far more people than it believed possible, by praying and planning."

Godspell cast leads rally against smut

NEW YORK (RNS) — Led by the cast of Godspell, actors and actresses from 25 Broadway shows and their matinee audiences filled Times Square here to protest commercialized sex establishments that blight the Great White Way.

An estimated 8,000 persons took part in the protest, the culmination of three days of anti-pornography rallies sponsored by the Mayor's Midtown Citizens Committee.

Singers and dancers, some in costume and stage makeup, and large red, yellow and blue balloons proclaiming SOS — for Save Our Street or Stamp Out Smut — gave a festive air to the occasion.

Mayor Abraham Beame, who recently led two police raids on pornographic establishments, declared to the protestors, "A government has to protect all its citizens from infectious social decay."

The rallies have been held to promote citizen support for a zoning ordinance that would lock out the massage parlors, pornographic book stores, live sex act shows and movies of sexual orientation that proliferate in the heart of Manhattan.

U.S. gives $40,000

Wesley's Chapel boosted

By BOBBYE LEE GODBEY

LONDON — More than 90 Methodists from the United States attended Wesley's London Years Seminar marking the 200th anniversary of laying the cornerstone for Wesley's Chapel here Apr. 17-23. These pilgrims took $40,000 in cash and pledges for the restoration of that historic chapel, closed by London authorities as structurally unsafe four years ago.

Sponsored by the United Methodist Heritage Fellowship and the World Methodist Council, the week offered many high moments. The Bicentenary service was held Apr. 21 out-of-doors with worshippers gathered around John Wesley's tomb behind the City Road Chapel. The Rev. Alan Birtwhistle, minister of Wesley's Chapel, summarized Wesley's address given 200 years ago while retired United Methodist Bishop O. Eugene Slater led the service. The congregation read scripture and portions from Wesley's Journal, dated Apr. 21, 1777. Hymns by Charles Wesley and Isaac Watts were sung.

Following the service the group was permitted inside the chapel to see the progress of the restoration — the first such group given entrance since the chapel was closed. British members of the congregation were as excited as the Americans to glimpse the interior of their church once again, even though it was shrouded with protective plastic and cluttered with scaffolding and steel.

Much work remains to be done. All care is being exercised to save the lovely Adam (architect who built the chapel) ceiling which is the largest unsupported Adam ceiling in London.

Daily lectures were presented during the week by outstanding Methodist and Wesleyan scholars. Some participants enjoyed best the small group discussions with British clergymen in which they shared faith, beliefs and information about church governance. Others found the concluding communion service in which the historic silver chalice presented to Wesley by the French Hugenots was used, marked the perfect culmination to a jam-packed week.

All persons from America who attended are returning to their local churches with a greater appreciation of their Wesleyan roots. They also carry desires to help raise the $600,000 desperately needed if the restoration of the Mother Church of Methodism is to be completed by the Bicentenary of its opening date, Nov. 21, 1978.

One suggestion offered by a member of the group to raise funds for the chapel is for local churches to have a June 17 birthday party for John Wesley. Any amount of money raised there could be sent to the chapel. The World Methodist Council earlier this year appealed for 600 churches throughout Methodism to raise $1,000 apiece for the restoration.

Mrs. Godbey, U.M. minister's wife in Conroe, Tex., made the trip to London and on her return colled in this story to TM/UMR.

Students take spring break -- to serve others

ROLLA, Mo. — According to collegiate tradition, spring recess, which usually falls between Palm Sunday and Easter, is the time when students head south for the beaches to relax before the final weeks of the semester.

Sixteen students at the University of Missouri-Rolla used their spring break differently. The students, members of the Wesley Foundation (United Methodist student organization), spent their vacation building an addition to the Warren Chapel United Methodist Church near Boonville, Ky. The building will serve as a fellowship hall and educational building.

According to the Rev. Clayton Smith, campus minister, it isn't unusual for the group to spend their free time in volunteer work. "In recent years, Wesley Foundation members have given literally thousands of hours of work, both in the Rolla area and outstate — in the inner city of St. Louis and at United Methodist camps around the state," he says. "Last year they received a citation from the National Center for Voluntary Action for the quality and quantity of volunteer programs."

"This year, the United Ministries in Higher Education at the college, of which Wesley Foundation is a part, received an Outstanding Missouri State Volunteer Project Award for their project, 'Home Winterization for Poor Elderly.' Most of the students involved are engineering majors and use their engineering skills in these projects," Mr. Smith said.

The project utilized the services of 250 student volunteers and 35 student volunteer coordinators who contributed more than 3,000 hours to winterize the homes of the poor elderly in 46 Phelps County homes.

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Subscriptions

THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to: AREA PROVOST 1114 American Bank Building 200 Carondelet St. New Orleans, Louisiana 70130

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 21 — Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 — MAY 6, 1977

Next Week: Feature Methodist Hospital, N.O.

Golie Coltharp (left) is shown presenting a check on behalf of 30 members of the 1000 Club from Delhi Church, to Jeff Caldwell, Jr. (center), Monroe District Director of the Club. Dr. Clyde Frazier (right), district superintendent, looks proudly on. Through person-to-person contact this church has more than tripled its support to this worthy organization. E. J. Martin is the pastor. The current "call" is for Aldersgate Church.

Foundation emphasis inspires gift to local church

The Executive Director of the United Methodist Foundation, Dr. Clyde S. Clark, appeared on Sunday in one of the leading churches of the state as the preacher at the two morning services and met informally with members of the adult department of the church school.

The following Monday morning a member of the church appeared in the office of the pastor, commented about his lack of stewardship and said to the pastor, "I have brought you a check. You may use it where you think it is most needed." The pastor naturally thought that his member was merely paying up his annual pledge to the church.

When the man left, the pastor turned the check over and to his amazement it was made out for the amount of $70,000.00! The pastor quickly decided that the money should be applied to the handsome new Activities Building which had been built by the church.

The pastor was confident that this exceptional gift had come as a direct result of the stewardship emphasis which had been provided in the church services the day before.

On Stewardship

The gentle touch of greatness

R. D. "Don" Hinton
"This land is God's."

By GENE WARREN

(Editor's note: May 14-20 is National Soil Stewardship Week, and in connection with this, we are printing this feature on a Christian Steward.)

Every morning just about sunrise, Don Hinton steps out on his back porch, looks out over his 800-acre dairy farm and says "Thank you God." Then he begins a busy day watching and tending his good earth. If that isn't satisfying enough, he turns up at Minden's First Church two or three times a week to worship, pray, and hunt for better ways to serve God and man.

At this season of the year when deep thought is given to stewards of the soil, it's only fitting to pay tribute to men like Don Hinton of Webster Parish. It's fitting because here is a man who has spent most of his life making the land bountiful and the hearts of men glad.

Don Hinton pulled his roots out of Jackson Parish soil at a young age. He grew up on a cotton farm . . . beaded for Louisiana Tech after high school . . . sold milk from the family's three-cow herd for 10 cents a gallon . . . finished Tech in 1934 with a degree in agriculture . . . taught school for $80 a month . . . went to work for Soil Conservation Service in 1935. . .

Through his many years of service and long "love affair" with the land, Don has helped countless people learn about soil conservation. In 1948 he started his own dairy farm near Minden. Today he runs close to 400 milk cows on his 800 acres. He and his wife, Jean, have a home on a hilltop overlooking his rolling land. Although his son Donald has taken over a large part of the operation, Don is still in touch with the land. "I think being a Christian has helped me have a deeper respect for the land. I see God in the out of doors and strive to put His creation to the best use," says Don.

He has been active in his community and throughout the state in conservation projects, and is a director of the Louisiana Association of Conservation Districts. He promotes, sells, talks Conservation wherever he goes. "Next to serving God, conservation is the most necessary work that I know," he says.

Don Hinton takes his religion seriously, just as he does his conservation and dairy work. He was a Christian at the age of 12. He has taught Bible classes, led church departments and headed committees for church improvement. He now is a member of the Board and is Lay Leader of his church.

What can you say about a man who has spent most of his life spreading the good news of Jesus Christ and conservation of the land? Thousands of people benefit from his love of God, man, and the land.

There is really no way to measure his worth.

At Baton Rouge

University Church's chapel choir presents musical

A few members of the "famous" Choir production at University Church.

The widely acclaimed 80-voice youth choir of University Church, Baton Rouge, directed by Esther Socolofsky, unveiled its newest in a long series of large musical productions in the church sanctuary in mid-April. The current, creative venture in religious musicals is "Tell It Like It Is" by Ralph Carmichael and Kurt Kaiser.

The familiar musical has a new face at University Methodist, where an original script by Mrs. Socolofsky has been added to give it a new relevance to today's youth. Narrators for the production were Lee Ann Whitehurst and Chuck Horton. Other cast members include Chris Hamilton, Debbie Bess, Hudge Smith, Patti Matthies and Bruce Parker.

Elaborate choreography enhances such rollicking numbers as "Conform," performed by eleven couples, and "Good Old Days," uniquely presented by a 17-girl dance troupe. An all male song and dance ensemble, three duet teams, vocal soloists and others all add to this gala production.

Instrumentalists include Beth von der Lehr, pianist and assistant director; Jerry Svoren, drums; and Walter Grammer and David Dickerson, guitars. Choreographer is Lynda Jones.

The technical crew, directed by Doug Braymer, includes Mike Hoskins, John Braymer, Scott Standifer, Keith Larkin and David Jumper. Jonny Vickers and Marie Standifer planned and designed new staging. Special assistance has been given by the ministers, Dr. Lamar E. Smith and the Rev. Charles B. Simmons.

With a production like this, there is little wonder that Doctor Smith calls the group "famous"!

Consecration of Bethel Church set for Sunday

The new Bethel Church building will be consecrated this Sunday, May 8, with Dr. Carl F. Lueg, Shreveport District Superintendent speaking at the morning service.

The first Bethel Church was built on the same site in 1899, and was replaced by a larger building in 1918. This new building, completed this year, received donations from all denominations in the community, as well as funds from the 1000 Club. The Rev. George B. Cunningham currently serves as Pastor. All former pastors and district superintendents and all who made special donations have been invited to the consecration services. Pastors of other denominations will preach nightly services for five nights following the consecration.

Bethel Church

At *McNeese State U*

Wesley Foundation hosts Christian Athletes

The Wesley Foundation of McNeese State University, Lake Charles, recently hosted a delegation from the Fellowship of Christian Athletes, who were in Lake Charles for a Mini Conference. Robert E. Townsend is director of WF.

During their visit, these athletes, former athletes and F.C.A. representatives visited most of the high schools in the Lake Charles area, sharing their lives and their faith with the students.

The Wesley Foundation hosted them at supper and for recreational activities. An informal time of discussion between students and the athletes was a highlight of the evening. A spokesman from WF says, "We were impressed with how loving, kind and gentle these giants were . . ."

Shown are (l-r, front row): Joe Reed, Detroit Lions: Joey Lobell, F.C.A. Area Representative; Ken Emert, Pro Athletes Outreach; (back row) - Ed Mooney, former Detroit Lion now with Pro Athletes Outreach; Hal Jeffery, former catcher, Cincinnati Reds, now with P.A.O.: Ken Mendenhall, Baltimore Colts; and Dennis Havig, Houston Oilers.

Camphor Church involves congregation in School of Missions

Camphor Memorial Church, Baton Rouge, has completed an enthusiastic and well-attended church-wide School of Mission. The study focused on "Southern Africa, People and Systems" and "The Gospel of Mark."

Dr. W. Cliff Armstrong led the adult class on "Southern Africa," and was assisted by Mesdames Ruth Crawford and Hallique Dawson. Additional information was shared with the group by Professor Milton Lowe and student teacher Martin Burrell of Southern University. Also from Southern were Dr. Roger Newman, Professor Paul Waller, and Ms. Ida Hollinger. Ms. Hollinger and Dr. Newman had experienced the life of Southern Africa by visitation. Ms. Dianne Lafayette taught the same course for the older youth.

Covering the U.S., Cuba, China and Tanzania in the "People and Systems" course were Dr. Thelma Cobb, and Dr. James Fortenberry, both of Southern University.

Over 200 people participated in the discussion of the Gospel of Mark, led by the pastor, the Rev. George Calvin.

The school was planned by Mrs. Doris R. Alfred, chairperson, and Commission on Missions members Eames, Henry, Rowley, Thomas, Prophet, T. C. Thomas, and Mathews. Commission member Robert Mathews designed a bulletin board to motivate the study. Food, representing each of the countries studied was provided. Dr. Press Robinson served as Dean.

55 plus at Zachary

The 55-PLUS Club at Zachary Church has grown from an initial membership of 23 to 90 persons at the present time. This "senior citizens" club was organized late in 1973, under the leadership of the Rev. Robert Galatis, who was then pastor of the Zachary Church and the Rev. G. C. Patterson, education director of the First Baptist Church in the community. The group, from the beginning has been interdenominational.

The group meets every month for business, luncheon and entertainment. The primary purpose is to give people who are retired a chance to get out and see and talk to others. But they do more than enjoy their own company — they give generously to persons in the community. They are always mindful of needs in their area, and remember persons who are ill, or lonely or in need.

The 55-PLUS has added a big PLUS in the Zachary community.

(Editor's note: This article arrived in the office of the LUM too late to be included in the Senior Citizens' edition; consequently, we are printing it now.)

Bishop and Mrs. J. Kenneth Shamblin were in Houma for the annual Open House at MacDonell's Children Home in April. On the same day Bishop Shamblin preached at First Church, Houma. Shown in the photograph are (l-r): Mrs. Shamblin, Bishop Shamblin, Mrs. Kathy Baker, Al Nichols, and Miss Kathy Baker. The Rev. Hugh Baker is pastor of the Houma church.

Rayne to have interim pastor

According to a news story appearing in The Times-Picayune (N.O.), Dr. Ethan Dodgen, a retired United Methodist minister living in Arkansas, will be assuming duties as interim pastor of Rayne Memorial Church, effective May 1 (last Sunday).

The TP story indicates that the Rev. Dr. Dodgen will be filling in for the pastor, Dr. John Bayliss, who is recuperating from a recent illness. The story states that Dr. Dodgen ". . . is considered to be a leader in Methodist circles in Arkansas . . ."

A Native African art display at Camphor's School of Missions.

Our sympathy

The Louisiana United Methodists extend their sympathy to Bishop and Mrs. Finis A. Crutchfield, Jr. on the death of Bishop Crutchfield's father, The Rev. Finis A. Crutchfield, Sr. who passed away in Carlsbad, N. Mexico at the age of 93.

Superintendent needed at Sager-Brown

Announcement has been received that a superintendent for the Sager-Brown School, Baldwin, Louisiana is needed. Sager-Brown is a Methodist School.

Qualifications to be considered are a college degree, preferably a master's or its equivalent with hours in christian education or religion and philosophy, and hours in child psychology.

Special consideration (according to the announcement) will be given to missionaries, deaconnesses or ministers providing they satisfactorily meet the other requirements. Resumes including references should be sent to Mrs. Alva M. Charatain, P. O. Box 443, Baldwin, La. 70514.

287.6763
293

Editorials

'Deprogramming': cure worse than illness

Is the "deprogramming" of a young person who has become involved with a religious cult an act of merciful liberation or an act of cruel tyranny?

An increasing number of parents are having to face this painful question as more and more American young people join one of the growing number of religious cults.

"Deprogramming" is a process through which a cult member is involuntarily isolated from other cult members and talked to until he/she renounces allegiance to the cult. Many young people have subsequently expressed gratitude after being "deprogrammed." Many others have subsequently returned to their cults (see TM/UMR, Feb. 4 and April 1).

Proponents of "deprogramming" contend that many young people are sucked into religious cults on the basis of vague and untruthful promises that they will be "serving God" or "serving humanity." Once involved, they are "programmed" or "brainwashed" to follow the instructions of cult leaders, and they consequently lose all ability to think for themselves. Seen in this way, "deprogramming" simply restores an individual's freedom of choice.

Opponents contend that "deprogramming" violates the right of religious freedom that is guaranteed to all citizens by our Constitution.

We have grave misgivings about the beliefs and practices of many religious cults on the scene today. We particularly deplore the way some cults misrepresent what they stand for and seek to exercise absolute control over the minds and bodies of their members. We empathize with parents who have experienced the emotional trauma of an offspring joining one of these cults. Nevertheless, we believe the practice of forcible "deprogramming" is more dangerous than the malady it seeks to cure.

A young person who has attained adulthood in the eyes of the law should be free to choose his own form of religious expression — even if that expression violates the beliefs of his parents, and/or is contrary to the individual's own best interests. We believe attempts to persuade such a person that he has mede a wrong decision are entirely appropriate. But we believe it is wrong to force our beliefs on another person. If the religious freedom of one individual is taken away, the religious freedom of all individuals is threatened.

We can think of specific circumstances in which "deprogramming" might seem to be a lesser evil than permitting an individual to remain enslaved to a pseudo-religious cult. But who of us should be allowed to determine when such circumstances exist and when they do not? Whom could we trust to decide which religious groups ere sufficiently evil to justify "deprogramming" of their members, and which ones are not?

We believe the emergence and growth of religious cults are signs of our failure to communicate adequately the riches of the Christian faith and Christian way of life to the young people of our time. If a young person is grounded in a faith which makes sense of life as he has experienced it, we believe he will find little appeal in any religious cult.

We believe the best way for Christians to combat the threat of religious cults today is not through "deprogramming," but through the transmission — by word and action — of a living, challenging faith in our homes and churches.

An excellent resource on hunger

If the church has learned nothing else in recent years about the reality of hunger in our world, it has learned that hunger is a complex issue.

From the midst of confusion and misinformation, we have begun to see as a church that hunger does not have a cause, it has many causes. Likewise, it does not have a solution, it has many solutions.

These facts place each of us in the uncomfortable position of not being offered an easy road to either understanding or remedial action. To be effective in the fight against world hunger, each of us must keep informed about the wide range of needs which exist and actions which may be taken.

With that in mind, we hope persons across the church will read "Justice in a Hungry World," which is included as a supplement to the April issue of "engage/social action" magazine, published by the UMC's General Board of Church and Society.

This special supplement is as thorough a treatment of the hunger issue — particularly as that issue relates to economic systems and public policy — as we have seen. The supplement deals thoroughly and responsibly with a wide range of problems and models for action and relates them in an easily understandable fashion.

Copies of the supplement have been mailed to every UMC congregation. We urge members to read the supplement and use it as group study material. Extra copies may be ordered at a cost of 10 cents each by writing: Justice in a Hungry World, engage/social action, 100 Maryland Avenue N.E., Washington, D.C., 20002.

Where is heaven?

Where is heaven?
And how close to heaven can one reach?
Or for each is there a different heaven
dependent upon the leaven
In each man's loaf of life?

This I know.
This is a friendly universe in which
we live
And we receive an ample measure
from heaven's bursting treasure
If we but extend a loving hand
Toward the God that dwells in every
man.

— Frank Durand
Phoenix, Arizona

Letters to the Editor

How can any minister doubt resurrection?

To the Editor:

I was surprised to read the April 8 article by Larry Nicholson and find that a minister of Christ is unsure of Jesus' resurrection.

He said: "Some interpret the resurrection literally, as the resuscitation of Jesus' corpse. Some interpret it as a sign or symbol of the sovereignty and invincibility of God's love. Others see the resurrection as a kind of perceptual revision in the way the disciples saw the significance of Jesus' life and death."

"On Easter Sunday we do celebrate some past happening or event or occurrence, although that event remains shrouded in mystery."

How dare a minister of the gospel of Christ deny what is written in the Bible! The Bible clearly states that Jesus did arise from death and leave the tomb and appear unto many people here on earth for forty days before His actual ascension into heaven which also was witnessed by many.

Of course there was "literal resuscitation of the corpse." There is no better "historical fact" than Jesus did actually arise from His grave and walk among people again on earth.

I can't believe that any Christian would have any doubts about this fact. If we are not to believe this one fact in the Bible, then the entire Bible is open for speculation and the entire ministry of Jesus was only that of a mortal man. There is no Easter if He did not actually arise as He said He would.

Let's not try to make our religion one of such convenience that we indulge in wild interpretations. This article by Mr. Nicholson certainly indicates to me that he is unsure of the deity of Jesus and, therefore, needs some spiritual help and guidance from some "good local brother" who will help lead him to the truth.

Leo Matheny
Cleveland, Tennessee

A cogent declaration

To the Editor:

Had I been the author of Rev. Nicholson's "My Witness" article in the April 8 issue of TM/UMR, I would have dogmatically declared my literal interpretation of the resurrection. I believe in the resuscitation of Jesus' corpse.

However, the last paragraph of his article was worth many times the subscription cost of the paper. I've never read a more cogent, briefly stated declaration of the gospel's present-day relevance. Indeed, the Christian church in its entirety is "in vain, inconsequential" but for the resurrection of Christ in individuals.

Bob Hollis
Walker, Louisiana

Ways to combat cults

To the Editor:

Thank you for printing the articles on cults on your April 1 issue. In my ministry with college students, I have regularly come in contact with many cult groups. Though their influence may seem subtle, they are most destructive to individuals, families and society. Previously, when I was a mental hospital chaplain, I learned that cultists can get so depressed solely by their religious bondage that they will commit suicide.

There are at least two good steps the average person can take to combat this growing cult menace. First, avoid funding the cultists. For example, tens of millions of dollars are fraudulently gathered annually for the Unification "Church" by followers of Sun Myung Moon, who are generally known as Moonies. Moonies deceptively solicit funds from gullible motorists stopped at traffic lights and from unsuspecting and generous shoppers, among others, by claiming the money will go for youth work, drug rehabilitation work, etc. This is a big lie which they justify to themselves by saying the ends — furthering their cult—justifies the means—lying and fraud. They also sell candy and flowers to raise vast sums. A very high proportion of the people today across the nation who are raising funds in such ways are cultists. By only contributing to legitimate causes and by only patronizing legitimate vendors, this spreading plague can be partially checked.

A second step to stopping the human tragedies which follow in the wake of such cults is to arm people with the truth — Jesus and the Bible. The best way to prevent young people from succumbing to an imposter or cult is for them to already have a firm grasp on the truth.

Richard W. Penn
Atlanta, Georgia

Another cliche to discard

To the Editor:

Albert C. Outler discovered a quote of John Wesley which showed him to be an "early supporter" of women's lib (TM/UMR, March 25). Establishing Wesley's credentials in one area perpetuates a slur on another segment of humanity. I am referring to John Wesley's comment that raising women only as agreeable playthings is "mere Turkish barbarity."

At one time Europe feared the Turks. The Turks did not have a corner on barbarity, as witness the slaughter that took place during the "Christian" crusades; nevertheless, the phrase "the barbaric Turks" is passed on without a comment.

Having lived for five years among the Turkish people, I can testify that one more cliche is obsolete and needs to be discarded.

Robert H. Tucker
Houston, Texas

ERA article misleading

To the Editor:

I believe the report by Sharon Mielke in the March 8 issue, "Dignified ERA backers still see '77 as hopeful," to be very misleading. She refers to the ERA being "tied to a batch of highly emotional issues," as if they were not true. If they are not true, then she should offer proof; if they are true, then she should quit trying to mislead the readers. I believe them to be true because section one of the Equal Rights Amendment states: "Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex." Therefore, there can be nothing for men or women only.

She also states there is theological and Biblical basis for the ERA, but gives no proof. There are scriptures that tell the relationship of woman to man and man to God; for example, I Corinthians 11:3 states that the head of the woman is man, the head of every man is Christ, and the head of Christ is God. There are other such scriptures throughout the Bible, but I do not know of any that makes woman equal to man or man to God.

If women's rights are being abused, then I would support a law to stop the abuse — but not this ERA which nobody seems to know the bounds of.

Ralph Stephenson
London, Kentucky

Can anybody help?

To the Editor:

I would like to tell you how much I enjoy receiving the Reporter. It is one of the few periodicals I read from cover to cover.

I have a concern that perhaps some of your readers can help solve. Our small Sunday School, registration 36, was saving computer data from canned goods, package goods, etc. for two preschool children who have to use the kidney machine. These computer slips, when donated to the children, would pay for one hour on the machine when saved in amounts of 1000. Now it seems the computer slips are no longer needed due to the fact that the children are getting assistance from other sources.

My question is, does anyone know of any other use for the computer slips that we are saving for the children? As yet I haven't had the heart to tell the class they are no longer needed, as this is something they could do and were so enthusiastic about. Any suggestions would be appreciated.

Mrs. Ruth Moore
Rensselaer Falls, New York

Maximize literature use

To the Editor:

I've noticed that a lot of churches just throw away their church school literature after a quarter of the material is completed. How tragic when some other church schools can't afford new literature. We ought to share our used literature or encourage children and adults to take copies and reread them.

Another idea for young adult and adult classes would be to buy copies of The United Methodist Reporter ("Circuit Rider" edition in our Baltimore Conference) for class members to use along with the open Bible for class discussions.

Cynthia Wedel, World Council of Churches chairperson has said that Christians need to read their daily newspapers and see how God is working in the world. How true! And The United Methodist Reporter also needs to be utilized and read to see how God is working among struggling Christians.

Henry Schwarzmann
Baltimore, Maryland

Promote less waste

To the Editor:

Clarence W. Smith had a great idea ("Who gives us the right to waste resources of God," TM/UMR Beat, April 1)!

Why don't you sponsor a bumper sticker slogan contest and encourage submission of good slogans promoting less wasteful use of our resources?

Mary Vines
Lubbock, Texas

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Here I Stand

Jesus doesn't call us to lobby

By JAMES W. WILLIAMS JR.

I write in response to Dr. George Outen's article in the April 15 issue of TM/UMR because I believe the February action of the Executive Committee, Board of Church and Society was fundamentally irresponsible. Furthermore, the procedural and jurisdictional issues raised by Dr. Outen and others (e.g., "Letters to the Editor," TM/ UMR, April 15) obscure the real test of responsibility.

What is the nature of the church's call to health care action? Dr. Outen's position on this basic issue is plain enough. He points out: (1) the Social Principles state that governments are responsible for guaranteeing the right to adequate health care, and (2) the General Conference resolved that "all persons should have equal access to the best available health care." The crux of Dr. Outen's justification of the Board's action is his question: "How does one 'guarantee adequate health care,' or provide 'equal access' through private financing alone?"

For Dr. Outen, then, advocating public financing of health care is the only practical and "conscionable" extension of existing church policy. Is it that — or does it, rather, reflect a gross misunderstanding of the Christian imperative?

Over half of federal spending in 1976 was slated for "human resources." Applying that ratio to my tax bill, Uncle Sam took 7.5 percent of my 1976 income for human-resource taxes; and with national health financing he would take even more. Yet I have not ennobled by my "giving." In fact, I feel cheated to that extent of my opportunity and obligation to express gratitude and concern for others — and impotent to correct the abuses and misuses to which much of my money is put. And how uplifting can it be to receive, or be denied, social services offered by majority vote and tailored to political realities?

Governmental sponsorship of such services divides us into "taxpayers" and "recipients," creating a demoralizing adversary relationship that nobody really wants, and that ultimately is destructive of the social order. It is neither practical nor conscionable church policy to advocate this. Rather, the church should work to bring us all together, by freeing people for responsible giving and receiving; and to hold the light of Christ's way before us all.

Too many United Methodist agencies seem to be adopting the "practical" path. Recognizing the coercive power of government, its ever more pervasive sphere of activity, and its increasing share of our wealth, they aim to influence it toward Christian goals. For example, one church agency reported recently it would spend its world hunger money to lobby for increased food stamp benefits in Congress. Is the church true to its mission when it becomes one among many special interest groups, and depends for the realization of its aims on actions of the federal government?

No, it isn't. Jesus clearly rejected the illusions of a coercive order and grand schemes. He chose to meet life head-on and people one at a time. His example challenges each of us to free himself to the gratitude and concern that are life abundant. Gathered as His Church, we have lots of health care options besides accepting everybody-for-himself or lobbying for a national health plan — and we have an obligation to pursue them. The Christ of history calls us to be little Christs, not lobbyists.

"Here I Stand" is a forum through which TM-UMR readers may express their concerns and opinions about the church.

This week's contributors are James W. Williams Jr., a member of the First UMC in Austin, Texas (Southwest Texas Conference) and B. J. Eichert, a member of the First UMC in Fort Lauderdale, Florida (Florida Conference).

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Poverty solution readily available

By B. J. EICHERT

Our mission today was the timely topic of a recent eloquent sermon at our church. Among other things, our pastor spoke of the hunger suffered by people living within a five-minute walk of our church. Since my boyhood sixty years ago, countless similar sermons have been preached, but today the situation is just as bad if not worse. Isn't it obvious to everyone by this time that a different approach much be utilized if we really wish to alleviate poverty and hunger?

Prior to the Civil War, slavery was allowed to flourish in the United States due to a defect in our Constitution. Sermons were preached against slavery and some sympathetic people even helped runaway slaves escape. Finally, in December 1865, the defect was remedied by a Constitutional amendment by which slavery was abolished forever. Legislation was the key that unlocked the door from slavery into freedom.

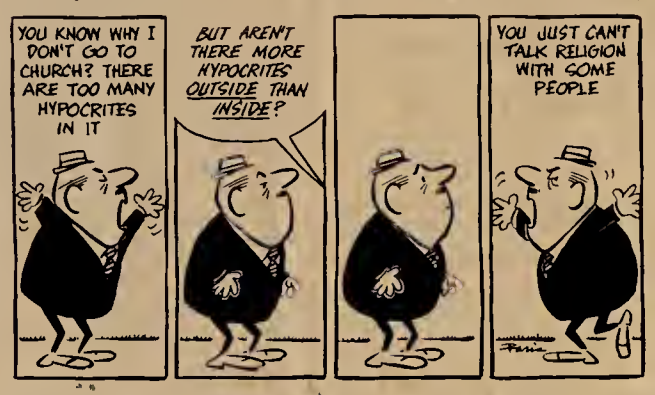
Poverty is not an act of God like an earthquake or tidal wave, but is due to a defect in our system of taxation and land tenure. Legislation was the key that unlocked the slavery door and, if we so desire, it can also be the key to unlock the door from poverty into abundance. This key consists of a relatively easy revision of our tax structure which is well known to all economists by the title "land value taxation" or LVT.

Almost every landowner knows that, even though he does absolutely nothing to improve his land, it will increase in value as time goes on due to growth of population and demand for land. This increased value is called "unearned increment" or "economic rent." The increase rightfully belongs to the entire nation because the individual owner does nothing to produce or create it. The purpose of LVT is to have all economic rent collected by the government for the benefit of the entire nation. A portion of economic rent is being collected now in the form of real estate taxes. Farmers, homeowners, etc. are taxed on the value of their land plus buildings and other improvements, but under LVT, only the land would be taxed in the amount equal to the economic rent. Thus, in most instances of improved property, the property owner would pay a lower tax than he now pays on the combined value of his land and buildings. If anyone doubts that LVT will not yield sufficient revenue, let him consider that in New York City, for example, land has increased in value from its original few dollars an acre to its present ten million or more dollars an acre.

The present situation may be compared to two groups of people. One group is indoors where there is plenty of warmth, light, food and entertainment. Those in the other group, through no fault of their own, are on the outside looking in — hungry, shivering in the cold, wondering why they have been denied the blessings showered on the other group. Another comparison could be made between the present situation and a group of people in a leaking rowboat, bailing with might and main to keep the boat afloat. If they were to plug the leaks they could then devote their strength to rowing the boat to dry land or their destination.

The adoption of LVT is certainly a worthwhile goal because it would enable even low income people to maintain themselves in decency and comfort without welfare and charity. What prominent man or woman among all those concerned with this problem will lead the drive for the adoption of LVT?

A detailed explanation of LVT is set forth in a very interesting book entitled "Progress and Poverty" by the American economist Henry George, available in most public libraries and book stores. There is something that almost everyone can do, that is, write a postcard to his or her congressman or governor reading, "I am in favor of land value taxation" or words to that effect. LVT is the key.



My Witness

With faith we can 'slay giants'

By PAULINE REEDER LIDDLE

Since the recent death of my husband there have been so many things in my life that I have been battling with — some physical difficulties that were causing minor pain, living adjustments that were causing mental pain, and the never-ending feeling of aloneness and insecurity.

I talked to God and prayed for guidance. For awhile there seemed to be no answer to my prayers or my problems. But God comes to me so often in my reading, and He directed my thoughts to the familiar story in I Samuel of the giant Goliath and David. In reading this story I realized that I had allowed my circumstances to become like the giant Goliath and that my reaction was like the Philistines — "I was dismayed and greatly afraid." Then I thought of David and how little it seemed he had with which to battle the giant. He was alone, but he had courage and he had faith in God. Along with this he was willing to use what he had in his own way. King Saul had taken off his own armor and put it on David and had put his sword in David's hand. But David was just a young, inexperienced shepherd boy. The armor did not fit and he did not know how to use the sword, so he took them off and gave them back to Saul. He realized that he had to fight the giant in his own way. He gathered up his five little stones and his slingshot and went forth to slay the giant.

This story told me many things, so I have been gathering up my little stones and my sling, instead of expecting to have armor and a sword that are not really mine anymore. With God's help I am slaying some giants.

Pauline Reeder Liddle is a member of the Lamont UMC in Lamant, California (Pacific and Southwest Conference).

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Church press told to focus on young adults

By SHARON MIELKE
Senior Staff Writer

NEW ORLEANS—Pollster George Gallup told members of the religious press that they have a "youth problem"—a sharp loss of young adult news readers.

Speaking to a joint session of the Catholic Press Association and the Associated Church Press (Protestant) here Apr. 28, the head of the Gallup Poll said a 1976 survey indicated the first distinct decrease in readership since 1957 among adults.

The Gallup poll indicated about one-half the people 18 to 30 years read the news regularly which is in sharp contrast to the over 50 age group where about 75 percent are regular readers. He said this is true for both the religious and secular press.

But at the same time there is a strong upward trend in religious interest centered in the young people, he said. America may "possibly be in the early stages of a religious revival with evangelicals providing the forward thrust."

"In order to survive, both the religious and secular press will have to know their audience and its needs better and make their papers important to their readers," Mr. Gallup suggested. Knowing the needs of young adults is important because 18-30 year olds represent 31 percent of the Catholic population and 23 percent of Protestants.

He urged the press to capitalize on the high interest in the inner life, meditation, prayer and experiential religion. "If the inner life is in, the press can help people bring this interest to maturity."

The opinion pollster announced to the meeting of 350 religious press editors and writers that the Gallup organization is establishing a new center devoted to religious research. He said the heavy emphasis on political and economic opinion polls has over-shadowed the important area of religious opinions.

As a result, he said, religious leaders are often "vague" about where the church is or is headed. For example, several areas largely unknown are the strength of the evangelical movement, whether or not people are putting their beliefs into action, the extent of religious alienation, and whether the church is producing "nice people" or "new people."

Members of the religious press also heard about the recently released report of the Commission on Postal Service. Charles E. Lucey, counsel for the Associated Church Press in Washington, D.C., reported the commission's recommendations offer a "tremendous hazard for non-profit publications," not only in the scheduled rate increases but in the elimination of preferred rates for non-profits.

If the Congress adopts the recommendations, all special second and third-class mail rates for non-profits will be removed after the phase-out period ends in 1997.

Spurgeon M. Dunnam III, editor-general manager of TM/UMR, said the present phase-in rate increases will add up to approximately 1,200 percent over the 15-year period between 1972 and 1987.

Matt. 14:16 has meaning for Tennessee U.M.s

NASHVILLE — In Matt. 14:16 Jesus told his disciples in so many words, "You feed them." That's what the Tennessee Annual Conference is doing in its Lent-to-June 14 "Miss-a-Meal" program. The picture above was used recently in the TM/UMR conference edition reminding United Methodists across the area to miss a meal weekly and contribute that amount to world hunger through their local churches.

Money makes miracles, say stewardship leaders

By CLYDE CHESNUTT
Associate Editor

ST. LOUIS — Whatever else stewardship means, to the 107 United Methodists from 51 annual conferences gathered here last week, it meant money.

The eighth annual meeting of the National Association of Stewardship Leaders centered on giving. Officials said the focus on finances brought the largest turn out in the organization's eight year history.

Taking the theme "The Miracle of Giving," Bishop Robert E. Goodrich, Missouri Area, challenged the group to realize "the miracle of giving is that giving makes miracles. Every United Methodist church should think of itself as a miracle factory on Main Street." And spiritual miracles are based on material giving, he said.

The meeting was designed for local church, district and conference leaders in stewardship, explained steering committee chairperson Bert Jordon, Jackson, Miss. Participants could concentrate on areas where they needed assistance, learn what's new in the field, exchange ideas, hear about successful models of financial giving and relate to staff persons in the stewardship section of the Board of Discipleship, sponsors of the organization.

Workshop leaders emphasized the scriptural and theological foundations for a stewardship program. Board staffperson Al Hook said the principle of letting go does not start with money. "It starts with a love that gives itself away and the source of all giving is God."

Thomas Rieke, new head of the stewardship section of the board, listed three "motivators" for funding the local church: (1) Significant giving grows out of commitment to Christ and education about that commitment. "People who say 'if we can just get people to church, finances will take care of themselves,' are only one-half right. People need to be helped to understand what genuine commitment means," he said.

(2) Giving grows from a worship setting. He pointed to a recent national survey which listed the two major reasons people give as gratitude to God and needs of the local church. "Both of those come to focus in worship," Mr. Rieke said.

(3) People will enable those things to happen which they desire to happen.

One participant summarized the three basics to a good local church stewardship program — learned, he said, at this meeting and every other stewardship meeting: (1) an interested pastor, (2) an open congregation and (3) a year-long emphasis.

Another workshop highlighted the need for Christian family financial planning as the beginning point for an increase in church giving. Led by Lina McCord of the board's section on family life and Gordon Danielson of the stewardship section, the question was posed: How can we expect people to increase their giving to the church when they don't have their own family finances in order?

The workshop stressed that even before accurate record keeping, a family, especially a Christian family, must first indentify what is important for its livlihood and then begin relating all money to those values.

Over-all membership stable

'Mainline' churches lose ground

NEW YORK (RNS)—The Salvation Army was the fastest growing U.S. religious body in 1975, according to the new "Yearbook of American and Canadian Churches."

For 1975, the most recent year for which data are available, the Salvation Army reported a five percent increase in membership, to reach a total of 384,817. U.S. population grew an estimated 0.8 percent during that year.

The book, which was published by Abingdon Press for the National Council of Churches, places U.S. church membership at 131,012,953. While that figure is down from the previous year by more than 850,000, the decline is due to a change in the method of reporting by the National Primitive Baptist Convention, Inc. Without that change, U.S. church membership would show a gain of more than half a million.

The data were collected from 223 religious bodies, primarily during 1976. U.S. church membership jumped by about two and a half million between 1969 and 1970 and has remained at about the same level since then.

For the most part, the "mainline" Protestant churches lost members during 1975 while conservative and Pentecostal churches grew faster than the population, continuing a trend that began in the late 1960's. (See statistical box on this page.) The only decline in church membership recorded prior to this year occurred between 1973 and 1974.

The United Methodist Church showed a membership of 9,957,710 for 1975. That figure is 105,335 down from the previous year and represents a one percent loss.

The Roman Catholic Church, the nation's largest religious group, reported a membership of nearly 49 million, up 0.4 percent. The Southern Baptist Convention, which has close to 13 million members and is the largest U.S. Protestant body, recorded a growth of 1.8 percent.

Constant Jacquet Jr., "Yearbook" editor, attributes the growth of the conservative and Pentecostal churches to their "very active efforts at evangelism" and to an increasing public interest in religious groups that stress personal piety.

Other information contained in the "yearbook" includes:

• The number of clergy in the U.S. dropped by 653 during 1975 to 473,188. However, the number of clergy persons serving parishes fell by more than 2,500.

• Seminary enrollment has begun to climb rapidly — 10.1 percent for 1975 — ending a period of levelling off in the 1960s and early 1970s.

• The number of women enrolled in seminaries almost doubled between 1972 and 1975, rising from 3,358 to 6,505. Women comprised 15.9 percent of all seminarians in 1975.

• The number of black seminary students has increased annually since 1970, up 9.6 percent in 1975, but the rate of change was substantially slower in 1974 and 1975 than in the previous three years.

• Seminary enrollment of Hispanic American students for 1973, 1974 and 1975 show an increase of 46.6 percent the first year, with gains of 15.8 and 17 percent the following years.

• Another survey indicates that more than two-thirds of Protestant clergy participated in at least one continuing education program in 1972 and 1973 and more than half planned to participate in 1974. Most frequently selected were programs to sharpen professional skills, such as preaching, counseling, group work or planning.

• According to a 1975 Gallup poll on church attendance, 38 percent of Protestants, 54 percent of Catholics and 21 percent of Jews attended church or synagogue in a typical week. Jewish attendance rose 5 percent over 1974 after a decline of 3 percent the previous year. Protestant church attendance was up 1 percent over 1974 while Catholic attendance fell 1 percent.

• Another survey shows that the average church member in 43 U.S. communions gave $138.54 during 1975. But when adjusted to 1967 dollars, the average 1975 contribution was $85.94. Total giving in 1975 amounted to $5.6 billion, of which about 20 percent went for mission and activities outside the local church.

Comparative membership

Largest U.S. church bodies
[Latest national figures available.]

Religious Body	1974	1975	Gain/loss	% of gain/loss
1. Roman Catholic Church	48,701,835	48,881,872	+180,037	+0.4%
2. Southern Baptist Convention	12,513,378	12,733,124	+219,746	+1.8%
3. United Methodist Church	10,063,046	9,957,710	—105,336	—1.0%
4. National Baptist Conv., USA	5,500,000	5,500,000	—	—
5. Lutheran Church of America	2,986,970	2,986,078	—892	nil
6. The Episcopal Church	2,907,293	2,857,513	—49,780	—1.7%
7. Lutheran Church — Mo. Synod	2,769,594	2,763,545	—6,049	—0.2%
8. National Baptist Convention of America	2,668,799	2,688,799	—	—
9. United Presbyterian Church	2,723,565	2,657,699	—65,866	—2.4%
10. Church of Jesus Christ of Latter Day Saints	2,267,866	2,336,715	+68,849	+3.0%

Representative small, conservative churches

	1974	1975	Gain/loss	% of gain/loss
1. Christian and Missionary Alliance	144,245	145,833	+1,588	+1.1%
2. Evangelical Covenant Church of America	69,960	71,808	+1,848	+2.6%
3. Free Methodist Church of North America	65,210	67,043	+1,833	+2.8%
4. Salvation Army	366,471	384,817	+18,346	+5.0%
5. Wisconsin Evangelical Lutheran Synod	388,865	395,440	+6,575	+1.7%

SOURCE: YEARBOOK OF AMERICAN AND CANADIAN CHURCHES 1977

Genetic research raises moral issues, prof warns

TM/UMR Staff Special

NEW ORLEANS—Genetic research into the basic units of life and its moral implications "trivializes" every other frontier of medical research, a leading bio-ethicist told members of the religious press here last week.

Ticking off a list of medical issues that the religious press should dig into over the next 10 years, Dr Kenneth Vaux concluded the list with the contention that genetic research poses the most difficult moral questions. Dr. Vaux is chairman of ethics and theology at the Institute of Religion, Texas Medical Center, Houston, Tex. He addressed members of the Associated Church Press and Catholic Press Association meeting jointly here April 26-29.

"We are faced with 'genesis knowledge'," he said, but so far, instead of a systematic examination of the values and positive promise of genetic research, the reaction has been either hysteria or choosing up sides.

Dr. Vaux called on "the church and the press" as the only institutions available to take on "critical prophetic responsibility" for this and other issues. He said neither the university nor the medical profession could be trusted to do it because scientists are not rewarded for asking "why not?"

He listed several ethical questions raised by genetic research: What is the moral significance of creating human life? Is a disease-free existence desirable? Is the eradication of pain desirable?

The bio-ethicist said he sees some "terrifying aspects to fetal diagnosis," a procedure which, as a result of genetic advances, may tell not only the sex of a child before birth, but the potential for diseases such as cancer, heart disease, and even many personality traits. While this foreknowledge may lead to positive, wholesome uses such as early preventive care, Dr. Vaux is worried about the link between fetal diagnosis and selective abortion.

He said "manias for perfection" may lead to a wanton destruction of innocent life for petty reasons. Research just starting to come in indicates many decisions to abort are being made today on the basis of the sex of the fetus. That is "obscene," Dr. Vaux said.

Speaking to other frontier areas, Dr. Vaux contended that in the future we may experience a new age of plagues. He said the Swine flu and Legionnaire's disease may be the early signs of plagues which will be the result of man's technological progress. Swine flu is a mutant virus; Legionnaire's disease was allegedly caused by an organic compound turned lethal.

"A basic rule to remember is that one thing is never adjusted in isolation, but every act sets other effects in motion," the bio-ethicist said For example, a reduction in the number of deaths by one cause only shifts morbidity to another disease. He questions if we really want to conquer cancer, only to have to contend with a significant rise in mental illness.

He said there is profound grappling today with the issues of life and death as expressed in the "right to life" movement and the trend of opinion against the prolongation of life in the case of terminal illness.

Dr. Vaux said the moral issues circle about "our perceptions of the meaning of death in the human story." He condemned Dr. Elizabeth Kubler-Ross and Howard Moody for misleading people ioto a new paganism concerning death

He said the Kuhler-Ross conception of death is Greek and not Judeo-Christian. "The Greeks saw death as natural—like the death of flowers or grass," he said. "but in the Judeo-Christian tradition, death is profoundly mysterious, unpredictable, and full of both terror and wonder."

U.M. charismatics join big assembly

KANSAS CITY — United Methodists involved in the charismatic renewal will be among an anticipated 60,000 persons from ten denominations to gather here for the 1977 Charismatic Conference in the Christian Churches July 20-24.

Under the theme "Jesus is Lord," the Rev. Imagene Stewart, Washington, D.C., a member of the National Association of United Methodist Evangelists, will lead the section. The Rev. Ross Whetstone, Scarritt College professor, is chairperson and represents U.M.s on the steering committee.

Each denomination, including the Roman Catholic charismatics, will hold its separate conference as well as combined assemblies with the others.

Low response to ethnic priority draws concern

WASHINGTON, D.C. (UMC) — A statement of concern about the lack of financial support for the United Methodist Church's Ethnic Minority Local Church Missional Priority has been issued by two denominational leaders here.

"We do not believe that the United Methodist Church is currently transmitting the message that it wishes to convey on this issue," said Dr. Woodie W. White, executive secretary of the church's Commission on Religion and Race, and Dr. George H. Outen, general secretary of the Board of Church and Society.

The statement, issued April 26, noted the disparity of voluntary giving by church members to two of the denomination's missional priorities — world hunger and the ethnic minority local church. In the first quarter of 1977, $128,782 was received for the former and $7,701 for the latter.

The two executives called upon "all persons responsible for selecting, promoting and interpreting the Missional Priorities, to encourage a better balance between these priorities, not by diminishing support for World Hunger, but by increasing support for the Ethnic Minority Local Church."

Top episcopal leader chides officials

Church rapped for social action 'over-emphasis'

By PAT SITES
Staff Writer

OKLAHOMA CITY — The United Methodist Church is in danger of becoming a social institution unless it stops over-emphasizing social issues and begin emphasizing personal evangelism, the denomination's new Council of Bishops president contends.

And at least part of the blame must go to church agency officials who have been too much concerned with changing church structure and the changing society — and who "feel they ought to tell the church what must be done instead of listening to it," Oklahoma Area Bishop Paul Milhouse told TM/UMR last week.

Expressing dissatisfaction at a number of points with agency actions and what he sees as a gulf between the agencies and the grass-roots church, the bishop called for a return to "our primary job. We're unique — the only institution which makes Christians. A church fully committed to social service loses the heart of its motivation."

Paul W. Milhouse

Furthermore, he said, when the church does deal with social issues, it sometimes speaks "naively" on issues it isn't qualified to deal with in specific detail.

Bishop Milhouse, who was installed as Council president last month in Williamsburg, Va., also claimed that:

• the Board of Global Ministries (BGM) has not done what it should in the mission field;

• moves by U.M. agencies to purchase stock in corporations in order to protest their policies is "unbecoming and manipulative;"

• "church agencies tend not to listen to bishops when they try to express grass-roots concerns."

Not supported ongoing work

"In the past few years BGM has been so concerned with new and innovative concerns that it has not continued to support the ongoing work of missions," he maintained. Just back from Sierra Leone, the bishop said he was told mission fields have not been given as many nurses, doctors or evangelism workers as they have requested "despite the fact Africa is a mission field showing the fastest growth in Christianity."

"One of our best hospitals in Africa couldn't continue. It was leased to the government and now the Red Chinese are running it. Another has been reduced to a clinic for women and children only, because of no nurses," he said.

Bishop Milhouse said he has no objection to BGM's new emphasis (which one BGM official defines as "partnership and cooperation with Christians of other countries" rather than sending large numbers of American missionaries), but feels it should still undergird longstanding mission efforts.

Deplores stock purchases

He also deplores recent moves by United Methodist Communications to purchase stock in the companies of two major television sponsors in order to combat "excessive violence and sex exploitation" in that medium. He called them "pressure methods which don't help our image or our influence."

He is even more unhappy about agency purchases of stock in companies which hold interests abroad. "I do object to the Board of Global Ministries trying to tell other countries how to run their businesses" he said in a recent interview with the Tulsa "Daily World."

He feels the church should speak out on principles — "although not on every detail of implementation" — but make sure that it has all its facts straight. An even better way to affect change than issuing a statement in the name of the church, he believes, is for individuals to write letters and pressure for change.

The pastoral role of bishops, properly seen and exerted, can play a big part in keeping general church agencies and the local church in touch, Bishop Milhouse believes. It's difficult, he admits, for a bishop who chairs a general board to tell that board when it's not being sensitive to the church around the denomination — but he needs to be able to. "Yet they don't always listen," he says. "They may not intend to act autonomous, but they have money and staffs and it often appears to church persons that they just go off and act on their own."

Evangelism a good sign

Bishop Milhouse sees a good sign, however, in United Methodism's evangelism priority, which came from the local congregations and the 1976 General Conference. "When local congregations get social action-oriented, they decay, and I think they've seen that. Our sickness (membership loss) may have been the first step toward health."

He said in his own annual conference evangelism programs are taking hold. A small rural church has recently acquired 18 new members and a church where less than five persons had been attending currently averages 20 persons per Sunday — signs, he says, that the emphasis is shifting back toward evangelism.

U.M. school honors two prominent men

WASHINGTON, D.C. (RNS)—United Methodist- related American University here will confer honorary doctor's degrees upon U.N. Secretary-General Kurt Waldheim and author Alex Haley.

Mr. Waldheim will receive a doctor of laws degree, and Mr. Haley a doctorate in humane letters. Mr. Haley is author of the much-discussed book which inspired the recent television series, "Roots."

The university will make the presentations at the Washington Hebrew Congregation in Northwest Washington.

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Susanna Wesley -- a total woman

By CHARLES LUDWIG

Remembering that she was the 25th child; that she had 19 children of her own; and that she dutifully addressed her husband as either Sir or Master, few would want to go back to the 17th century and exchange places with Susanna Wesley!

Nevertheless, this woman with a split-rail spine, the determination of Carry Nation and the sainthood of Mary and Martha, has been dubbed the greatest woman of her century! Indeed, biographers of John Wesley honor her by referring to him as "the son of Susanna."

Of Susanna's children, only ten survived infancy — three boys and seven girls. For a time, however, 13 were alive at the same time. These children were a challenge. And in order that she might raise them properly, Susanna made a set of rules. Years later she wrote them out for the benefit of John.

Susanna's rules

Here they are in abbreviated form:

(1) It had been observed that cowardice and fear of punishment often lead children into lying . . . To prevent this, a law was made that whoever was charged with a fault . . . if they would confess it, and promise to amend (they) should not be beaten . . .

Memorial to Susanna Wesley stands just outside the home in London where her son spent the last twelve years of his life. PHOTO BY BEVERLY BOCHE

(2) That no sinful action, as lying, pilfering at church or on the Lord's day, disobedience, quarreling . . . should pass unpunished.

(3) That no child should ever be chid or beat twice for the same fault . . .

(4) That every act of obedience should always be commended . . .

(5) That if ever any child performed an act of obedience . . . with the intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted, and the child with sweetness directed how to do better for the future.

(6) That (property rights) be preserved; and none suffered to invade the property of another in the smallest matter, though it were but the value of a farthing or a pin . . .

(7) That promises be strictly observed . . .

(8) That no girl be taught to work until she can read very well . . .

Susanna always had a switch ready to apply to her children. But she seldom, if ever used it. Its availability was sufficient.

With many children coupled with little time, Susanna refused for a single minute to be wasted. Thus, she set up a methodical schedule; and in a way this means that she was the first Methodist! A certain time of the week was given to each child for his or her personal instruction. And Susanna was so warm and affectionate with the children, all of them looked forward to their private moments with their mother.

She was determined

Susanna was determined that all of her children could read and she taught them in her own little school six hours a day. As to learning the letters themselves, each — there were two exceptions — learned them in one period of six hours. Indeed, at the end of that single period, most of them could read a simple prayer entirely on their own!

Samuel marveled at his wife's perseverance. "You tell a child the same thing 20 times," he exclaimed.

"But if I quit on the 19th time I might fail and then all the other times would be wasted," she replied, smiling affectionately. That she succeeded is shown by the fact all three of her surviving sons became worthwhile scholars. Indeed, one of the girls could read New Testament Greek when she was eight!

Susanna's troubles were many. The wolf was constantly at the door. The mob eventually burned the parsonage to the ground. (This was the time John

Susanna Wesley
PHOTO BY CHARLES LUDWIG

was rescued by a farmer boy who stood on the shoulders of an onlooker and snatched him from the window).

Diseases of all types, including smallpox, descended on the family; and she was widowed seven years before her own death in 1742. But she triumphed through all of her troubles, and was so in love with Samuel she imagined that he was with her even after his passing.

Today, a monument to Susanna Wesley stands in front of Wesley's Chapel in City Road, London. It is a significant honor.

Her secret of total woman

What was Susanna's secret of being a total woman? The answer is found in a letter her daughter Anne wrote to her brother Charles:

"A few days before my mother died, she desired me, if I had the strength to bear it, that I would not leave her till death, which God enabled me to do. She labored under great trials both of soul and body, some days before you left her; but God perfected His work in her about 12 hours before He took her to Himself. She waked out of a slumber; and we, hearing her rejoicing, attended to the words she spoke, which were these: 'My dear Saviour! are you come to help me in my extremity at last?' From that time she was sweetly resigned indeed; the enemy had no more power to hurt her. The remainder of her time was spent in praise."

Her secret was faith, activity and the acceptance of God's will!

Mr. Ludwig, a frequent contributor to these pages, is a freelance writer living in Tucson, Ariz.

Money woes hit agency

Global Ministries board to dismiss 18 staff

By BUD HERRON
Associate Editor

ATLANTIC CITY, N. J. — Faced with more than a million dollars in budget cuts for 1978, United Methodism's top mission agency spent the major part of two business sessions here April 29 and 30 trying to decide where to trim the fat—or as one staff member said, "where to scrape the bone."

In the end, a budget was produced which Board of Global Ministries financial experts predict will necessitate the dismissal of up to 18 staff members and the elimination of some programs now in operation.

Financial crisis debated

The situation—termed a "financial crisis" by several floor speakers—was brought about by three factors: (1) a three percent reduction in the amount of "World Service" (the basic benevolence and program fund of the church) apportionments approved by General Conference for the board, (2) an "off the top" commitment of the board last year to allocate $250,000 to the denomination's priority on the ethnic minority local church and (3) projected salary increases for staff.

Debate centered on how the financial burdens brought about by the budget cuts should be spread among the five program divisions and work units of the board which receive "World Service" dollars. The board's finance committee recommended that the major parts of the cuts should come from the board's two largest components—the World Division, responsible for overseas mission efforts, and the National Division, responsible for mission projects in the United States.

As their first action, however, the directors rejected the budget proposed by the finance committee and put in its place a budget which would require each division and work unit to face a four percent cut.

Staff cuts seen

As the first business session ended, however, directors began to realize that their action would take a considerable toll on the staffs of the three "small divisions" (Education and Cultivation, Ecumenical and Interreligious Concerns and Health and Welfare Ministries) as well as on the board's administrative office staff. In these divisions, it was estimated that such an across the board four percent cut would mean as many as 31 staff members would have to be dismissed. Questions were raised concerning whether such staff cuts could be carried out without seriously damaging the work of the entire board.

As the final business session began a motion was made and passed for reconsideration of the budget. Then in a series of amendments and amendments to the amendments a third budget emerged like a patchwork quilt, restoring some of the funds previously removed from the smaller divisions. A motion was also passed to delay salary increases to executive staff in the face of the crisis.

Asked to assess the seriousness of the board's financial situation, Stephen F. Brimigion, general treasurer of the board, told TM/UMR that the budget cuts would mean that as many as 18 staff persons would have to be dismissed and that some programs would suffer.

"And designated giving won't help this situation," he said. "The answer is in local churches and conferences paying their World Service apportionments in full. If churches paid their apportionments 100 percent this crisis wouldn't exist."

He said that although he believes designated giving—such as through the Advance Special program—is important, he feels the church needs to "somehow be encouraged" to pay the apportionments in full first.

Board urges U.S. change China policy

TM/UMR Staff Special

ATLANTIC CITY, N.J.—A national board of the United Methodist Church urged the United States government here April 29 to shut off diplomatic relations with the Republic of China (Taiwan) and recognize instead the Peoples Republic of China (mainland).

The statement—approved by the Board of Global Ministries with only scattered dissent among the 167 voting directors from across the denomination—calls for the U.S. government to:

• "reaffirm its position that China is one nation."

• "terminate the Mutual Security Treaty and diplomatic relations between the Republic of China and the United States and to withdraw U.S. military support and installations from the Republic of China on a clearly stated schedule."

• "express its hope for a peaceful settlement of the Taiwan issue by respecting the human rights and self determination of the people of Taiwan."

The statement was approved by the directors in a show-of-hands vote after a floor debate on the issue which lasted about 30 minutes. Earlier in the board meeting, however, a lengthy presentation was made by persons representing differing points of view on the matter. All but an estimated 15 of the 167 directors voted for the measure.

Several persons who favored the statement criticized it, however, as being "too vague." Some—including Dr. Tracey Jones, general secretary of the board and former missionary to China—said the statement did not sufficiently take a stance on the central issue of whether or not Taiwan is a legitimate part of China.

Earlier documents in the matter had included the words "China is one nation, including Taiwan," but that language was dropped in the approved statement.

Most vocally opposed to the statement was Dr. Gerald Downie, a director from Kankakee, Ill. Mr. Downie told the board the whole matter was "not even a proper subject for the board to deal with."

"Our job is not to go messing in purely political matters," Dr. Downie said. "Let's leave that to the folks in Congress. This statement only strengthens the hand of the Communists."

Bishop Emilio de Carvalho of Angola urged the board to make a statement only urging the U.S. government to recognize the Peoples Republic of China and to let the "Chinese decide what is right about Taiwan."

State aid to church colleges upheld

CHARLOTTE, N.C. (RNS) — A three-judge panel has upheld the right of students at two church-related colleges in North Carolina to receive state aid on the finding that they are not "pervasively sectarian."

Although the case named only United Methodist-related Pfeiffer College in Misenheimer, and Belmont Abbey, a Roman Catholic institution in Belmont, the ruling was regarded as applying to state aid to all in-state students at church-related schools in North Carolina.

The panel of the 4th U.S. Circuit Court of Appeals found that state tuition subsidies to in-state students at such schools do not violate church-state separation. Its ruling was based on the 1976 U.S. Supreme Court decision in the case of Roemer vs. Board of Public Works, which upheld state support for church-related colleges in Maryland.

Mission board briefs

Bishop says USA is largest mission field

ATLANTIC CITY, N. J. — The United States is the world's "largest mission field," according to Bishop Roy C. Nichols, episcopal leader of United Methodism's Pittsburgh Area and president of the denomination's agency responsible for overseas mission efforts.

Addressing the Board of Global Ministries at its opening plenary session here April 27, Bishop Nichols called for the church to maintain a "strong and persistent evangelistic thrust" which includes the inner-city as well as suburbia.

In overseas mission, Bishop Nichols said "the future lies" in:

• accelerated programs to hasten self-reliance.

• increased emphasis on international and national persons in mission.

• emphasis on programs which brings self-reliance of persons overseas.

• willingness to thrust into new territories where Christ is unknown.

• establishment of direct communication between local churches and missionaries in the field.

World Division sets goals for 100 new missionaries

ATLANTIC CITY, N.J. — A goal of adding 100 new missionaries to the overseas missionary force of the United Methodist Church in the next 18 months was set here April 28 by the World Division of the denomination's Board of Global Ministries.

The goal represented the first time in recent history that the UMC has set an immediate numerical goal for increasing the size of the denomination's overseas missionary force.

Priority in the new recruitment effort will be given to increasing the number of ethnic minority persons and single women serving overseas through the board.

Division leaders said that the increase in missionaries represented a "move in faith that the church will support the clear intention of the World Division to send persons in mission."

Mission board protests gambling

ATLANTIC CITY, N. J. — In protest of the approval of casino gambling for this seaside resort, the United Methodist Board of Global Ministries voted here April 27 to hold no future meetings at this location.

Since 1972 the board had met here six times, and had previously voted to hold meetings here in 1977, 1978 and 1979. Last October, however, the State of New Jersey voted approval of casino gambling for Atlantic City.

Because of the denomination's traditional and "Disciplinary" stance against gambling, the board voted reconsideration of its previous decision and rescheduled its meetings. Its fall meeting this year will be held in Atlanta, Ga. Two meetings in 1978 were scheduled for Pittsburgh, Pa.

$2.3 million in UMCOR special grants approved

ATLANTIC CITY, N. J. — More than $2.3 million in special grants for relief and rehabilitation projects around the world were approved here April 27 by the United Methodist Committee on Relief (UMCOR).

About 70 percent of the total will go for projects attacking the "root causes" of world hunger, according to UMCOR officials. Of the remaining funds, five percent will go for direct relief assistance in emergency situations and 12 percent will go to refugee resettlement and rehabilitation work.

Crusade scholarships granted 37 persons

ATLANTIC CITY, N. J. — Thirty-seven persons have been granted Crusade Scholarships for graduate study by United Methodism's Crusade Scholarship Committee.

The total includes eight grants to persons overseas and 29 grants to persons in the United States. The scholarships totaled about $250,000.

Funds come from the World Communion offering taken the first Sunday in October in U.M. churches across the nation. The committee receives 50 percent of that offering.

'God said, I want your life'

Boxing champ says he's reborn

GARDEN GROVE, Calif. (RNS) — George Forman, the world's former heavyweight boxing champion, has shared his "born again Christian" experience with Dr. Robert S. Shuller's "Hour of Power" television program.

Mr. Forman thus joined the growing list of well-known people who have independently experienced Christian rebirth. He shared his testimony for the first time on the May 1 program.

Dr. Schuller announced plans for a new Development Center to serve youths of all ages and ethnic backgrounds. He asked Mr. Forman to work with him at the center which will be located in Southern California.

Mr. Forman's testimony follows: (Mr. Forman was defeated in a 15 round fight.)

George Forman

"It happened in the locker room after the Jimmy Young fight.

"I felt fine after the fight was over. I went to the locker room and was shadow boxing. I have to do this gradually to cool my body from the intense heat. Then strangely, the thought came to my mind that I was going to die. I shrugged it off but the thought came back. It was as if God was telling me, 'George Forman, I am going to take you tonight.' My knees weakened and I was helped onto the table in the locker room.

"I felt my head and when I brought my hands down, I saw there was blood on the palms of both hands. Then I looked down and saw there was blood on my feet. I was reminded that was where Jesus bled — on his palms, on his feet and on his head.

"Again the thought came to me that I was going to die. I began bargaining with God. 'I can still make contributions, God. I will talk about you, God. I can give you money.' But I heard God say in my mind, 'I don't want your contributions. I want your life.'

"For the first time," Mr. Forman said, "I felt that Jesus was truly the son of God and He was trying to come inside of me. I started telling the people in the locker room about the Bible and about Jesus. They tried to put their hands over my mouth to make me stop talking. Then suddenly I felt I had to take a shower; that I was not clean. My trainer said I couldn't take a shower, it was too cold. But my two brothers, my strong masseur, and my trainer couldn't hold me on the table, I broke away, and ran into the cold shower. I felt I had to be baptized then and there.

"I ran out and yelled, 'I've been born again, I've been born again!' I knew then and I know now, beyond any doubt that Jesus is the son of God. Before that time, I thought Jesus was a good man and I just talked about God but not about Jesus Christ. But now I know Christ.

"Everybody thought I had gone crazy. They took me to the hospital and the papers said I had a concussion. I did not have a concussion, I could feel Jesus' presence inside me. He did not leave my heart nor my life.

"I waited a few days and then I called Dr. Schuller and he counselled me. That's why I am here today. I know that I am happy, really happy. I don't know what my future is, but I have never been so happy in my life."

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Ethnic minority history of South Central area traced

OKLAHOMA CITY (UMC) — A history of the ethnic minority membership in the eight-state South Central Jurisdiction of the United Methodist Church has been released by the region's Commission on Archives and History.

"One in the Lord" is the title of the 146-page paperback volume which traces the history of the black, Hispanic and Native American membership in the area which includes New Mexico, Oklahoma, Texas, Arkansas, Missouri, Louisiana, Nebraska and Kansas.

The purpose of the book, according to Dr. Walter N. Vernon, chairperson of the commission, is to recognize the significance of the Christian movement among the three ethnic groups.

"Some of the finest hours in Christian history have come at times when Christians were a minority, and some of the finest pages in Christian history have been written by Christian minorities," Dr. Vernon observed. "Some of the accounts in this volume reveal examples of sacrifice and devotion for which all Christians will be grateful."

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The Louisiana United METHODIST

VOLUME 5 NUMBER 22

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

edition

MAY 13, 1977

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May 15

Methodist Hospital (N.O.) Sunday

"...ing so sure as change . . ."

Louisiana United Methodist moving to Shreveport

". . . Nothing is so sure as change . . ." The LOUISIANA UNITED METHODIST, we have been informed, is changing its address, its editor, its news editor, and is being moved to the Council on Ministries Office in Shreveport. The edition of May 20th will be the last which will be edited from the Office of the Area Provost in New Orleans.

Since you need to know where to send your material, your changes of address, your subscriptions, and your correspondence, we are informing you as soon as we knew for sure. Although the Office of the Provost will be closed on May 31, the change for the newspaper comes as indicated.

It is our understanding that the Rev. Ray Branton, Director of the Council on Ministries will be the Editor of this newspaper. We have been informed that he has engaged Mrs. Frances Pearce as news editor. Many of you will know Mrs. Pearce as the wife of the Rev. George Pearce, pastor of First Church, Bossier City.

Please continue to send your news of events, special activities and features to the newspaper, but send them to the new address: Council on Ministries Office, P.O. Box 4325, Shreveport, La. 71104. Please do not send any material to the Provost's Office, as it would only delay the publication or consideration.

The editors wish to express their sincere appreciation to all of you for your wonderful cooperation during the past three years of publication of this newspaper from the Provost's Office in New Orleans. It has been a pleasure and a privilege to work with you, the people of the Conference, who have shown your interest and confidence in YOUR newspaper. There is a certain nostalgia about "coming to the parting of the ways" at a time when the circulation is the highest in history, and the enthusiasm for the paper seems so widespread.

But it is also a very happy feeling to know that we have been a vital part of building a firm and good publication.

Area Provost to join staff of LMCF

Dr. Robert F. Harrington, of New Orleans, will become Director of Promotion for The Louisiana Moral and Civic Foundation, Inc. effective June 1, this newspaper has learned. Dr. Harrington has served for the past year as Area Provost of the Louisiana Conference and as Editor of the LOUISIANA UNITED METHODIST.

Mark A Tullos, Sr., Executive Director of LMCF, requested Bishop J. Kenneth Shamblin to make the appointment to this important post. In a statement requesting the appointment, he noted, ". . . I pray that our joint efforts in uniting Christian people throughout the state, to give a positive Christian solution to the moral and civic problems of our day, will be enhanced and will bring honor and glory to our Lord."

In accepting his new post, Robert Harrington continues in a long and distinguished service, representing the United Methodist Church. He has served churches in South Carolina and Louisiana, and has served as Administrative Assistant to three United Methodist Bishops. He is a former District Superintendent (New Orleans), former President of Huston-Tillotson College, Austin, Texas, and has held many community and church positions of note.

Doctor Harrington was educated at Claflin College in S.C., earned the Masters of Divinity degree from Gammon Theological Seminary and later studied at Boston University where he received the Master of Sacred Theology degree.

The Louisiana Moral and Civic Foundation, Inc., which has headquarters in Baton Rouge, is an interdenominational organization working for the moral and civic enrichment and reform through programming, public relations and information, and legislation.

This newspaper congratulates the LMCF on its wisdom in adding to its staff this Christian gentleman, Doctor Robert F. Harrington.

Presenting: three confirmation classes

St. Matthew's (Metoirie) received their Confirmation Class into full membership on Palm Sunday. Pastor is Bob Lowton.

Confirmation Closs of Benton Church were received on Easter Sundoy. The Rev. C. B. Krumnow, pastor, indicates thot o total of 21 persons (including the pictured young people) were received that day.

New members - Confirmotlon Closs of First Church, Lake Chorles, are shown with their pastor.

"... eight . . . going on nine . . ."

Methodist Hospital (N.O.) is proud and efficient

By THELMA BRETT

Methodist Hospital, New Orleans, is not a mere institution for the sick; it is the soul of the healing ministry which is carried on by people who "care."

Paul Bjork, Executive Director, talks about "the hospital family." John Koelemay, Director of Development and Chaplain, talks about "serving God and serving man" through the hospital. Fred Mirmelstein, assistant administrator says ". . . it's the people, . . . yes, it's the people who make this hospital special . . ."

They said the same thing in different words. They are all right. Methodist hospital is all of these things, because it is a Christian hospital dedicated to serving mankind through the healing ministry — not for profit — not for recognition, but because of the compassion and concern for human beings.

A wide variety of people and professions help to bring the excellence of quality to Methodist: professional administrators, chaplains, doctors, nurses, a long list of medically-related personnel, blue-collar workers, and more than 250 volunteers.

Methodist is a 335-bed hospital situated on 20 acres in New Orleans East. The bed capacity reflects a 155-bed increase which was a part of the construction project completed in 1976. This project was completed more than a year ahead of schedule because of careful planning and expert attention to detail.

It should be noted that Methodist Hospital opened its doors just over eight years ago to ". . . serve the needs of people . . ." Its impact on the community was instant and effective. The name is "Methodist," and it was conceived in the Methodist ideal, but its doors are always open to people of all religious faiths, denominations, and ethnic backgrounds. The hospital directors, who serve without remuneration, are responsible for establishing policy, holding title to the property and providing services. They are represented by a wide and esteemed group of community leaders.

Methodist is fully accredited by the JCAH, and is a member of all major hospital organizations state-wide and nationally. It is affiliated with the General Board of Health and Welfare Ministries of the United Methodist Church, with the Louisiana Conference, and is licensed by the State.

But accreditations and affiliations do not tell the entire story. They mean that the hospital meets the highest and most rigid standards. The story is the day-to-day care provided. A tour of the hospital will convince anyone of the unusual excellency found in Methodist. A large and expanded out-patient department, a modern, centralized pediatric unit, a 10-bed coronary care unit, radiology and Nuclear Medicine department, laboratory expansion, and a complete new physical therapy department — all of these enhance the healing ministry.

The educational program at Methodist helps to train students in a wide variety of hospital-related professions: nurses, practical nurses, radiology technology, respiratory therapy, pharmacy, food service, housekeeping.

The Methodist Hospital Auxiliary continues to be a vital part of the Christian service. Annually it makes substantial monetary gifts to the hospital through its various projects. More than 250 volunteers add that "extra ingredient" of the gift of time and service. "Sunshine Girls" (teenagers) help in the volunteer program, and the Auxiliary provides a scholarship each year to a Sunshine Girl who plans to pursue a career in health service or medicine.

The Chaplaincy service, under the leadership of the Rev. John Koelemay, assisted by the Rev. Paul Durbin, provides a PLUS that cannot be measured. The beautiful chapel places a "church setting" within the walls of a healing institution; but the services of the two chaplains extends to patients, families, and the community.

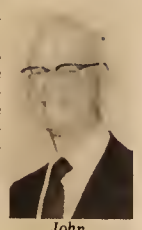
There is no end to the "praises" for Methodist Hospital. We could say a great deal about its efficiency and the management that directly contradict statements made by prominent government officials that "no hospitals in the country are being run efficiently." But that is another story.

This Sunday, May 15, is Methodist Hospital Sunday for our hospital located in New Orleans. It is a time when church members are asked to be "Good Samaritans" and contribute to a fund which will help provide free care for persons who have no means of paying and who are not within the category provided for under Federal funds. Your generosity will help the hospital to epitomize the "Good Samaritan."

The Annual Report of Methodist sums up the REAL hospital, when it speaks of the PEOPLE who are the hospital: ". . . It is their dedication to the fulfillment of the watchwords — 'Courtesy, Concern, Kindness, and Compassion' which gives life to the hospital. . ."

Paul Bjork, Executive Director: "The hospital family is proud of its Methodist name and its relationship with the Louisiana Conference of the Church. We strive to extend the 'good news' through the healing ministry and to be instrumental in bringing hope and comfort to those we serve."

Helping hands



John

"Serving God — Serving Man" is the theme of this year's observance of Methodist Hospital Sunday. The phrase aptly describes the direction, intent, and purpose of the hospital. Because in our attempt to "serve man" we are called upon to serve many who cannot afford care and treatment, we ask Methodists around the State of Louisiana to help us by being a "Good Samaritan."

Remember how in the parable Jesus' hero said, "Take care of him . . . and when I come back this way. I will pay whatever else you spend on him." You can help us fulfill the role of a Good Samaritan by your contribution to the special offering for Methodist Hospital.

— John Koelemay

Sunshine Girls

Come tour the Natchez Trace

The Natchez Trace Parkway Tour is going to take place June 26-July 1, 1977 starting in Washington, Miss. at Jefferson College and will last for five days.

The tour is planned as an opportunity to experience a Christian Community while enjoying the beauty of God's creation and living the exciting past of part of our great country. A serious effort will be made to relate the word of God through the Bible to the experience of living. Sponsor is the Council on Ministries.

To participate you must be 18 years minimum and be out of high school. Since registration must be in no later than May 24, please contact *at once* the Rev. Brady B. Forman, P. O. Box 1049, Kenner, Louisiana 70063.

Bishop Shamblin dedicates tree at MacDonell

A living memoriol for Ken ond Pouline McDowell is planted ot MocDonell.

Approximately 200 people were on hand at MacDonell Home, Houma, for an Open House in mid-April, when Bishop J. Kenneth Shamblin conducted ceremonies dedicating an honorarium tree for the Rev. and Mrs. Kenneth McDowell.

According to Jerry Bridges, executive director of MacDonell, the tree was donated by Mr. and Mrs. W. F. Atkinson of Lafayette, who were present for dedication ceremonies, as was Mrs. McDowell. The Rev. Ken McDowell is retiring Lafayette district superintendent.

Bishop Shamblin, Mr. Atkinson, and Mrs. McDowell spoke briefly on this occasion. Following the ceremonies, staff members conducted tours of the campus grounds and buildings.

A good beginning

Compared to the beginning of other Foundations, the United Methodist Foundation of Louisiana has had a good beginning. The financial report at the end of the year 1976 showed a balance of $178,000.00 in the Permanent and Designated Funds Account. Other holdings brought the net worth of the Foundation to more than $200,000.00 These figures do not include several known wills and bequests which have been made in favor of the Foundation or some other United Methodist Institution of Louisiana.

In the first year of the Foundation's history, it has accumulated more than four times as much money as the cost of operating the Foundation office. The Annual Conference which underwrites the office expense has received a 400% return on its investment. At the coming session of the Annual Conference the Foundation will present small checks from earned income to some Conference supported institutions.

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Editorials

Crusade against racism must not be subverted

A crusade can produce monumentally good results or monumentally bad results depending on its goals and the methods used to achieve them.

The worldwide "crusade against smallpox" has at long last succeeded in eliminating this dreaded disease from planet earth, thereby saving the lives of many persons.

The nationwide "crusade against communism" led by the late Senator Joseph McCarthy succeeded in destroying the lives of many innocent professors, politicians, actors and authors. Having been labeled "communists" or "communist sympathizers," hundreds of persons were personally and professionally discredited despite the untruthfulness of the charges against them.

Nearly a decade ago, a "crusade against racism" was launched in the United Methodist Church. In 1968, the General Conference committed our church to a policy of racial inclusiveness that would reflect the richness of our racially and ethnically diverse membership.

Steps taken then, and since then, have sought to identify and overcome racism in our church structures and in our individual attitudes. Tremendous strides have been made. Yet it would be folly to question the assertion by Dr. Woodie W. White, executive secretary of our church's General Commission on Religion and Race, that "much remains to be done by the United Methodist Church if we are to reflect for the world the true beauty of our inclusive church."

We see troubling indications, however, that our church's positive attempts to eliminate racism might easily be subverted into a witch-hunt designed to identify and root out persons who are labeled "racists."

For example, leaders in the church's New Mexico Annual Conference have raised serious questions about the appropriateness of United Methodist property in Albuquerque being leased rent-free to the Chicano Communications Center — a group which has publicly espoused Marxist and Maoist philosophies (see TM/UMR, March 25). Further, displeasure has been expressed that this decision was made without first consulting with local church leaders who must answer the questions posed by local church members.

This issue was dealt with at the recent Board of Global Ministries meeting in Atlantic City, New Jersey. Two staff persons from the Chicano Communications Center were flown to Atlantic City to plead their case. No one was invited to represent the views of the New Mexico Annual Conference.

The Inter-Ethnic Caucus of the missions agency adopted a resolution of "solidarity" with the Chicano Communications Center, and the resolution was received by the Board's National Division. In addition to expressing "solidarity," the resolution says: "We deplore the racist-inspired attacks and vilification of the Chicano Communications Center by some white church leadership in New Mexico and elsewhere."

"Racism," as defined by Webster, is the belief that some races are by nature superior to others, and discrimination based on that belief. As defined by the Inter-Ethnic Caucus resolution, "racism" is apparently defined as any question or criticism raised about the actions or accountability of persons in another racial group.

We believe that just because persons of different races or ethnic groups are involved in a dispute does not automatically mean that "racism," is the central issue. Whether or not New Mexico and "other" church leaders have racist attitudes, they have raised legitimate questions about support given the Chicano Communications Center which have not yet received legitimate answers. To suggest that racism is the primary basis for the New Mexico church leaders' questions — without citing supporting evidence — is itself a racist way of doing things. Any group which dismisses the concerns of another group by applying the label "racist" scarcely reflects a commitment to racial inclusiveness within our church.

Racism — particularly white racism — is deeply and subtly ingrained into most of us. The elimination of racism from our church structures and our individual attitudes is a crusade that we must not abandon until our racism is forever overcome and replaced by genuine racial inclusiveness. Pinning unsubstantiated labels of "racist" on those with whom we disagree, however, can serve only to solidify and perpetuate racist attitudes. Loving dialogue among those who differ is the most effective way of pushing our church and its members toward the essential Christian goal of inclusiveness.

China resolution ill-conceived

We are dumbfounded by the recent resolution our denomination's Board of Global Ministries passed concerning American relations with governments in mainland China and the island of Taiwan (see TM/UMR, May 5).

At its Spring meeting in Atlantic City, N.J., the Board issued a call for the United States government to take a number of steps: (1) end diplomatic relations with the Taiwan government; (2) establish relations with the mainland government; and (3) terminate the treaty with the government on Taiwan which provides for mutual military aid. In addition the statement calls for something called "a peaceful settlement of the Taiwan issue by respecting the human rights and self-determination of the people on Taiwan."

Our central question is: What was the purpose of this statement?

If it was intended to be (as one board member suggested) a purely political, "Board of Global State Department" statement, we believe it fails miserably to deal with the complexities of the China issue. The main thrust of that issue concerns the future of the island of Formosa (Taiwan). Should that island be part of a unified China or should it not? If it should be, how do we explain that to millions of persons on Taiwan who say it should not be?

If the resolution was intended to be a statement of Christian concern, it likewise fails miserably. Although it quotes statements from our "Book of Discipline" which call for the church to be involved in the world and support human rights, no real attempt is made to ground the statement in the church's theology.

When the document does refer to such matters as "self determination" and "human rights" it does so in a way so vague as to be nearly meaningless.

Although the Board of Global Ministries technically speaks only for itself, and not for all United Methodists, the denomination as a whole cannot help but suffer when an agency approves such an ill conceived and poorly stated resolution.

While it is within the right — and indeed the responsibility — of church agencies to speak out on the significant issues of our day, we believe such statements should reflect both care and sensitivity. Our agencies have no obligation to address every issue. They do have an obligation to discuss thoroughly and adequately support — both politically and theologically — the statements they do choose to make.

In the case of the China resolution, we believe silence would have been preferable to the simplistic position that was taken.

Letters to the Editor

The content of our preaching may need revision

To the Editor:

Recently in TM/UMR there has been much ado about the quality of preaching in our churches. As a clergyperson, preaching is a serious concern to me, and I daresay to most other members of the clergy.

I agree with Rodney M. Damico in his recent article, "Preaching must be central . . ." (TM/UMR, April 29), that the development of a good pulpit voice is, at best, symptomatic of the problem. I, too, share with him a concern for getting "at the heart of the disease."

Mr. Damico contends that the poor quality of preaching is due to the fact that clergy no longer see preaching as central to their ministry. While I agree with his estimate of the situation, I believe that what he sees as the "cause of the disease" is still symptomatic — albeit a significant symptom.

For me the "cause of the disease" is the content of my preaching. Like many other clergy, I cut my theological teeth on the social gospel of the 1960's. However, like other clergy, I have found that preaching about social justice has had a cool reception. I believe some of the reasons for this cool reception are legitimate; others I discount.

Desire to promote social justice grows out of and is a natural response to a well-developed faith. I see now that a good many people are hungering for the basics, for conversion and repentance, for new life in the Spirit. I have been asking people to take giant steps when they have been asking me simply to help them learn how to walk again.

My preaching is undergoing a reorientation, but it has not been easy. While remaining committed to God's call to feed the poor and to see the world as my parish, I am learning to overcome my impatience with the church, for I realize there is a lot of basic homework that needs to be done (for me as well, lest I fall prey to arrogance).

Right now many people in our churches need to encounter the living Christ in their own lives before they will be ready to become suffering servants for God's kingdom. I have been trying to do calculus, and my members are asking what one plus one equals. How to respond to where people are without losing sight of the global dimensions of the gospel — that is the dilemma of my preaching.

Richard McCaughey
Camillus, New York

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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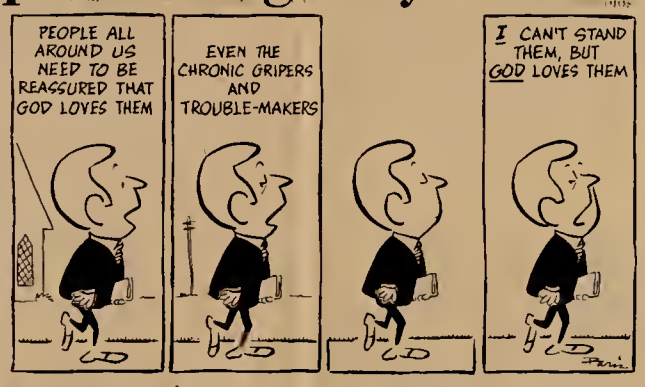

'Minister' better title than 'preacher'

To the Editor:

In answer to Rodney M. Damico's "Preaching must be central, not peripheral, task of ministers" (TM/UMR, April 29): "preacher," for some reason, is my least favorite address for a minister. It shouldn't be, but somehow it raises a vision of one-sided discourse, someone preaching to someone else. It's as if an important part is missing — the one that joins us together.

Being from a small town, I like the term pastor. It's nice and friendly, designating care. But my favorite term is minister. It makes me think of service —the kneeling down, its cleansing quality for those involved, a dignity reached by the washing of the disciples' feet.

Pulpit voice, or a voice from the pew, God's Word is Christ sent down to meet the needs of people. How can His word be meaningful if it doesn't touch people where they are? Isn't this sermon preparation — through acquaintance, calling, counseling, social concerns, and administration, finding the needs?

The worship service is a culmination of preparation, thoughtful organization, and our coming together to worship God to share what He has given us. I would like to share from such a service, God's word spoken from the pew by a man in our congregation who wanted to share: "A cup carved out by sorrow fills up with love." Our minister, very moved, brought this out for all of us.

Margaret Mayberry
Weed, California

Women's Division boycott of non-ERA states is bad

To the Editor:

I sincerely deplore the action of the Women's Division in Atlantic City which was reported in TM/UMR April 29: "No national meetings of the United Methodist Women will be held in states that haven't ratified the Equal Rights Amendment (ERA), directors of the 1.2 million organization voted here Monday."

This action reminds me of the classic stand often taken among children, when the visiting child says: "I am going to pick up my toys and go home, and I'm never coming back." Somehow it just can't seem admirable to me in any organization of adults, particularly a church.

I am so sorry that officials at the top of our Women's Division would take such an action in our name. And in this case — when so many of us cannot believe that the ERA is right.

Alberta H. Klemp
Caruthersville, Missouri

Who's usurping my rights?

To the Editor:

With regard to the article "Women's division upholds ERA" in the April 29 issue, I was quite upset. I am not for the ERA as it now stands and I would like to know just who is taking my right away from me?

When I attended our church last Sunday, I asked our UMW president about this. She informed me she had attended our district's executive board meeting on the previous day, and this question was brought to the floor causing quite a stir. It seems I'm not the only one who does not approve of the action taken at the Atlantic City meeting.

I do not like someone else voicing my opinion and taking that right away from me. I have not had a proper chance to vote within my church on this issue — and in my opinion, if this is the kind of underhanded way the leaders of ERA are then I know I am not for it.

Mrs. Virginia P. Walker
West Palm Beach, Florida

Thanks for good word

To the Editor:

I just read your April 29 editorial regarding the energy crisis. Beautiful! Thanks for the good Word so clearly articulated.

Phil McLarty
Quinlan, Texas

Better listening needed

To the Editor:

A very hearty Amen to the "Here I Stand" article by the Rev. Ray Branton regarding the lack of response from "our" Board of Global Ministries (TM/UMR, April 29). Any objections we have made concerning mission materials from BGM have met with an attitude of "you are mistaken if you disagree." We really need folks who are listening to us and responding to us on this board rather than those who are telling us how we should think and what we should believe.

Gwen Cook
Baton Rouge, Louisiana

Conscience isn't always reliable guide for action

To the Editor:

It was interesting to read Shirley Chisholm's reply to the question, "As a Christian legislator what have been the toughest moral decisions you have had to make?" (TM/UMR, April 15). Her reply concerned the fact that she did not think in terms of what is right or wrong, but in terms of what conscience demands and what will benefit her constituency.

Isn't that so typical of our public leaders today? By saying that the public demands certain actions, we are taken "off the hook," so to speak. As born-again, Bible-believing Christians, it shouldn't matter what our conscience demands — if that thing is against God's guidelines set forth in the Bible.

The conscience of man in any age has never been a reliable guide for our actions. We need to look to God, His Holy Word and His Holy Spirit are the only reliable sources of guidance

And if politics is the "art of compromise," as Ms. Chisholm says, she should go back to the scriptures and read what Jesus had to say about that. He didn't compromise when he cleansed the temple, and when he was confronted by the Scribes and the Pharisees.

May He always be our model.

Shirley A. Stoops
Ashtabula, Ohio

Film on Jesus applauded

To the Editor:

Just a note to express my appreciation for Spurgeon Dunnam's "TM/UMR Beat" article on "Jesus of Nazareth" (TM/UMR, April 22). I thought the film was magnificently done, and hope that it will be repeated. I think it will have a broader audience the second time than the first.

James W. Henley
Lakeland, Florida

Thanks for sharing

To the Editor:

I want to thank you for Mr. Dunnam's excellent article on "Jesus of Nazareth" in April 22 issue. I, too, saw the film and thought it was excellent. Hope to see it again.

Then in the second part of the article, about the new addition to the Dunnam family, I wept real tears of joy! I've never seen or read a more beautiful tribute to a wife and mother. I am sure Good Friday will always mean more to all of us, and I pray God's blessings upon all of you. Thanks for sharing!

Marie Goodenough
Kenedy, Texas

Cornish Rogers

Here I Stand

'Roots' as seen from the perspective of blacks

Like a comet by the same name, Alex Haley's saga on an American family, "Roots," streaked brightly across the video firmament recently leaving over a hundred million viewers still mumbling and grumbling about its significance, its distortions and its impact upon blacks and whites alike in this country.

With providential luck and true grit, author Haley managed to wend his way back to the very African village from which his ancestor, Kunte Kinte, was captured and sold into slavery. Haley's 12-year search resulted in a remarkably well-written, novelized account of his geneological history from that Gambian village through the American slave experience and beyond — some seven generations.

The serialized TV version, which ran each night for a week, did not cover the entire span of the book but dwelled on the African, American slavery and early Reconstruction periods.

The most frequently voiced early reaction to the TV version by commentators was a mildly worded objection to its "romanticized and one-sided" depiction of saintly blacks and villainous whites. Queried one radio disc jockey! "Weren't there any good whites in those days?" Haley, of course, wrote his account from the perspective of the blacks who survived the slave experience only by casting their plight in (excuse the expression) "black and white" terms. Slavery was an unmitigated evil to blacks, so all white people who benefitted even indirectly from that system were tarnished with evil. The most illuminating comment about the way blacks and whites were portrayed, however, was made to me by an elderly white member of my congregation who said, "You know, for the first time, I saw clearly that the slave experience debased the white people more than it did black people. The blacks came off nobly, while the whites sure looked bad." And after a reflective pause, she added, "I guess that is what having the power of life and death over another person does to you, and you're hardly aware of it until you see yourself from someone else's eyes."

Black heritage illuminated

For most blacks, the week was illuminating. Although some could not bear to watch more than the first or second episode — because it hurt too much to have that experience recalled so vividly — most blacks probably viewed the entire series, if at all possible, for several reasons.

First, the story of "Roots" traces for the first time in American history a black family tree back through the slave experience to its pristine beginnings in Africa. Blacks have traditionally been forced to define themselves almost entirely through the American slave experience, which continues to elude attempts at clarification. Although intellectually professing a link with Mother Africa, blacks could not point to one unbroken family line all the way back there. Despite the adoption of African names, modes of dress and bits of language, blacks have, until "Roots" had to regard slavery as their normative history, existentially. Because Alex Haley recovered the "gaps in the tape" of his own history, blacks now feel at the deepest level that they were a people even before they were slaves. Like the Old Testament Jews of the Exodus, blacks can never forget that they once were slaves, but they can now also affirm, as did the Jews, that they had an "Abrahamic" past that preceded their slave experience.

Insight into 'strange' behavior

Another reason blacks were fascinated by "Roots" was the insight offered into the behaviour of certain blacks which others once considered strange. Until the civil rights revolution, there had always been a clearly felt tension between the "Fiddler" blacks and the "Kunte Kinte" types. Those who had resigned themselves to the slave status, and had accepted their slave-owners expectations of them, tended to be exasperated by the seeming arrogance and intractability of the Kunte Kintes. The Kunte Kintes never wore their hair right — they wore it long and kinky before it was fashionable to do so — and they accused most "respectable" blacks of being Uncle Toms. It was the Kunte Kinte types who were in the forefront of the "Back to Africa" and the West Indian-led black nationalist movements of the 1920's and 1930's. The Black Muslims derived their support from blacks who defined themselves through a partly mythical African ancestry, rather than through their slave ancestry. It is no coincidence that Alex Haley also wrote the "Autobiography of Malcolm X." But like the Fiddler, who near the end of his life, revealed his solidarity with Kunte Kinte, many blacks combined elements of both types. Martin Luther King was one such black leader, and most black activitists since him have embraced both qualities and could be characterized both as "Tobys" and "Kunte Kintes."

Brooding over the book and to a lesser degree the TV series, was the subject of religion. While it was clearly established that Kunte Kinte was a Muslim, his wife and descendants were initiated into a "slave" Christianity which bore in some of its practices, a striking resemblance to what Kunte Kinte witnessed in his African village. "Roots" seemed to infer that the institutional structure of the church which brought blacks together in slavery and post-slavery times was more significant than the Christian ideology itself. At least in terms of linkage with the African past, Christianity seemed to have played no significant role. It does not appear, however, that blacks in their search for spiritual roots will be drawn back to the faith of their African fathers.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Cornish R. Rogers, is pastor of the St. Paul's UMC in Oxnard, California (Pacific and Southwest Conference.)

My Witness

Wherever people are, God is

By MARTIN S. FIDLER

How far must a person travel to meet God, or, where do we find the church?

For some unexplained reason known only to the airlines, our tour was divided into four groups when we arrived in Amsterdam. One hundred and twenty people had left New York together and had expected to reach Tel-Aviv together. They did — the long way around!

"What goes?" we asked.

What went was four different planes. One traveled to Zurich, Switzerland, one to Athens, Greece, and two to London, England. A round about way if there ever was one. But we did eventually reach Israel, although several hours behind scheduled time.

Undaunted, we proceeded to travel over the beautiful land of our Lord's birth. Each of us were searching for something, if only the pleasure of being able to say we walked where Jesus walked. I found something else.

The scriptures took on a new look as they came to life before us at each bus stop — in the mountains, by the seaside, and in the market places.

One hot Sunday afternoon, my companions, exhausted by days of "get up and go" and "pack up and leave," decided to relax in their hotel room for a few hours. Restless, I wandered across the slope of the Mount of Olives and headed toward the Garden of Gethsemene. It was the time of year when red anemones dotted the fields. I passed a Moslem minaret. Pointed like a needle toward the sky, its wailing cry to worship was silent. I gazed in wonder at the panoramic scene that met my eyes. The picturesque Mt. Zion lay to the Southwest. Before me was the great wall of Jerusalem, zigging and zagging in all directions, its magnificent Eastern Gate shining like a gold nugget in the sun. Below the hill on which the old city stood, stretched a deep chasm — a yawning cleft in the earth's surface known as the Kidron Valley.

Although alone, I suddenly felt not alone. For a few moments, I was aware of an overwhelming Presence. I could not see it, but I knew it was there and it was real. It was a humbling experience. It was also a rewarding experience for it taught me the truth of God's words to Joshua, ". . . The Lord thy God is with thee wherever thou goest." (Joshua 1:9) I really did not have to travel thousands of miles to discover this. For I experienced the same Presence at the time of my spiritual rebirth. Wherever persons are, there is God. And where God and people meet, there is the church.

Martin Fidler is a member of the Salome UMC in Columbia, Pennsylvania.

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It's Sunday

TUPPERS PLAINS, Ohio — The spirit of fellowship in a rural church brings everybody out on Sunday morning to St. Paul UMC, where a new church building — and some new horizons — have opened up in this little Appalachian community.

Tuppers Plains has visible proof

Small church is 'not dying out'

By PAT SITES
Staff Writer

TUPPERS PLAINS, Ohio — You can't miss the small red brick church on the left. Even though there's no sign in front, the church sits on a rise and is easily the newest, most substantial-looking building you see as you drive down the deserted main street of this Appalachian town on a rainy afternoon.

St. Paul United Methodist Church will soon have a sign — and a permanent altar and a few more finishing touches — on its spanking new $90,000 building. But to the 75 members of this little church, the new building itself is a sign: visible proof that instead of dying out as many predicted, St. Paul has survived and even prospered.

It's true there's no hurry about a sign. In this village of 600 persons, everyone already knows where the "Methodist" church is. And not many strangers come looking, though that could change. Coal mines are opening up again and factory workers in nearby Parkersburg and Marietta are beginning to look for land farther out. In time, the St. Paul congregation could grow a little.

But "growth" — in a county with a population of only 20,000 persons, nearly 20 percent of them eligible for Medicare — has little to do with adding numbers to a church roll, United Methodists in Meigs County will tell you.

And it has little to do with church budgets. Approximately 33 percent of all county residents have annual incomes of less than $4,000 (compared with 15 percent for all of Ohio.)

To the St. Paul people, "growth" depends on where you once were — and they are growing now.

Feared closing

As recently as seven or eight years ago, like many rural U. M. churches, "we were afraid we were going to be closed up," recalls Carl Barnhill, who headed up the recent building program. "We're just starting to overcome that feeling."

Today when one member declares that "the spirit of fellowship in a good rural church is something to see," it's obvious he's thinking of St. Paul, especially on a Sunday morning.

Eighty persons regularly congregate there for worship — and they all stay on for Sunday school. "People don't miss unless they're sick," says the new pastor, the Rev. Richard Thomas. Weekends and holidays when out-of-towners come home to visit their families, they swell the ranks.

A good portion of the adults' Sunday School hour is given over to concerns about the sick and needy — not only members but others. "Remember when that gospel group sang here recently?" they are reminded by Sunday school superintendent John Rice. "I don't think any of them were members of the same church, yet they got together and sang. We must all get together to look out for people no matter what church they belong to."

And the youth crowd into their own small classrooms. Twenty young persons now turn out regularly for UMYF since the new building has a meeting place for them in the basement. Three youth have joined the church as a result and one has brought his family into the St. Paul fellowship, note UMYF members Keith and Jan Brooks proudly.

First boost

Undoubtedly the new facility has been a boost. But the first boost for St. Paul and 27 other town and country churches here along the Ohio River may have come in 1971, when they became part of Meigs County Parish Ministries. That move not only kept many of them going, members of some of those churches say. It also gave them a view of ministry and mission as something bigger than their own isolated churches and communities.

The cooperative parish, an enterprise of the West Ohio annual conference, actually began when a group of persons from various churches began meeting monthly to see if they could "bring people of the county churches together in love and fellowship," recalls Edson Roush, of nearby Carmel UMC. "Some of our churches weren't doing so well. And those of us from different churches didn't even know one another."

What began informally soon became the County Parish Ministries, which grouped the churches into five clusters, with seven full-time pastors and five part-time lay speakers. It called for a lay council of representatives from all 28 churches. And it opened an office in Middleport and hired a staff, now headed by the Rev. Robert T. Bumgarner.

Today at the very least congregations have begun to know one another. Sunday bulletins and a parish newsletter are full of notices about shared revival meetings, teacher training events, communion services, and bloodmobile appearances. An active parish United Methodist Men's group and Youth Council are in full operation.

Mrs. Edson Roush remembers when she used to walk down a street and meet people "and not even know they were Christian, much less Methodist. Now the church people in the county are much more involved with one another." Mrs. Roush and her husband operate a dairy farm from which, he says, they eke out "a cornbread living on an Appalachian farm."

More than fellowship

But there are signs that the cooperative parish has done more than promote fellowship, Mr. Bumgarner believes. Last year the Meigs United Methodist Ministry received a community service award from the Ohio Commission on Aging for its contributions on behalf of the senior citizens. A clothing bank and transportation for the elderly have become important parish ministries.

And an increased understanding of conference and district concerns led all but two churches in the parish to pay their apportionments in full last year. More than one-third of the churches were not paying them when the parish was formed. The parish program itself used to receive $13,000 annually from the conference board of missions, Mr. Bumgarner told TM/UMR. Now that's been cut to $7,000. The churches have picked up their share of the tab by 500 percent.

Not everything is rosy yet, Mrs. Roush admits. Not enough members participate in the work of the parish. "And we need to do more in evangelism," she says. "It isn't enough just to welcome people when they come to church. And evangelism isn't just the pastor's job. We need to be going out visiting."

Mrs. Roush also worries that young ministers coming into rural areas "go on to better things" so quickly. She wishes county churches could attract and keep pastors. But that, too, is changing, says Edgar Abbott of Pomeroy, chairman of Meigs County Parish Ministries. "We're beginning to have more money now," he says, "and can pay our ministers better." Parish ministers, working together, are also getting better personal and professional support, he says.

World of difference

No matter what, these and other persons agree, there's been "a world of difference" in their churches since the parish opened doors for them. Even though they have a long way to go in extending their mission field, now at least they have a broader base of support.

And they have that "spirit of fellowship" to sustain them — a spirit they may have expressed on April Sunday morning at St. Paul with this affirmation of faith:

"Love is the spirit of this church and service its law. This is our great covenant: to dwell together in peace, to speak the truth in love, and to help one another. Amen."

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Story in error

TM/UMR's coverage of the United Methodist Judicial Council, Apr. 29 issue, gave the erroneous impression that a ruling by that body prohibits clergy couples from waiving their right to minimum salary.

The right of those couples to make such a waiver is permitted by a separate paragraph in the church's "Book of Discipline" other than the one considered by the council. The paragraph ruled "unconstitutional" was number 451.3, referring to the right of ministers in general to make such a waiver.

The council did, however, express concern over Paragraph 451.2 relating to clergy couples and unofficially called it and two other related paragraphs "discriminatory." The council expressed a "willingness" to rule on those paragraphs should they be requested to do so in the future.

Rural growth coming?

Team effort urged to strengthen small churches

EDITOR'S NOTE: In observance of Rural Life Sunday in many United Methodist churches May 15, staff writer Pat Sites interviewed several leaders in rural ministries to discover the problems and opportunities. She also spent a weekend at a small parish in Ohio. The two stories and photos on this page are her report.

By PAT SITES
Staff Writer

If many of the small town and country congregations which make up 83 percent of all United Methodist churches can hang on long enough, experts predict they may begin to grow — thanks to "an abrupt and baffling reversal" of population patterns away from the city and suburbs and back to the rural areas.

Some United Methodist experts in rural ministries, however, express only "mild optimism" that a denomination which has focused largely on urban settings since the 1950s can shift gears rapidly enough to be out there in strength when the people start coming.

It will take a total team effort — by seminaries, bishops and cabinets, the denomination's National Division, and large and small churches working together — to do the job, they say — a team effort that thus far has been difficult to marshal.

And the problems are far-reaching: from lack of pastoral leadership to poor morale; inadequate funds and human resources to a values "gap" between urban and rural churchpersons; a breakdown in "connectionalism" to a lack of understanding that the needs of large and small churches are different.

Better days ahead

There's no question, however, that there could be better days ahead for the small churches that make it, says Dr. Dan Schores, Sherman, Tex., formerly Town and Country Ministries director for the Missouri East Annual Conference.

Rather than facing declining population as has been true for several decades, he writes in the March issue of the U.M. Rural Fellowship newsletter, there's now a revival in growth even in remote rural areas. He says non-metropolitan counties are gaining about 380,000 persons per year — "nothing spectacular per parish in most cases, but growth nonetheless."

Telling TM/UMR that he is "mildly optimistic" that the denomination can meet the challenge, Dr. Schores warned at the same time that some major questions will have to be asked and answered first: (1) Can small churches reach these new people with existing, often weak churches? (2) Will the smaller churches really welcome newcomers, receiving them into places of responsibility, not merely wanting their bodies in the pews and contributions in the offering plate? (3) Can small churches meet the financial challenge to bring buildings, programs and leadership up to standards expected by the urban-raised newcomer? (4) Can they handle "cultural pluralism" where different values may disturb traditional residents of small communities?

Must 'make it'

Helping small churches "make it" is vital for a "small-church denomination" like United Methodism, says a North Georgia district superintendent who has spent his life in rural settings. "If we don't, we cut our throat as a denomination."

To do that, the church at large must first show small churches that it cares about them, then it must learn to understand the way of thinking in a small rural church, according to the Rev. H. Dan Rice, superintendent of the Dalton, Ga., district.

One great problem is that rural church people feel inferior, he says — feelings which the larger church may have reinforced. "We must build on their strengths, one of which is a built-in caring community. Too long the larger church has said 'bigger is better' and now they believe it."

In a paper last year which resulted in a North Georgia conference quadrennial emphasis on empowering the small church, Dr. Rice listed these prescriptions:

- a full-time trained pastor for every United Methodist member;
- no more than two churches per circuit;
- the sharing by "station" churches of their multiple ministerial staffs with small churches;
- more representation from small churches on general, jurisdictional and conference policy-making boards;
- adjustment of apportionments percentages for small churches;
- a change in attitude about the "status" value of pastors serving a station rather than a circuit church;
- elimination of abuses in use of equitable salary funds — and willingness to fund programs which merge churches, form cooperative ministries or change parish lines;
- development of alternate structures, programs and curriculum that meet the needs of small churches.

Admittedly, even with strong conference leadership, Dr. Rice told TM/UMR, "we are groping."

Ohio model

At least the church is beginning to set up some structures for shoring up town and country churches, says Dr. Harold McSwain, who heads a unique Rural Ministries Training Program in East and West Ohio annual conferences. "Realistically in our social system we can't expect a complete turn-around," he told TM/UMR. But he believes United Methodism is beginning to take its small churches more seriously.

In Ohio, where 26 cooperative parishes are either already going or in the planning stages, Dr. McSwain says he believes the idea has caught on that "there is more than one model for ministry" in outlying areas.

As bishops and district superintendents — key persons not only in making appointments but in supporting models of ministry — discover that "there are other effective patterns besides just the station church or the circuit church," rural churches can get the help they need, he says.

The training program has good opportunities to help the process, he believes, because it is sponsored by two annual conferences and two seminaries: United Theological Seminary and Methodist Theological School. Seminaries must provide a vital link in boosting pastoral leadership in town and country churches, he says — by giving students the skills needed for team ministry and practical experiences in the local, often small and rural church.

22 church colleges not expected to survive, commission says

By CLYDE CHESNUTT
Associate Editor

WASHINGTON, D.C. — Twenty-two United Methodist-related colleges are on a "most endangered" list and may not survive, a blue-ribbon commission created to study the church's 107 colleges and universities said here May 1-2.

Based on a "first appraisal" of data gathered within the past three years, the National Commission on United Methodist Higher Education also classified seven other schools as needing "consultation" and an additional ten that "require further investigation."

In an executive session from which the press was barred, the commission placed 39 schools in three "endangered" categories. Presidents of the 22 "most endangered" schools will be notified of the commission's action by letter to be followed by "confidential conversations" with staff of the church's Board of Higher Education and Ministry (BHEM).

"We will not release the names of the schools to the public," said Paul Hardin Jr., commission chairperson, "until the staff can update some of our data and give the colleges a chance to explain some of the trends."

In a press conference, Dr. Hardin said the colleges on the "endangered" list do not constitute a "forecast of inevitable doom." But given the short-term and long-term financial problems of these schools, plus other "downward" trends and factors, the commission questions whether they can survive, he said.

Dr. Michael Elliott, head of the commission staff, said the analysis showed seven schools "not immanently endangered" but needing consultation with BHEM's division of education on special problems. And data from ten other schools raised sufficient concern that the commission wants further clarification, he said.

Commission to disband

The 15-member commission, created in 1975, is funded by BHEM and designed to complete its task and disband next month. Composed of prominent educators and church persons, it is chaired by Dr. Hardin, president of Drew University. Officials claim the commission has amassed the largest amount of data and made the most thorough analysis of church-related higher education of any Protestant denomination. Its findings and recommendations will go to BHEM's education division for implementation and from there to annual conference leaders.

Commission members struggled throughout the two day meeting with the question of how forceful to make their recommendations. Dr. John Silber, Boston University president, argued that since the data shows the attrition rate for church-related colleges across the next few years will be great, the UMC ought to concentrate its resources in a few institutions. "The church ought to say to its schools 'we are not going to support all of you. We will support 75 percent of you but the rest had better merge or find other ways to get along,' " he said.

Other recommendations

The commission also recommended that:

- The church make higher education its top quadrennial priority for 1980-84.
- Each annual conference and its colleges develop an "explicit agreement" of what each expects from the other. There is a lack of clarity, the commission found, between what the church expects of its colleges and what the schools expect from their supporting bodies.
- Future emphasis on student aid from the church be shifted from loans to scholarships and that such aid go only to United Methodist students attending U.M.-related schools. Since the church's direct financial aid to students is minimal anyway, the commission members said, why not channel it to "our students who attend our colleges?"
- The University Senate (the accrediting agency of the UMC) take a more aggressive stance by requiring for affiliation with the United Methodist Church that a college or university: (1) be accredited by a regional accrediting agency; (2) evidence a desire to remain a U.M.-related institution by submitting a "statement of agreement" about its relationship to the church that the school developed with its supporting annual conference or other church agency; and (3) be financially viable.
- The Black College Fund continue until the church develops a comprehensive plan for financing all its church-related schools.

'Not a retreat'

Dr. Thomas Trotter, top executive of BHEM, called the recommendation for a quadrennial emphasis on higher education "not a retreat but a regrouping. It is an aggressive initiative to support higher education, to recapture for the United Methodist Church the preeminence of learning as a responsibility and a mission of the church.

"We are the largest Protestant grouping of colleges, second only to the Roman Catholic Church," he told the press conference. "The energy of the United Methodist Church and its predecessor denominations produced more than 800 colleges in the last 200 years. The commission's data, analysis and recommendations point to ways church-related higher education can survive in the next century with as much meaning to future generations as it has meant to generations in past centuries," he said.

Bouquets rather than brickbats given TV brass

TM/UMR Staff Special

NEW YORK — Tossing bouquets instead of brickbats, United Methodist and other groups concerned about the portrayal of women and minorities in television programming have commended network brass for agreeing to a self-study and extended discussion of television fare.

Stockholder resolutions were withdrawn earlier from CBS and NBC, and just last week from NBC, after formal "understandings" were reached between the networks and representatives of six church groups affiliated with the Interfaith Corporate Responsibility Center, according to Ellen Kirby, an executive of the United Methodist Women's Division.

The signed understandings are similar, she said. Each projects up to four meetings in 1977, with the first to be held in May, to discuss women and minorities in television programming.

"We expect the discussions to be productive," Robert Kasmire, NBC's vice-president of Corporate Affairs, told TM/UMR. He signed the agreement with the Sisters of Saint Francis and the Grail, a Catholic laywomen's movement.

He said the network agreed to the understanding because "it's the right thing to do. In the exchange, we will learn more about their perceptions of television and they will learn what we are doing."

The United Methodist Women's Division and the Roman Catholic Sisters of Charity have signed a similar understanding with CBS. The women's groups promise to advise the network if programs are "exceptional either in their positive or negative portrayal of women and minorities."

The understanding also includes the network's agreement to have the appropriate program and broadcast standards people present at the meetings, and that the concerns raised will be shared with the appropriate producers and writers.

In the event that the meetings are not fruitful, the church groups reserve the right to submit a stockholder resolution in 1978.

ABC signed with representatives of the Atonement Friars and the Sacred Heart Community. In addition, ABC has asked the Task Force on Racism, Sexism and Distributive Justice of the Interfaith Center on Corporate Responsibility to look at six pilot projects it is showing this spring in preparation for fall programming, according to Ms. Kirby.

The stockholder action grew out of the television monitoring project data gathered by United Methodist Women during the 1975-76 programming season. The findings indicate that women and minority groups are both underrepresented in television programming, and also significantly misrepresented.

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Famous inmate returns to prison - in ministry

EDITOR'S NOTE: Former counsel to President Richard Nixon, and called "the hatchet man" of the administration, Charles Colson served six months in federal prison for Watergate - related offenses. The unique story of his conversion to Christ is told in his best-selling book "Born Again." The founder of Prison Fellowship, a ministry to prisoners, he talks here of the need for the personal involvement of Christians in a ministry of caring for those in prison. Richard D. Bailey, a staff member of the Baltimore and Peninsula Conference and editor of the Peninsula Conference edition of TM/UMR, interviewed Mr. Colson recently and filed this story.

Charles Colson

By RICHARD D. BAILEY

What motivated you to begin a ministry to prisoners?

Obviously from my own experience. Once you are in prison it's very hard to forget the agonies that people endure behind bars. I have been going back ever since my own imprisonment so I guess I was haunted by the memories of the experience. I organized a little Christian fellowship. I met with another man; we began to meet and pray, we had a tremendous fellowship grow inside the prison, and I saw how God could work through the people in the prison if He were given the opportunity.

You were responsible in forming Prison Fellowship. What kind of ministry is it?

The thrust of our ministry is very simple. We go to the federal prison systems all across the country and pick Christian inmates who are leaders among the prison population, to bring them out for two weeks of training. We train them in what it means to be a disciple and to go deeper in their own faith. Then they go back in and work among the inmate population. We are now placing two ministers inside, not as chaplains, but as counselors and elder brothers to build the fellowship in the prison. We are trying to create models where communities can get involved. We have been in 30 prisons and now have several hundred volunteers working with our Fellowship in various core groups across the country.

You found prisons dehumanizing with prisoners as non-persons with lost identity. Has the prison system failed?

I don't think anyone I have met would defend our prison system as successful. It begins by being a failure because it represents society's failure collectively. It's very difficult for it to be other than impersonal and dehumanizing. The problem is that we're putting too many people in jail. Now 80 percent of the people who are there are there for non-violent offenses; 50 percent are there for offenses committed under the influence of alchohol. They need treatment. There are a lot better things we can do with people than put them in social cages.

You mentioned that there are people in prison who had skills but were not allowed to use them.

That's right. That's an archaic regulation and some of that is being changed. I've been working with the Bureau of Prisons and we have been selectively getting people with special skills — like teachers — to teach the other inmates. This is one of the areas where we have had success making some changes.

How do you see the church getting involved?

It's perfectly plain to me that Jesus Christ calls us specifically, directly and individually into prison. One of the difficulties is that this is an area that people have neglected and wanted someone else to do. But if we would go in with an individual commitment we'd solve the prison problem. You start matching up inmates with Christian families on the outside, as is done in many states now, and the repeated offender rate instead of being 70 or 80 percent drops to ten percent. If these people when they come out of prison are given the loving care and concern of Christian families, I believe it is possible for the church to do with the power of the risen Christ what government cannot do, no matter how much it spends. I look at Christ's goal for us to help the poor, feed the hungry, visit the imprisoned as being a direct call for Christians to impact the social problems of our times.

Do you see the church urging better legislation?

I'm one of those who believe we need to improve the legislation a great deal. But the key is to change people. If you change people you're going to change the system. I believe in bringing the Gospel to people and building a relationship with Christ. Then there will be changes. Changes are going to flow as soon as people have a real experience in their own lives where they know what God's regenerative power can be. You can't change the system until you change people.

Is not one of the roles of the church to urge government on a national and state level to change the prison system?

I have never been one to believe the church as a body should lobby the fallen structures of the world. I think it often can be divisive within the church itself. It depends on the area you are talking about, of course. If it's human injustice, I don't see how the church can turn its back. But I prefer to see Christians work as individuals. I haven't tried to lobby Congress. If I did, I would have failed bacause 80 percent of the people favor stiffer jail sentences. I never could have turned anything around that way. But I have begun to build a relationship with Christians in the U.S. Senate and the House of Representatives and prisons. I bring them together and they meet and have fellowship. Now I get calls saying, what can we do to change things?

What could a local congregation do?

Adopt a prisoner, or several prisoners. Begin a visitation program of the prisons. Stay with it. Then, be the vehicle that brings them from the prison back into the community.

How would people who want to get involved in what you're doing go about it?

They could write to us at Prison Fellowship, P.O. Box 40562, Washington, D.C. 20016, and we'll send them a set of instructions.

U.M. disaster team still aiding flood victims

By PAT SITES
Staff Writer

WILLIAMSON, W. Va. — Four weeks after the worst floods in more than a century brought devastation to this and neighboring communities, one of United Methodism's brand-new disaster response teams is still on the job — and may be for the next three years.

Activated the day after the floods before it could even get organized, the West Virginia annual conference team plugged in with a citizen's group and other denominations to begin what its coordinator says will be a massive long-range rehabilitation effort in Mingo and McDowell Counties.

Before recovery is complete, says the Rev. Paul Morton, the United Methodist Church may pump as much as one-half million dollars into the effort. Meanwhile, the combined community-ecumenical church response to the disaster may be a model, he believes, for other areas where disaster strikes. Mr. Morton, pastor of Pea Ridge UMC, Huntingdon, heads one of 59 conference response teams recently organized throughout the denomination. (See TM/UMR April 29.)

Flooding from runaway rivers in early April left as many as 1,400 families homeless in the two counties alone. Thousands were without food and transportation in Appalachian communities which included eastern Kentucky, West Virginia and Virginia.

Arriving when a citizen's group had also set up a relief station at the Presbyterian Church here, the U.M. team joined efforts which included:

- organizing a one-day work strike to draw attention to the need for speedier help from the Department of Housing and Urban Development (HUD) and other federal agencies;
- holding community meetings to explain HUD policies;
- providing up to 20 pastoral counselors for area citizens;
- serving 3,200 hot meals daily and offering up to five tons of carry-out food;
- finding immediate sleeping facilities in schools and churches, and later providing house trailers to supplement the 300 which came from HUD;
- training persons to be "advocates" in the community.

Now organized into a permanent, non-profit agency called the Tug Valley Recovery Center, relief efforts must continue, Mr. Morton warns.

A move is underway to get HUD's agreement for churches to advance "mini-grants" to persons and then be reimbursed, so that housing and other needs may be met more quickly.

The need for more permanent housing will be a long range problem, he says. And with much of the land still unusable and no federal loans available for use on flood plains, where to put new housing is a real question.

Throughout the effort, Mr. Morton maintains, United Methodist help has been outstanding.

Church urged to integrate the elderly

ATLANTA (UMC) — America's 23 million elderly persons should be integrated into the whole life of the church and of society, according to leaders of an interfaith conference on aging held here last month.

Participants in the Intra-Decade Conference on Spiritual Well-Being of the Elderly agreed the church "all too often follows the values of the culture" and segregates older persons from the mainstream of its activities.

The Rev. Daniel M. Munn, associate professor of humanities at the Medical College of Georgia in Augusta, warned conference participants that surface attention to the needs of the elderly, without a concern for their spiritual needs as well as their physical needs, can be harmful, too.

"One of the dangers is that elderly people will become the next service project of the overly zealous religious population, as if being old was the problem. Being old is not the problem, it is our attitude toward being old," he said.

Another conference participant, Betty J. Letzig of New York City, a staff member of the United Methodist Church's Board of Global Ministries, one of the conference's sponsoring agencies, said the idea of the conference was to stress that "life is a pilgrimage rather than a place to stand."

OAHU, Hawaii — United Methodist "flower pastor" Richard Matsushita inspects a "Bird of Paradise" ready to be harvested. Churches here have started pouring in their orders for the flower to grace the sanctuary. PHOTO BY ALEX VARGARA

Hawaiian flower farm makes fellowship bloom

By ALEX VERGARA

OAHU - "If they had told me in seminary that farming is a part of my ministerial responsibility, I would have told them (professors) that they were out of their minds," confided Dr. Richard Matsushita, resident minister of Wahiawa United Methodist Church. He now helps cultivate a one-acre 'Red Ginger Farm' outside Honolulu. "The Lord works in mysterious ways and I am now farming," he added.

Dr. Matsushita said that a church member, Robert Kuniyoshi, turned over a developed flower farm of Red Ginger, Bird of Paradise and Ti leaves to the church's Board of Trustees.

"Whatever amount we make from farming is Mr. Kuniyoshi's donation to the church," said Dr. Matsushita. Net income from the flowers is the answer to an existing loan of $5,000 from the Hawaii United Methodist Union that was used to reroof part of the church's educational building.

Church members are as excited as the pastor. Bringing in new church revenue and all the work on the flower farm are strictly volunteer labor. Operation of the farm is proving to be successful not only financially, but also church members have "closer fellowship" as they cultivate the soil and fertilize the plants.

Mr. Vergora is a reporter for the Hawaii District of the Pocific ond Southwest Conference. He wos on intern at TM-UMR when he attended seminary in Dollos.

Executive outlines an 'inclusive church'

By J. RICHARD PECK

PHILADELPHIA — " 'Soul brother' or 'soul sister,' in God's sight has no racial or ethnic connotation," Dr. Woodie White, chief executive of the Commission on Religion and Race of the United Methodist Church told 700 white and black members of Eastern Pennsylvania Conference.

Speaking at the Convocation on the Black Church held here at Tindley Temple, one of the denomination's historic black churches, Dr. White said, "If there is any validity to an inclusive church, it must be theological and not sociological. We are not in the church because we are enhanced by sitting next to white persons, nor are we in the church to prove how good it is," the black executive said. "We are in the church because we are all one family with one common heritage, and as such we ought to be able to live in the same house together."

Trying to express the oneness of the family of God "does not mean that white folk have to be black folk," said Dr. White, who prefers the analogy of vegetable soup, in which all ingredients maintain their distinctive color aod flavor, to a melting pot analogy, in which all is heated into a single substance.

Calling Pentecost the "birthday of the church," he observed this was an inclusive event that was multi-lingual, multi-racial, multicultural and multi-generational. "Unfortunately," said the executive, "given the pervasiveness of racism, congregations will continue to be uni-racial rather than multi-racial

Addressing himself to representatives of the 28 black churches in the conference, Dr. White urged them not to fall into the "sin of classism." "The black church cannot become a refuge for those who have, or are, attaining," he said. "Because we have been a people excluded so long, God forbid that we become exclusive."

In another address, a retired black bishop observed that only 68 U.M. churches opened from 1970-74, while 1,679 churches closed during the same time period. Bishop Noah Moore said, "the church is empty because we're empty."

"We've lost faith in everything but our locks," he said. "We have so many bolts, alarms and security devices, that we ourselves are locked in; we need to take off the locks and take to the streets to witness to eternal life and the Spirit of God."

Noting the growth of the Unification Church, the bishop who once was pastor of Tindley Temple, said "We need to de-program, not the 'Moonies.' The church is so luke warm," said Bishop Moore, "that it makes God sick to his stomach and it's time to do something about it or be spewed out of his mouth."

Addressing himself to the fact that the 10 million denomination had named ethnic churches as one of the missional priorities the black bishop said, "I don't like being singled out as a missional priority; it's not complimentary to blacks or the church. The top priority of the church is to have the Holy Spirit working in us and in our children."

Chaired by Bishop James A. Ault, the convocation committed substantial financial support to a new black congregation in Philadelphia. Clergy and lay members from 538 churches in eastern Pennsylvania also created seven new task forces to investigate and design support systems for 28 predominantly black congregations and they passed legislation designed to increase opportunities for black/white conversations and appointment of pastors across racial lines.

Mr. Peck is director of communications and editor of the TM-UMR edition for the Eastern Pennsylvanio Conference.

Board of Global Ministries briefs

'Boat people' offered helping hand

ATLANTIC CITY, N.J. (UMC) — Concern for hundreds of Vietnamese refugees stranded aboard two ships which no country will grant permission to land was voiced here April 29 by the Ecumenical and Interreligious Concerns Division of the Board of Global Ministries of the United Methodist Church.

The refugees, known as the "boat people," are now on two ships anchored off Malaysia and Singapore. The ships were chartered by the World Conference of Religions for Peace after they heard reports that ships at sea were refusing to stop and pick up refugees who had fled Vietnam and Cambodia in small boats. After the ships took the refugees on board, including some who had been living in refugee camps and reportedly paid up to $800 a person under the false impression that the ships would land them in Australia, it was discovered no country would accept the refugees.

In its action, the Ecumenical Division asked the United Methodist Committee on Relief (UMCOR), the denomination's agency dealing with refugees, to "use every possible means" with the U.S. government, the United Nations and appropriate church, ecumenical and international agencies "to enable the landing and temporary housing immediately" of the refugees. In responding, UMCOR noted that negotiations were already underway to attempt to resolve the problem.

Criticism of New Mexico project called 'racist'

ATLANTIC CITY, N. J. — The inter-ethnic caucus of the United Methodist Board of Global Ministries charged here April 29 that recent criticism of an Hispanic program in Albuquerque, N.M., was "racist inspired."

In a statement before the board's National Division — which provided $6,720 in funding for the Chicano Communications Center — the caucus expressed "solidarity with the Chicano Communications Center in their efforts to assist poor and oppressed people in their struggle for liberation in New Mexico." The statement went on to say: "We deplore racist-inspired attacks and vilification of the Chicano Communications Center by some white church leadership in New Mexico and elsewhere."

The center was the subject of articles in TM/UMR in March after persons in New Mexico complained about the use of church property by the center and charges were made that the National Division had bypassed local persons in making decisions about the property.

Those charges were denied by National Division officials during the recent meeting here.

Development fund approves new loans for $2.4 million

ATLANTIC CITY, N. J. — The United Methodist Development Fund — which makes loans to local churches for building construction and improvements — approved 13 new loans totaling nearly $2.4 million here April 28.

The new loans brought to 489 the number of loans outstanding across the denomination. The loans total nearly $34 million.

Bishop says Cuba gains are 'tremendous'

ATLANTIC CITY, N.J. (UMC) — The Castro government in Cuba has been able to accomplish a number of goals that could be termed Christian, a United Methodist bishop told the Board of Global Ministries meeting here.

The Cuban government has made "tremendous" gains in housing, and a "sense of excitement" about future social gains exists among the people, said Bishop Jesse R. DeWitt of the Wisconsin Area.

The Methodist Church in Cuba is much smaller than it was before the revolution, the bishop observed, but rather than being financially dependent on U.S. sources, it has become a self-sustaining church of roughly 3,000 members and 55 full-time workers.

Bishop DeWitt found most (but not all) of the Christians under 38 had developed a way of coexisting under the Castro government. "They understand Marxism-socialism as a system of government but view communism and Christianity as ideologies. Thus they are able to live their Christian faith under a Marxist-socialist government."

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to:
AREA PROVOST
1114 American Bank Building
200 Carondelet St.
New Orleans, Louisiana 70130

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 23 — Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 — MAY 20, 1977

ANNUAL CONFERENCE
May 31 - June 3, 1977
Shreveport, Louisiana

On closing doors

By THELMA R. BRETT

God does not close doors; He opens them. We are peculiarly aware of this now as the doors to 1114 American Bank Building, in which the offices of the LUM were located, are being closed. Three years ago they were opened. It has been a great, if sometimes rough, journey. And it is over.

When we drove across Lake Pontchartrain this morning, as we have on so many mornings, there seemed to be an unusual sparkle on the water. The gulls soared happily, and the air was cool and clear. The sky seemed a little bluer; and the world looked beautiful. And before we could ask "why," we really knew the answer. It is because God is so wonderfully good to us.

He has been good to us in all of life's blessings, even in some of its adversities, and He is good to us now. Already He is opening doors to new and exciting opportunities. He gave us the opportunity to work for three very productive years on the editorial staff of this newspaper; He gave us the opportunity of knowing (even if just by correspondence) so many truly Christian people. He provided the association in the Provost's Office with three clergymen, each of whom, in his own particular way, made a lasting influence upon our life. He provided lasting friendships with two loyal colleagues in this office, Shirley and Marge; and He gave us the chance to learn some of life's greatest lessons from one of life's greatest persons — Bishop Finis A. Crutchfield.

So — to our readers: please accept these words from us as a sort of "good-bye." It has been an amazing experience working as News Editor of this newspaper. We shall miss it — just a little — but we are walking through an open door to new adventures, new opportunities, new challenges, and with happy anticipation.

To the new staff, in the new location, our very best wishes in your work on behalf of the Conference. And to our friends — YOU, our readers — thanks for the chance to be with you for three years.

Presenting

The Mission Club of Pollock Church

Pollock's young "missioners"

The Mission Club is something special at Pollock Church, according to the Pastor, Fred Wideman. It is made up of elementary school-age young people who meet on alternate Friday afternoons after school. The purpose of the Club is to ". . . enhance the role of children in the church by making them more aware of their mission as Christians both in the community and in the world at large . . ."

Activities include singing, mission lessons, crafts, and service projects. They do beautiful things for persons of all ages, and are especially mindful of the older persons of the community.

Adult leaders are Lois O'Neal, Beverly Whitehead, and Winifred Smart, and United Methodist Women are the official sponsors.

The Mission Club even has its own officers.. They are: Terri Whitehead, president; Brenda O'Neal, vice-president; Becky Smart, secretary; Marwin Johnson, treasurer; Tessa Whitehead and Christi Thom, recreation leaders.

Congratulations to this active group, and to the Pollock Church!

Please note!

All material which has been sent to the Provost's Office in New Orleans and which has not been used (because of space limitations) is being forwarded to the Council on Ministries Offices in Shreveport. As you read in last week's edition of this newspaper, the LUM, after this current issue which you are now reading, will be edited from Shreveport.

Remember to send your material, your changes of address, and late subscriptions (or new subscriptions) to: The Rev. Ray Branton, Council on Ministries, P.O. Box 4325, Shreveport, La. 71104.

First Church, Baton Rouge sponsors seminar

First Church, Baton Rouge, sponsored an important seminar last week on the Louisiana State Legislature. Thirty invited ministers from across the state attended the seminar, which was planned under the Adult Council of the church.

Dr. Woodrow Hearn, pastor, indicated that the ". . . purpose of the seminar is to give an opportunity to gain insights into the governmental process in Louisiana." Gwen Redding, chairman of the Adult Council, planned and coordinated the event.

During the three-day gathering, the 30 ministers met with several leaders in state government, attended House and Senate committee meetings, talked with lobbyists, and met with legislators from their home districts. First Church felt the need to increase awareness and citizen involvement in the governmental processes of the state. The church, which is located close to the Capitol Building, provides a unique setting for such a seminar.

This important undertaking was enthusiastically received by the participants.

Kent visited Belle Chasse

Kent Kilbourne is "on the road" and receiving enthusiastic response. When he visited Belle Chasse, he presented o program of music ond conversotion challenging high school students. Shown in the picture with Kent (left) are the Rev. Art Baker, of Belle Chasse Church, and Mr. Corlee Nevel, principol of the local high school.

UMW sponsored conference

Needed- Law of the Sea

By REV. BILL HASKELL

Two members of the Louisiana Conference were asked to attend a Law of the Seas Conference held in Washington, D.C. This conference was sponsored by United Methodist Women across the land. Mrs. Nathaniel Perry and I were fortunate to be your representatives, to share mutual concerns with people from other states, to be in the presence of knowledgeable people on the varied facets of the Law of the Sea, and to become better prepared to share with you something extremely vital to all.

The Social Principles of The United Methodist Church contains statements recognizing that all people everywhere have responsibilities toward each other to maintain the quality of goodness in the created order God has given us. As people of hope, and certainly as Christians, there exists for us an opportunity to promote a more ecologically just world and a better quality of life for all creation.

This opportunity exists in the intelligent exploitation of what could well be our last remaining frontier — the water bodies that cover some 70 percent of the earth's surface, that give life to about 80 percent of all animals, and provide 70 per cent oxygen.

"In 1970 the United Nations agreed that those areas of the sea beyond national boundaries were the common heritage of humankind. This means that the resources belong to everyone.

"But this ideal isn't yet expressed in international treaty. So the race is on to see who will be able to exploit and control the resources of the seas. The question facing the peoples of the world is whether global cooperation or global anarchy will prevail."

An international treaty is needed to: provide the assurance of unimpeded access to straits used for commercial transportation; prevent conflict and possible war over fishing rights; prohibit waste from being dumped into the oceans; provide an international body to protect against unjust exploitation of the vast resources in the oceans; settle legal disputes; create an international body to manage seabed resources.

It is time to take our stewardship seriously by becoming informed and by using the talents God has given us to work toward a just and reasonable usage of the seas by all people. Contact your elected representatives in Washington, express your concerns to them, and ask them to do their part in this important matter.

(Editor's note: Mr. Haskell wrote this article, based on his observations gained at the meeting which he attended. It was submitted to this newspaper by the Conference UMW.)

Significant events from Newman reported

These pictures were submitted by Mrs. Vermont Burris of Newman Church, who is one of the most faithful "correspondents." The pictures show some events of particular significance — the receiving of young people into the fellowship of Christians.

A — Infants were christened by the Rev. Roger D. Lathan, Pastor.

B — Juniors of Newman Church were confirmed by the Pastor. Mrs. Rosalie Pryor (left) is a sponsor.

C — A new group of confirmed Christians are presented to the congregation.

Cecil Bland to lead session for church lay leaders

Cecil Bland will lead a number of sessions at the 1977 Lay Retreat, for the purpose of giving guidance and training to local Church Lay Leaders. The announcement was made by Tom Matheny, Conference Lay Leader, who urges all interested persons to mark the dates of June 25-26, 1977 on their calendars NOW.

The Retreat will be held on the campus of Louisiana College, Pineville, as previously announced. There will be a full program of activity and program segments of interest to everyone.

Mr. Bland is well known in the conference, and is an executive of the Greer Oil Company. He has been a Church Lay Leader, a Chairman of the Board of his local church, and has served as an associate director of the Council on Ministries of the Conference. Presently he is the Director of the 1000 Club, which is enjoying another successful year. Mr. Matheny notes that Mr. Bland is ". . .exceptionally well qualified to conduct a program of training for you . . ."

You will be hearing more about the Retreat, but make your plans now to attend. Indications are that this will be the best meeting on record.

Young at heart active in Lafayette

First Church, Lafayette has a very active group of persons who call themselves "Young at Heart." In a recent communication to this newspaper, Willanna E. Curley, Educational Assistant of the church, noted that the group was organized in 1975 and meets each Wednesday for a snack, crafts and fellowship. They also have a monthly covered dish luncheon and take field trips on the church bus. W. O. Lynch, Jr. is pastor.

According to Mrs. Curley, these active people ". . . are a wonderful fun-loving group . . ." The accompanying pictures attests to that!

Louisiana Annual Conference Evangelism Report

District	Membership: 1/1/77	Gains	Losses	Net	Total to date
Alexandria	10,330	42	58	—16	10,314
Baton Rouge	21,842	192	166	26	21,868
Hammond	11,047	97	16	81	11,128
Lafayette	13,766	117	123	—6	13,760
Lake Charles	13,117	91	99	—8	13,109
Monroe	15,318	152	109	43	15,361
New Orleans	18,699				18,699
Ruston	10,717				10,717
Shreveport	22,210	232	220	12	22,222
TOTALS	137,046	923	791	132	137,178
Average per district:	14.6				

New Hope Church receives tree for stewardship

Members of the Domestic Engineers West Feliciana Parish Homemakers Club donated and planted a tree on the grounds of the New Hope Church, of the Spillman community in West Feliciana Parish. The event was part of the observance of Soil Stewardship Week, which is observed annually to emphasize everyone's responsibility as stewards of our land and its resources.

The accompanying photograph shows (from left): Mrs. Floyd Fisher, Mrs. Llewellyn Spillman, Mrs. D. V. Martin, Mrs. Elwood Lindsey, Mrs. John D. Spillman, Mrs. J. C. Martin and Mrs. Ivy Hood.

Your resources- a Christian witness

The primary emphasis of the Foundation is the stewardship of resources with special attention being given to accumulated resources. The theme of all Foundation Literature is that the power and influence of the life of Jesus did not end with His death on the cross. He made careful provision for the future of His Kingdom here on earth. Neither should the Christian witness of our lives end with our earthly years. As followers of His, we should, through our special gifts, wills and bequests, make provision for the future of His work and service in the world.

"Light in the Coves of the Lost" was the title of a play which Junior High Youth of Winnfield's First Church presented recently. Shown in action, are (l-r) Carrie Moy, Regino Jones, Sandro Vornell (director), Rhondo Stokes, Morc Kinney and Kathleen Kinney. Also appearing in the production, but not shown, were Greg Jones, Steve Willioms, ond Rhonda Bomburg.

Prominent theologians to participate at Frankfurt

When students meet in Frankfurt, Germany this summer they will have as teachers theologians who are numbered among the "cream of the crop." A communication received from the Rev. James Christie, and written by Bishop James W. Henley, indicates that all of the lecturers are well known to biblical and theological students in the United States.

Included in the group are: Dr. Helmut Theilicke; Prof. Wolfhart Pannenberg; Prof. Klaus Baltzer; Bishop and Mrs. Friedrich Wunderlich; Dr. (Mrs.) Marlis Flesch-Tebesius; Dr. Elizabeth Motmann; Prof. Jurgen Moltmann; Prof. Jan Lochman; Prof. Fritz Buri; Prof. Heinrich Ott; and Dr. W. A. Visser 't Hooft.

A few spaces are still available. Contact the Rev. James Christie, 315 E. Third Street, Crowley, La. 70526.

BROWSING SHELF

Editorials

Study of church-related colleges confronts us with hard realities

According to a "blue ribbon" commission which has been studying United Methodist-related colleges for more than two years, 22 of 107 schools related to our church are in danger of collapse (see TM/UMR, May 13).

The commission reached that conclusion after gathering what members claim is the largest amount of data ever compiled on such institutions. Presidents of the 22 colleges have now been notified of the committee's conclusions and the denomination's Board of Higher Education and Ministry staff has begun "confidential conversations" with them.

We heartily applaud the commission and the board for this much needed work. While interpretations of such statistics must always be viewed with healthy skepticism and never be considered the "final word," neither can these findings be responsibly ignored.

We hope the trustees and administrators of these colleges will use the commission's findings as launching pads for serious discussions about the futures of their institutions. And while the trauma of facing the prospect of having to close some institutions is not a pleasant one, we hope that where such action is called for administrators will face the need squarely.

In situations where endangered colleges are directly owned by annual conferences of the church, we urge those conferences likewise to look at their institution's status with openness and realism.

If the United Methodist Church is to remain involved in higher education — and we believe it must—in these times of limited financial resources, it cannot responsibly expend funds for the short-term purpose of propping up institutions which have little or no hope of long range survival.

We must, instead, concentrate our efforts on making our healthy institutions even stronger elements of the educational community.

Commission should release list of colleges

It is difficult to understand the refusal of the commission which recently announced that 22 United Methodist-related colleges are in danger of collapse (see related editorial) to tell the church the names of those institutions.

Not only did the Commission on Higher Education recently bar the church press from a meeting where the colleges were discussed but it was ruled that the list in question is "confidential" and not for release to the church-at-large.

This commission was formed by our denomination's Board of Higher Education and Ministry and was funded with nearly $750,000 in church money. Such a decision to withhold its findings, therefore, is a decision not to report to the very people who funded the study — rank and file United Methodists.

We further question the secrecy of the commission on the following grounds:

- Such secrecy is in conflict with the UMC's general stance of openness and is ironic in light of some church agencies' frequent criticism of the U.S. government for withholding information from the American people.
- In a church organized on the concept of representative democracy, free flow of information is essential and the "right to know" of the general membership should always be a cornerstone.

While we understand the desire of the commission to "protect" those colleges on the "endangered list," we question who is being protected and who is being hurt by such a closed policy.

By not releasing the names of the 22 colleges which are said to be in danger, the commission has cast a shadow over all 107 United Methodist-related institutions, 68 of which received a clean bill of health from the study.

We urge the commission immediately to reconsider and change its policy regarding this information. If it does not, we urge the Board of Higher Education and Ministry to take action to see that the entire list is released.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Bosiness:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debhie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Children: What do you think?

Anyone who has ever spent time talking to or working with children knows something about the wisdom and insight they sometimes offer adults. Jesus spoke precisely to a child's perception of the world when he said: "Whoever does not receive the Kingdom of God like a child will never enter it." (Luke 18:17)

We want to know what the children in our subscriber-families across the nation think — about God, Jesus, the Bible, the church — about whatever religious subject the children feel like speaking to. We invite articles, drawings, prayers, poems or any other offering that can be reproduced in TM/UMR.

Sometime during the summer we will devote a major part of one issue of TM/UMR to "The Christian faith as seen through the eyes of children." Children who submit material used in the newspaper will receive a book of Bible stories.

These are the rules:

(1) You must be 12 years old or younger.

(2) Mail your material to: Children's Features, P.O. Box 1076, Dallas, Texas, 75221.

(3) All material offered must be postmarked on or before June 15, 1977.

(4) You must attach your full name, age, address, parents' name, and the name of your local church.

(5) Material cannot be returned unless accompanied with a self-addressed, stamped envelope.

My Witness

I intend to stand with the church

Norman Wilholt

By NORMAN C. WILHOIT

The United Methodist Church is too conservative; it is too liberal; it is involved too much with social issues; it isn't involved enough with social issues.

Have you ever heard any of these comments made about our church? Have you personally ever made these comments? It seems that we make a lot of rhetorical questions in knocking the church.

I have to confess that I have contributed my share of critical comments. Sometimes I feel that it was justified, but with hindsight I have come to realize in most cases it was a false notion of the issue in question.

I feel the criteria we should use in judging any church or organization is the way it performs in times of need. Personally, f can only speak for the United Methodist Church and how it has responded when there was a deep need in my life.

My father died when f was 18. The church responded in a very positive way to me and my family. It helped us to share our grief and sorrow.

When I got married, the church was waiting and ready to join in the celebration of marriage. Our first child was stillborn. My wife and I were grief-stricken with sadness.

I couldn't believe the love and support that came from my fellow brethren in Holston Conference. When our daughter was born, the church rejoiced with us and provided a place for her to be baptized.

I use personal references to point out the church never asked me where I stood in relation to the church. The church was more than willing to serve.

In fact, when our child was stillborn, some of the ministers I had considered too liberal or too conservative were the ones that supported me with the deepest care. It's surprising how quickly we throw the tags and labels out the window when we have a need for personal ministry.

The next time that you have a crisis or need in your life, who will you call for help? I hope that you will call upon The United Methodist Church, because it will be ready to serve as it has for nearly 200 years.

We are very fond of talking about the hypocrites in the church. I suppose there is a lot of pretending, plenty of "phonies," but I find more honesty in the church than I do in the other institutions of our society. Nowhere else can we discover the truth about ourselves as openly; nowhere else do we find an institution that is so brutally honest with itself as we do in the church.

There are many who, when faced with the modern city and the age of technology, feel that the church is dead, embalmed, and it is their duty to present her funeral. There are others who celebrate the coming of the city in the age of technology as having tremendous potential for the people of God.

I can't give up on the church. It is that glorious combination of human weakness and divine power. As far as I can see, it holds the world's best hope and I intend to stand by it all the way.

"My Witness" is a column through which TM/UMR readers may tell of meaningful experiences of Christian life.

This week's contributor, Norman C. Wilhoit, is pastor of Centenary UMC, Erwin, Tennessee, (Holston Conference).

Letters to the Editor

Views of bishop draw criticism, support

To the Editor:

I would like to take issue with the newly installed president of the Council of Bishops, Paul Milhouse. I find his criticism of the church's "social action over-emphasis" to be disappointing at best. There are so many forces which are attempting all too successfully to take the prophetic sting out of the church's witness and ministry that we don't need the president of the Council of Bishops to lend his weight as well.

It was some 11 years ago that Paul Milhouse laid his hands on my head and ordained me into the ministry of the Evangelical United Brethren Church. During these past 11 years I have attempted to preach the good news of Jesus Christ and lead two congregations into sharing that gospel in its fullness. In recent years I have grown weary with those critics of the church who have insisted on separating the personal from the social dimensions of that gospel. The recent "Comprehensive Plan for Evangelism" released by the Board of Discipleship, calls for the church — local and general — to include "outreach ministries" in its ministry of evangelism. I find that to be in keeping with the good news of Jesus Christ as I have received it and preach it.

It has been the experience of the church which I am presently serving that evangelism comes alive and takes on flesh when we come into full engagement with the community in which we are serving: providing "sanctuary" for community groups such as the local chapter of the Women's Liberation; holding forth creative imagery for the public to see such as a railroad tie cross on the lawn; providing leadership and seed money for the empowerment of minorities and the poor; and becoming involved in political campaigns which hold forth signs of justice in our time.

Out of engagement with the world people are drawn to the church and its Savior Jesus Christ. We need not lose our nerve in this day in which we find ourselves. The "social imperative" of the gospel (some would call it social action) is central to the evangelistic task of the church. I speak as one pastor and one local church which has not "decayed due to having become social action-oriented!"

Alan Streyffeler
Evanston, Illinois

Words encouraging

To the Editor:

The statements of Bishop Milhouse reported in the May 6 issue are the most encouraging words from a leader of the church that I have read in a long time. I believe the bishop has correctly described the "gulf between the (church) agencies and the grassroots church."

I am persuaded that many lay people are disappointed, dismayed, and demoralized by actions of church agency officials, such as discussed by Bishop Milhouse.

Toy F. Reid
Kingsport, Tennessee

Board appreciated

To the Editor:

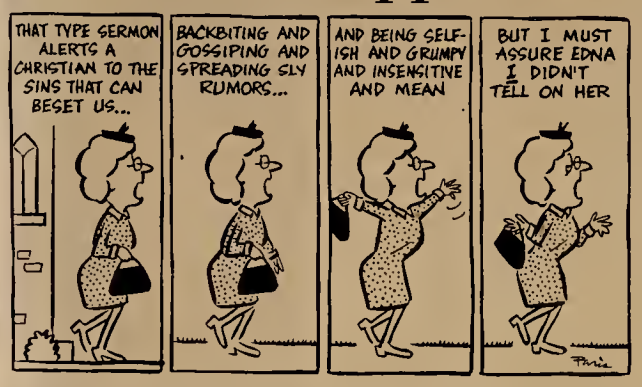
I disagree with the negative comments about our church by the new president of our Council of Bishops (TM/UMR, May 6).

I am grateful our church understands God is Lord of all of life. I am thankful I belong to a church which is constantly helping us learn and do God's will in our personal lives and regarding the social issues of our day.

Also, I am appreciative of the work of our Board of Global Ministries. It has to deal first-hand with a very turbulent world. I'm sure it makes mistakes. But I applaud its bold and responsible efforts. I thank God for "bureaucrats" like Charles Germany from the Oklahoma Conference who serve on that Board with a high level of competency and deep Christian commitment.

"We have this treasure in earthen vessels" and the church is far from perfect. But much as I want the church to be better, I am grateful for the church as it is. Dietrich Bonhoeffer once said: "He who loves his dream of the church more than he loves the church as it is will hurt the church no matter how sincere his intentions."

Wm. I. Smith
Duncan, Oklahoma



Comments welcome

To the Editor:

I wish to call attention to three articles in your May 6 issue: (1) "Board urges U.S. change in China policy;" (2) "Money woes hit agency;" and (3) "Church rapped for social action 'over-emphasis.' "

I don't know what Daniel it is going to take to make persons in the United Methodist Church quit making secular decisions that affect us all. To me, the first two articles are handwriting on the wall. Perhaps Bishop Milhouse can get the job done.

I can neither add nor subtract from the fine article quoting Bishop Milhouse. I am sure if we make more Christians, then individual effort on the part of such Christians, acting only for themselves, will influence society for good. I believe in missionary work and I would like to believe that my money is going to some needy persons rather than some political intrigue.

Marley R. Ping
Bastrop, Louisiana

Social voice needed

To the Editor:

I would like to respond to the article reporting the statements by Bishop Paul W. Milhouse (TM/UMR, May 6).

The thrust of his statements were to warn the church to return to its primary job — "making Christians" — and to quit over-emphasizing social concerns. I would agree that overdoing anything can lead to undesired results, be it social conerns or personal evangelism. However, we are living now on the brink of the 21st century and we must not retreat to the 19th century in our churchmanship. I believe that Jesus pointed out that on the day of judgement the decision as to who would inherit the kingdom would be those that fed the hungry, clothed the naked, etc. He said nothing about what one believed.

I hope the church will continue to speak out on social issues and also to practice evangelism even if it only does these "naively."

V. Duane Moore
Ada, Oklahoma

ERA action wrong

To the Editor:

I was greatly surprised and incensed at the report of the Women's Division of the United Methodist Church embracing ERA so heartily at Atlantic City (TM/UMR, April 29).

The Women's Division of the UMC is a Christian, not political, society. I object to the tactics advocated in the article and feel whoever took this action had no authority from the local societies.

I'd rather not belong to such a group — although I've been a member since I was a teenager. Our funds are for mission work, not the ERA campaign which I hope is defeated; I have been praying for its defeat.

Mrs. Alice B. Bascom
Westminster, Maryland

ERA action 'brave'

To the Editor:

Although reared as a Methodist, I have drifted away towards Unitarianism because of what I considered feet-dragging on social issues such as Vietnam war and homosexuality. Can you imagine my astonishment and joy when I heard of the stand the UMC women took on ERA (TM/UMR, April 29)?

This is a profoundly strong affirmation arising from a conservative group of women within an organization f perceive as relegating women to second class citizenship.

I am fiercely proud of their brave act.

Betty Coykendall Erdag
Webster, New York

Drano too caustic

To the Editor:

Allow me to establish first that I am not a "religious nut." However, the Drano T.V. commercial featuring a "thunderous voice from above" offends one's sense of God. Even more offensive is the fact that the "voice" responds and repeats itself to the husband's "sweetheart?" question.

The term blasphemy is rarely used in our modern English. This commercial, however, seems hell-bent on reviving it. It's hard to believe such a state — but the Drano commercials are more caustic than the product.

Don B. Farrow
Lafayette, Louisiana

Resuscitated corpse?

To the Editor:

My, aren't we getting touchy, looking for heretics under every stone! I am surprised that your readers (May 6, 1977) come to the conclusion that the Rev. Larry Nicholson (April 8, 1977) doubts the resurrection because he does not affirm that Jesus was a resuscitated corpse.

Lazarus (John 11:1-43) was an example of a resuscitated corpse. After coming to life, he presumably died of disease or old age to await the final resurrection. Jesus, however, rose from the dead never to die again. He is our Saviour and Lord, not Lazarus, the resuscitated corpse.

A thorough reading of I Corinthians 15 would be in order for anyone who fails to understand this distinction. Paul clearly states that the resurrected body is spiritual, not physical (I Cor. 15:44). Although Jesus ate food and bore the marks of his wounds, he also moved about at will and entered rooms with locked doors.

My concordance does not list the word, "resuscitate." Article V of the Articles of Religion of the United Methodist Church says that whatever is not found in scripture is not to be required as an article of faith. Perhaps we should be spending less time defending the Bible and more time taking the Bible off the shelf and reading it to see what it actually says.

Mr. Nicholson wrote a very inspiring article. At least the letter writers caused me to look it up, since I missed it the first time around.

Robert L. Kuyper
Santa Rosa, California

Susanna Wesley not 'total woman'

To the Editor:

Susanna Wesley a total woman? Aaaargh! as Charlie Brown would say (TM/UMR, May 6).

Try as I might, I can't picture Susanna mincing along in her high-heeled boots, chemise and carrying a glass of treacle to meet Master Wesley at the door in the evening. Call her a complete woman, a determined woman, even a magnificent woman, but total woman? Please!

Donna Veeder
Jordanville, New York

Here I stand

Christian heritage should be taught in churches

By DON MORGAN

"In what direction is the Christian church headed?" This question is raised quite frequently whenever informed and concerned Christians gather together. I foresee the road which the church will travel in the future to be one of ecumenicity and cooperation among all of God's people.

Christianity is beginning to see a renewal of meaningful worship which envisions the worship service as being more than a "preaching service." Increasingly we are becoming interested in the tradition and heritage of the church. Much of the beauty and effectiveness of worship has been lost as Protestant denominations have tended to discard most of the history of the church prior to the 16th century.

With the increased desire of Christians to understand their heritage, members of the clergy must face up to this desire to understand our heritage. Our church has a rich and meaningful tradition expressed through its liturgy and its teachings. I can best express this by telling you of an encounter I had with the church recently.

While reading some literature on Lent, its meaning, its significance, and how it evolved into what it has now become, I realized how little and shallow my training had been concerning God's church over the past 2000 years. All my life I had worked in the church in one capacity or another; and yet no one had taken time to explain what the seasons of the church year stood for, what the symbols represented and why some churches followed a particular pattern of worship and others didn't. I felt cheated.

I also wondered what would be the results of a survey which asked how many people knew the significance of the 5-sided star of Epiphany, the 8-sided star, the candles on the altar, etc. I would imagine that the majority of churchgoers today would not have any idea of the great importance and significance of the worship aids which our church has given us.

Somehow we must find a way to teach these things to our fellow Christians. We might begin with a simple statement at the top of the Sunday bulletin such as: "The 2nd Sunday in Lent," followed by a brief statement of what the Lenten season means and how it is related to the rest of the church year.

How many of us know the significance of Ephiphany — how it involves a process in which we see God revealing himself to mankind in Jesus? How Jesus starts as a baby, and gradually through a growing process matures, is baptized, performs miracles, and finally reaches the height of his manifestation in the transfiguration.

It's as if a light begins by just flickering, and then becomes brighter and brighter, and brighter until its brilliance is so intense that you have to shield your eyes from it.

With this understanding of Epiphany we can then move into Lent, as a time when we walk closely with the Son of God and not a "buddy." We suffer with Him; we weep with Him, and we stand at the foot of the cross with His faithful few as tears run down our cheeks, because we know this man laid down his life for us. This places a different meaning on Christian worship from what we are accustomed.

I was deeply moved when I read how the church has set up the Christian year, the values and significance of the symbols and worship aids. And here we are centuries later trying to make it on our own, with our independent American views and prejudices, ready to throw out all the rich history and tradition which the church has accumulated over years. In reality, we are ready to disclaim all that the Holy Spirit has done for nearly 2000 years.

The direction I feel that the church must take is one that recognizes its tradition, and wants to build on that heritage so that it is really a part of the Body of Christ in the long pilgrimage with other Christians. There is a spiritual richness in the liturgy of the church to which we all need to be exposed.

I am truly sorry that no one took the time to explain all this to me; so much has been missed. What is the direction you see the church headed in — one of separatism, or one of joining together with all other Christians of all times in that long pilgrimage?

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Don Morgan, is a member of the Louisiana Conference. He is presently attending Candler School of Theology in Atlanta, Georgia.

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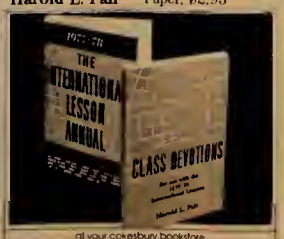

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Genetic research: road to miracles or monsters?

By BUD HERRON
Associate Editor

The high voltage electricity quit sparking. The whir of the laboratory equipment fell into silence. The huge creature on the table began to move its hand. And then, as sinister music swelled in the background, the monster sat up. "Igor," Dr. Frankenstein said to his companion, "it is alive."

The scene is familiar to late, late show viewers. It's a flight of Hollywood fantasy about a mad scientist who pieces together parts of several human bodies to create a man-made monster. Those viewers who are still awake for the finale see the monster turn on and kill the man who made him.

Not long ago all but the most irrational of persons scoffed at the ideas in that old movie. But recent scientific discoveries have changed things. The Frankenstein monster and the pseudo-science portrayed in the film may still be laughable, but the basic idea — combining forms of life into new creatures — is now a reality. And the basic fear — will that new life destroy us? — is at the center of a debate gaining momentum across the nation.

"The moral and religious questions involved in altering life forms should be basic to the issue," the head of a public interest lobby recently said during congressional hearings on the issue. But so far, involvement by Christian churches in general and United Methodism in specific, has been practically nonexistent.

New concepts

As the debate becomes hotter, two words are likely to become a part of the vocabularies of many Americans: (1) genetic engineering and (2) recombinant DNA.

"Genes" are the substances in the cells of all living things which determine heredity. For human beings, genes are what make one person have black hair and another have red hair. They are what make a new baby look like its parents.

Genetic engineering is a term used to describe the ability of scientists to change the genes. It is a science — as far as human beings are concerned — that is still on the horizon, but very possible. Genetic changes can already be made in the laboratory on lower forms of life.

"Recombinant DNA" is a process of combining the genetic make up of unlike forms of life. It is a complex process now in the research stages. Stated simply, scientists have discovered how to overcome the barrier which divides the world into previously unmixable types of life. Unlike cells can now be combined in the test tube into new forms of life previously unknown on our planet. Theoretically, even higher animals — including humans — can be combined with unlike animals to produce new types of creatures.

The central question in the debate so far has been: Should scientists be allowed to continue research in the field of recombinant DNA? Such research could lead to a cure for such diseases as cancer and hemophilia. But there also is the possibility that it could lead to genetic monstrosities or manipulation of the human race into creatures "designed" for the purposes of the powerful. In the hands of a person like Adolph Hitler it could lead to the so-called "super race" he tried to develop by extermination.

What is the church doing to meet such a weighty issue?

"The church is not by and large involved at all," said Dr. Harmon Smith, professor at the United Methodist Duke Divinity School. Dr. Smith, who is one of the few persons with UMC connections to have done serious study of the subject, says we need to get involved.

Dr. Smith said he feels the whole field of genetic engineering and particularly "recombinant DNA" research needs to be dealt with by the church, but through study, not by "shooting from the hip like the church always seems to do."

Little attention

Officials in United Methodism's two main national agencies which deal with such issues confirm that genetic research has not been near the top of the church's agenda.

The Rev. Tom Fassett, who heads the office of emerging social issues for the Board of Church and Society says the issue has not been dealt with by his board and so far is not scheduled to be any major part of the annual meeting of the board next fall.

Peggy Billings, top executive of the office handling such issues in the Women's Division, Board of Global Ministries, says the Women's Division is "concerned in a general way" about the genetics issue, but has not spoken specifically about it.

Many persons in the religious community say that lack of involvement so far is not due to lack of interest, but because of the complexity and the newness of the issue.

Dr. J. Robert Nelson of the Boston School of Theology believes that in any case, individual denominations might be better off dealing with the subject ecumenically.

"Genetic engineering and recombinant DNA research are tremendously complex issues," the United Methodist professor said. "I believe we must start with an ecumenical 'blue ribbon' committee with enough funding to begin the task of sorting information and helping to make the complex more understandable."

Dr. Nelson says no church has become "responsibly involved" in the debate to this point. He said the issues are not "black and white."

Where from here?

"Even the scientists don't know where this research in going to lead," he said. "We must look soberly at the possible danger of viral mutations. And in the long run, Christians must side with caution."

Dr. Nelson believes Christians must not condone the idea that "scientists should be able to do whatever they can do."

"The time has come when we must call that philosophy into question," he said. "Regulations are in order, but they must be worked out jointly with the scientific world. I hope the church does not get itself in the position the Catholic church found itself in with Galileo" (when it opposed his concept of the universe on the basis of Biblical perceptions of the world).

But not all of the religious community even believes genetic research is a subject the church should consider.

Dr. Stanley Hauerwas, a United Methodist minister serving as associate professor of religion at the University of Notre Dame, sees a danger in genetic research, but feels the question for the church is not the "larger social issue" but the issue of "individuals."

"I'm more interested in what an individual Christian scientist has to offer than in some sweeping social stance of the church," he says. "I don't know that the church has anything to say about the social issue."

Dr. Hauerwas said he feels the real issue is a general question of American values.

"Conducting research of that kind in our society is doubly dangerous because of the state of our moral values," he says. "We can't make the assumption that encouraging people to talk about the issue will make things any better."

Called effective witness

Church steps up stock actions

By SHARON MIELKE
Senior Staff Writer

Strikingly different things like baby formula — helicopters — TV violence — and carpets do have one thing in common. All are the targets of stockholder resolutions filed in 1977 with major U. S. companies by religious groups, including United Methodists.

Proponents believe the resolutions are a responsible and effective way for the church to make a witness in the business world and point to "break throughs" on several fronts. Critics charge, however, that the church is hypocritical when it accepts earnings on investments in companies with practices they deplore. Others charge that the church has no business making investments at all.

The "common denominator" for church stockholder actions is "the understanding that how they earn their money says as much about what they believe as how they spend it," the Rev. Michael Clark of the Interfaith Center on Corporate Responsibility, New York, told TM/UMR.

Coordinating stockholder resolutions for 14 Protestant denominations and 150 Roman Catholic religious orders, the Interfaith Center is a coalition representing between five and six billion investment dollars. Mr. Clark said 90 resolutions were filed with about 60 different companies this year.

Not everyone approves of the churches throwing their economic weight around in the area of "corporate responsibility," Mr. Clark admits, but he maintains they can't avoid being involved. "The church owns stock and relies on income from investments. The only choice is between being an investor who only wants to earn money, or an investor who also is concerned with the ramifications of how the money is earned."

He said 10 years ago when the first stockholder actions began, the churches tried to "clean-up" their portfolios by selling stocks in companies with policies or practices they disapproved. But, he said, they soon discovered there weren't any totally clean companies.

That discovery led to the present tactic of trying to influence the policies of companies as shareholders.

Four basic areas of concentration in shareholder actions for religious groups are: international, agribusiness, domestic and military production and sales, Mr. Clark indicated.

Internationally, two major efforts this year have been aimed at requesting five banks to stop giving any further loans to South Africa and requesting five U.S. corporations to either cease expansion or begin termination of their operations in South Africa.

"General Motors agreed to make a public statement that it would not expand operations in South Africa under the present economic situation and that apartheid is that country's biggest economic problem," Mr. Clark said, citing this as a "break through." The resolution was withdrawn before the GM annual meeting as a result.

In discussions with Chase-Manhattan Bank, the bank became the first U. S. bank to stop making general purpose loans to the South African government, he said.

Infant formula and the sale of baby milk powder in countries where families are unable to prepare products properly leading to increased infant malnutrition and death, continues to be a topic of resolutions. Mr. Clark said both Abbott Laboratories and Borden have agreed to substantially change their marketing practices in Third World countries.

Negotiated settlements with companies sponsoring excessively violent television programs are expected with at least five companies, he said.

Military production and sales resolutions have been primarily requests for information on the sale of weapons of foreign governments. "At the Textron meeting, (helicopter sales), resolutions filed received 14.5 percent of the vote — a major victory," he said.

Increasingly, the interfaith center is finding that issues of concern to religious groups are shared by other shareholders, and that their resolutions are getting bigger votes.

Where is church in Atlantic City?

ATLANTIC CITY, N.J. — What if the local church should decide not to meet any longer in Atlantic City?

That question was placed before the spring meeting of United Methodist Women of the Southern New Jersey Conference. It came as a response to the announcement that the church's Board of Global Ministries will no longer hold annual meetings here due to the recent legalization of gambling in the city.

"Did Jesus run away or did He stay right downtown in the heart of things and struggle with the struggling . . .? asked Fran Hagins in a welcoming address to the women. Mrs. Hagins is president of United Methodist Women in Calvary UMC, Atlantic City.

"Where is our mission and where should we be?" she asked. "Is it always India or China or some place faraway, or is it right here — right here where we call home?"

Mrs. Hagins said the church's mission was in Atlantic City "with its beautiful ocean, with its crowded city streets, with its heartaches and with the problem ahead that we will live with, with legalized gambling." She challenged the assembly to be there with them, "holding our hands and sharing the mission that is ours . . . And I hope when you go home, you will remember Atlantic City in your prayers."

Stock resolutions draw unprecedented interest

Compiled from News Releases

NEW YORK—Resolutions filed this year with Coca Cola Co. and J.P. Stevens & Co., the nation's second largest textile firm, have generated more interest and mail than any of the 50 filed by the United Methodist Board of Global Ministries over the last seven years, according to Florence Little, who coordinates the shareholder actions for the board.

She went to the Coca-Cola Co. meeting earlier this month to express "our regret that they had merged with Taylor Wines" and dissatisfaction with their reasons. The World Division's decision was based on the long-standing United Methodist policy of not investing in alcoholic beverage firms. The division sold its 7,600 shares.

Ms. Little reported that mail ran strongly in favor of this action, but most of the letters on the J. P. Stevens action were opposed. (She said 40 letters is "a lot.") In regard to Stevens, she said the "concern is the entry of labor unions into an area of the country which is largely not organized."

The "complaints" arose primarily from the "misunderstanding that World Division is supporting the labor union boycott of J. P. Stevens. "We are not supporting the boycott and have taken no such action," Ms. Little told TM/UMR.

"An important new learning from the Stevens controversy is that we need to let area church leaders, bishops, editors, etc, know of a resolution filed related to their area," Ms. Little said.

She said much of the anger the action generated in the Carolinas could have been headed off with accurate advance information.

She said the World Division filed two resolutions with the company, and both were requests for information: (1) for information concerning equal employment opportunity and (2) a report on company policies toward union organizers. Under Security and Exchange Commission rulings, companies are simply required to make such information available to any shareholder who requests it.

The resolutions received upwards of seven percent for each, she said.

Most of J. P. Stevens' 85 mills are in North and South Carolina, among the least unionized states in the country. Currently the Amalgamated Clothing and Textile Workers Union is leading an organizing attempt at these Stevens' plants. The union, in cooperation with the American Federation of Labor and the Congress of Industrial Organizations, also has launched a nationwide boycott of Stevens' products which include fabrics, sheets, blankets and women's hosiery.

The World Division, which owns 22,000 Stevens shares, joined four Roman Catholic orders in filing two resolutions at the Stevens' annual meeting March 1 in New York.

Citing National Labor Relations Board adverse findings in 15 cases involving Stevens, the church group stated that "Stevens' labor practices violate mainstream American business ethics and the resulting isolation endangers the company."

In a statement to stockholders in response to the resolutions, Stevens' management said its labor policies were based on the fact that the "overwhelming majority" of its employees have consistently been opposed to the union's attempt to represent them.

"The support of the union is not our basic concern," Ms. Little declared. "We're concerned about the right of J. P. Stevens' employees to engage in collective bargaining without harassment, as included in our United Methodist Church social principles."

The proposed Stevens' resolutions and others in regard to corporate social responsibility were presented and approved by World Division directors at the 1976 annual meeting. "The final decision as to which companies we would contact was left to the discretion of the division's associate general secretary and myself," Ms. Little said.

Use of church's investment income limited

TM/UMR Staff Special

EVANSTON, Ill. — Our ancestors in the church gave gifts and bequests, asked us to invest the body of the gift responsibly, and use only the earnings for very specific purposes.

In a nutshell, that is why the United Methodist Church and its agencies have "restricted funds" to invest, according to Dr. Ewing Wayland, general church treasurer and executive for the Council on Finance and Administration. Practically all trust funds are "restricted" in the ways they may be used and therefore are not available for operations.

Another source of restricted funds are the contributions to the pension fund for the church's retired ministers. This fund amounts to about one-half billion dollars, by far the largest church fund.

Itemizing investments belonging to the general church and its agencies, Dr. Wayland noted these are exclusive of funds owned by most of the church colleges, seminaries, homes, hospitals or annual conferences.

- Board of Discipleship . . . $520,000 ($50,000 unrestricted)
- General Council on Ministries . . . $410,000 (unrestricted)
- Board of Church and Society . . . $995,000
- Church & Society Building Endowment Fund . . . $1,860,000
- World Service Permanent Fund . . . $1,145,000
- Board of Trustees funds . . . $3,625,000
- Board of Higher Education & Ministry . . . $25,000,000
- Board of Global Ministries . . . $107,000,000
- Board of Pensions . . . $500,000,000

Earnings from the investments are important parts of the operating budgets of most agencies. The Board of Church & Society, for example, depends on earnings for nearly half of its budget.

NEW YORK — Gloria Langdon, a 49-year old "working mother" from Tonkawa, Okla., and an active United Methodist, receives roses after being named the National American Mother of 1977 at a luncheon in New York.

The "secret" of her success as a working mother, she said, was "the discipline of the church."

RELIGIOUS NEWS SERVICE PHOTO

United Methodist named 'Mother of '77'

By TWILA ROLLER

TONKAWA, Okla. — The National American Mother of 1977 is a United Methodist "who has caught a vision of how life ought to be lived" recalls a former pastor.

Tonkawa's Gloria Langdon was named Mother of the Year earlier this month in New York. Last month she captured the Oklahoma title and represented the state in the national competition.

Gloria Langdon is enthusiastic about life, and that enthusiasm spills over into the lives of the 3,337 residents of the college town where she lives in the "wheatheart of Oklahoma."

Her love for them reflects her love of God, and shows itself in simple ways: a solo about His caring at worship services; a spaghetti dinner for a youth group; a visit by her and her family to an elderly widow; an Easter card left in the refrigerator for the milk man; direction of a skit for Camp Fire Girls; devotions at United Methodist Women; a bouquet of jonquils for an invalid; prayer for a sick child; an anecdote in the bi-weekly newspaper.

In fact, one of the most popular features in The Tonkawa News, which she and her husband have published for the past 25 years, is a column she writes about those friends, entitled "Letter from Home."

Started when a close friend moved to New Mexico, the light-hearted column is made up of happenings, comments, opinions, accomplishments and travels of the people with whom she comes in contact at the newspaper, community service and study clubs, and the church of which she, her husband Francis, and five children have been a part.

First United Methodist church of Tonkawa is a second home to those children — 26-year old Jo Nelle and Jim, now graduated from college; Judy, who inherited her mother's soprano voice; Janet, cheerleader, senior honor student and queen at Tonkawa High; and 15-year-old Jennifer, who was miraculously healed of malignant lymph cancer after doctors had abandoned hope for the life of the then three-year-old.

"God has been good to me," Mrs. Langdon said at the Mother of the Year program in New York City.

"He has enveloped me with family love and helped me fulfill my childhood dreams of marrying a man kind as my father. God has helped me to be as gentle as my mother, raise a family of healthy, energetic children, and live in a big house," she said. "In addition, He has given us a multitude of friends to help raise them."

Tonkawans think it's the other way around: God has been good to them in giving them the Langdon family, and their nomination of Gloria for Mother of the Year was one way to express that gratitude.

Twila Roller, news editor of the New Mexico edition of TM/UMR, is a former "Tonkawan."

Held in Zaire

Parents urge evacuation for missionary-daughter

By PAT SITES
Staff Writer

Gaye Radford

TRINITY, N.C. — Apprehension keeps building for the parents of a young missionary trapped at a sealed-off mission station in war torn Zaire. But they are determined to "do what we can and let the Lord do the rest."

In this little town where he is pastor of a Friends' congregation, the Rev. Barney Pierce and his wife continued a vigil last week for their daughter, Gaye Radford, one of 12 United Methodist missionaries detained March 9 when their stations were overrun by invasion forces.

The Pierces fired off telegrams and called on others to do so, to top U.S. and U.N. officials urging them to use influence to get the missionaries evacuated.

Then they prayed and waited for news — and went on doing their work "though I think about Gaye just about all the time," Mrs. Pierce confesses.

As United Methodism's Council of Bishops and Board of Global Ministries (BGM) officials urged similar telegram campaigns to President Jimmy Carter, Secretary of State Cyrus Vance and U.N. Secretary-General Kurt Waldheim, suspense was obviously mounting at the Pierce home.

Their concern was understandable. Mrs. Radford, 23, is expecting a baby in October. Her husband, Rick, a Kapanga mission pilot, was away from that station the day of the invasion and has not been permitted to return. He is in Kolwezi, some 300 miles from Kapanga, and has had no direct contact with his wife since she was permitted a brief radio message to him April 15.

There has been a news blackout and a cut-off of all radio contact with the ten missionaries at Kapanga and two at Sandoa in the past three weeks. Reports indicate that a hospital near the Radford home was bombed. Anxiety mounts that the lives of missionaries will be endangered if and when the Zaire government moves to recapture the invaded areas.

"They must be gotten out," Mr. Pierce says. He is also concerned that food and medical supplies are dwindling. He also believes, however, that "we have to accept the hand of divine providence. Rick and Gaye are both committed to doing the work of the Lord. The United Methodists are doing a wonderful work in Zaire. And we know there was no chance to get the missionaries out before this happened."

Mrs. Pierce says she firmly believes her daughter will be all right "no matter what she has to go through before it's all over." Recalling how reluctant Mrs. Radford was to go to Zaire, she also recalls that the young woman prayed about the move, accepted it and — when the Pierces visited the young couple in Kapanga a year ago — had "found" peace with it.

The young couple, who met at Asbury College, Wilmore, Ky., are on their first mission assignment. They have served for three years in Kapanga and are due to come home in November.

According to the Rev. Juel Nordby, BGM secretary for Zaire, Mrs. Radford not only became "completely at ease" in the mission field, but was doing an excellent job as a radio operator there.

Bishop James K. Mathews, secretary of the Council of Bishops, sent telegrams requesting the denomination's 45 active bishops in the U.S. to ask the pastors to urge parishioners from the pulpit to send telegrams to President Carter, Secretary Vance and Secretary-General Waldheim.

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WAVERLY, N.Y. — Seventh grade girls at Waverly UMC here busily decorate one-pound coffee cans to be used as individual banks for an offering for food for the hungry. The project is part of their class study of missions in Africa.

PHOTO BY DORIS ROBINSON
WYOMING CONFERENCE EDITION OF TM/UMR

Fasts sponsored

Local churches moving on 'world hunger' front

Compiled from TM/UMR Editions

Hunger fasts staged by United Methodist youth for the benefit of world hunger are occurring across the denomination. Youth at First UMC, Turlock, Calif., recently went on a 30-hour fast, prompted by concern about the 500 million people living on the edge of starvation.

Each UMYF member acquired sponsors and the money was donated to the Inter-Faith Ministries, which serves as an emergency food bank for Stanislaus County.

Youth director Joann Quinley said, "About 200 people including several high school teachers and the swim coach served as sponsors." The fast concluded with a special Lenten prayer and a meal prepared by the Social Concerns and Missions work area of the church.

A 30-hour Fast-a-Thon was held by 30 youth and seven counselors of First UMC, Boardman, Ohio which raised $1,600 for U.M. hunger projects. Each participant had sponsors who pledged the money on an hourly basis.

During the fast, the youth participated in games, tournaments and contests. They held several discussions on the significance of their fast and watched movies explaining the causes and results of starvation. In addition the youth helped to clean the church one afternoon.

Kansas City members slim down to raise funds

KANSAS CITY, Mo. — The congregation of St. James Gregory United Methodist Church here has undertaken a project to lose 300 pounds over a 60-day period — and pay one dollar a pound lost to world hunger.

The Rev. Emanuel Cleaver, pastor, said "Giving money without sacrifice is not the ultimate gift. Christians must begin to live out in their actions what they proclaim with their talk. We at St. James Gregory recognize that in some countries, humans are an endangered species and a problem of this magnitude requires more than lip service."

A weigh-in to determine the success of the project is scheduled for next Sunday.

'Hunger Workbook' offers 100 helps to understanding

CLEVELAND — Two pastors of the East Ohio Conference have combined efforts to produce the "Hunger Workbook" — more than 100 ideas for presenting the problem of world hunger.

The Rev. Timothy Crouch, pastor of Miles Park UMC, here and the Rev. Ralph Sessem, pastor of the Independence UMC, have put together a resource which includes suggestions for use with children, youth and adults in worship services, family nights and workshop settings.

The "Hunger Workbook" is published by CSS Publishing Co.

LOUISVILLE, Ohio — UMYF President Kelly Prince serves Mrs. Arthur Dornan her "hunger meal" at the Fairhope UMC Hunger Restaurant sponsored by the youth of the church.

PHOTO COURTESY OF EAST OHIO CONFERENCE EDITION OF TM/UMR

Louisville youth open 'Hunger Restaurant' after worship

LOUISVILLE, Ohio — A unique "Hunger Restaurant" opened after worship service one Sunday recently at Fairhope UMC here. The menu included such items as roast duck, boiled king lobster and sirloin steak but the customers got only a meal of rice, broth and a cracker — representing about the same nutritional value as what persons in the undeveloped nations eat in one day.

And the youth of the church then asked their customers to pay the price of the menu meal which ranged from $3.95 to $6.95, all of which went to fight world hunger.

The project was an outgrowth of a study during Lent of the causes and solutions to the world hunger crisis. But the youth wanted more than study, according to an article in East Ohio Today, the conference edition of TM/UMR. They wanted to experience the plight of the hungry and to help the congregation learn from the experience.

Twelve youth spent a weekend retreat eating only a limited "hunger" diet, worked at odd jobs earning money for world hunger and opened the "Hunger Restaurant" which also served customers information on the global problem.

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Tension eases over mission site

'Consultation' dilemma still unresolved, New Mexico leaders say

By SHARON MIELKE
Senior Staff Writer

ALBUQUERQUE, N.M. — Opening with a threatened walk-out and closing on a high note with prayer, a meeting here May 7 between officials of the National Division of the Board of Global Ministries, the New Mexico and Rio Grande annual conferences drew mixed reviews.

While hailed as opening a new era of cooperation between the largely Anglo New Mexico Conference and the Hispanic Rio Grande conference, whose boundaries overlap, progress on patching up relations between New Mexico officials and the National Division was moot.

The meeting of about 40 persons was precipitated in late February by Bishop Alsie H. Carleton, Albuquerque, when concern erupted here over the nature and activities of the United Methodist supported Chicano Communications Center. The center had obtained a rent-free lease to the defunct Harwood School for Girls here from the National Division which manages the buildings for United Methodist Women, unbeknown to New Mexico church officials.

Concern focused around the church's support for a group alleged to be in sympathy with Marxist-Maoist philosophies and methods. On the other hand, a representative of the Center at the meeting here said, "we emphatically are not communist." Furthermore, "the Chicano Communications Center provides a ministry to groups in this community with which the church isn't related."

Bishop Carleton had requested Bishop Jesse R. DeWitt, Wisconsin Area, president of the National Division, to come to Albuquerque to discuss (1) the use of church property and funding of groups thought not to be in harmony with church beliefs or social principles, (2) the "by-pass" of conference officials in a decision relating to a church project within the conference bounds, and (3) the meaning of "consultation" between general agencies and local officials who must answer to local United Methodist members.

Harwood and the Chicano center

The future of Harwood was settled at a National Division meeting in Laredo Texas, April 1-2. The buildings will be turned over to the Rio Grande Conference for the purpose of developing an urban ministry center.

"We knew nothing about the April meeting," Bishop Carleton told TM/UMR. "Had we known in April we would have withdrawn our request for this meeting," he reflected. The bishop said the New Mexico conference had no intention of trying to give directions to the Rio Grande Conference about the nature of the program.

Because the Rio Grande Conference will not formally vote on the urban ministry proposal until its session June 10-12, the Rev. Dan Rodriguez, conference council director, San Antonio, Tex., threatened a Rio Grande walk-out here "if the future program at Harwood is on the agenda." He said "this is the wrong group to discuss program" and it is premature. Assured this was not the purpose of the meeting, the delegation stayed.

New Mexico representatives said they were "happy and pleased" that the Rio Grande Conference would have the opportunity to develop a new ministry at Harwood, pledged to support it, and said they expected Rio Grande leaders to take the initiative in suggesting ways the two conferences could cooperate in this new ministry.

Bishops Carleton and Chess Lovern, San Antonio, and Mr. Rodriguez expressed satisfaction with the "better understanding" and "new directions set" in relationships between the two conferences which share the same turf in New Mexico.

The future of the Chicano Communications Center at Harwood is still in limbo, TM/UMR learned. Their lease, which expires July 1, 1977, will not be renewed since the Rio Grande Annual Conference is expected to sign a lease with United Methodist Women (Women's Division), the owners of the property.

Mr. Rodriquez said the Chicano center has submitted a proposal, along with a half dozen other groups, to be a part of the urban ministry center. He said all of them are "in the hopper" and officials have not had an opportunity to analyze any of the proposals as yet.

'Consultation' explored

Bishop DeWitt stated, as the meeting moved into a discussion of the meaning of "consultation" that both the directors and staff of the National Division were deeply concerned that relationships with the New Mexico Conference be clarified.

The Rev. B. C. Goodwin, New Mexico Council on Ministries director, said the "consultation" question is especially important here "because we have a National Division project at every pit stop." The conference has seven institutions.

And, according to the "Book of Discipline" the Council of Ministries of an annual conference must be consulted before any church agency disburses funds for a project within the bounds of that conference.

A sore spot with New Mexico officials, they say, is that the National Division named representatives to the Harwood Assessment Committee and failed to keep them informed about other division actions. Mr. Goodwin said "we only find out about steps taken in the wildest ways — never by a direct letter or phone call to our offices."

'Consultation' defined

Drawing on a Judicial Council decision in regard to the pastoral appointment process, Dr. Negail Riley, division executive, applied that definition of "consultation" to relationships between a board or agency and an annual conference. He said, "a consultation is an exchange of ideas."

Dr. Randolph Nugent, top executive of the National Division, said his office assumes that since the conference Board of Global Ministries has representatives on the conference Council on Ministries, and that since conference officials sit on institutional boards of directors, that the general board was consulted with the conference through these representatives.

New Mexico officials insisted that a "consultation" isn't a "consultation" unless the conference gets to name its own representatives.

Dr. Nugent said after the meeting that division staff apparently "assumed too much." He said, "We may have to give more consideration to our procedures in relating to conference leadership."

New Mexico representatives said they are "hopeful" that National Division directors are now more aware of the communications difficulties that have persisted between them.

"We're still not sure when 'consultation' will take place, or if we still continue to be ignored," Mr. Goodwin said, "but we want a joint ministry."

First checks sent out from U.M. property sale

EVANSTON, Ill (UMC) — The first $80,000 of an anticipated total of $913,882, representing part of the proceeds from the sale of property held by the Methodist Corporation in Washington, D.C., has gone out to United Methodist annual conferences.

The property in northwest Washington originally was purchased as the site of a possible center for the church in the nation's capital but the plans did not materialize and the sale of the last three acres was closed in April. About two-thirds of the original tract went to the denominationally-related American University adjacent to the site and the remainder was sold to a development company.

The original 19 acres was purchased for $1.5 million in 1957 for possible development by the former Methodist Board of Temperance and was transferred to the corporation in 1960.

In 1975, however, the corporation, facing increased taxes and rising property value, decided to abandon any building plans and to sell on the open market. The last 11 acres were sold for a total of $4 million.

Money for the original purchase came from annual conferences and other church sources. Under action taken by the church's 1976 General Conference, the funds will be returned to annual conferences on the basis of their original contributions plus appreciation realized from the sale of the property.

The Rev. Ewing T. Wayland, general secretary of the church's General Council on Finance and Administration (GCFA), said the repayments would average about 160 per cent of the original contribution.

The payments will be made during the next 15 years under terms of the sale contracts, Dr. Wayland said, but the greater portion will be paid within the next two or three years. Each annual conference will determine how to use its refund.

Repayments in this first round ranged from almost $5,000 each for the Baltimore and Pacific and Southwest conferences to $5.14 for the Wisconsin Conference.

By order of the 1976 General Conference, proceeds from the sale, including interest to be collected over the next 15 years, will be distributed as follows, reflecting inflationary factors:

- $913,882 to those annual conferences which contributed $705,000 to help buy the property.
- $1,438,912 to the general church (GCFA) which provided $1,110,271 for purchase, taxes and interest.
- $2 million to GCFA, with the interest to be used for college scholarships.
- The remaining some $973,000 into a trust fund, with up to $50,000 of its income to go annually to the Churches' Center for Theology and Public Policy, an ecumenical dialogue and research organization in Washington.

Vietnam visit reported

Reconciliation attempted

NEW YORK, (UMC) — A United Methodist missions official just back from Vietnam is "overwhelmed with the attempt the Vietnamese are making to be reconciliatory toward their own people," especially former enemies.

"We frequently want to believe the worst about a former enemy," said Pat Patterson, executive secretary for Indochina with the Board of Global Ministries World Division, commenting on some press reports of oppressive conditions in Vietnam today. Ms. Patterson returned May 6 from a two-week visit to Vietnam, as part of a four-member Friendshipment delegation.

The group went to Vietnam for the ground-breaking ceremony for a hospital at the site of the My Lai massacre.

Friendshipment, a coalition of American religious and peace groups, contributed $150,000 toward the hospital. The World and Women's divisions of the United Methodist mission agency as well as Church World Service, relief arm of the National Council of Churches, belong to Friendshipment.

Other members of the Friendshipment delegation were Don Luce, director of Clergy and Laity Concerned who discovered South Vietnam's "tiger cages" in 1970; Ron Ridenhour, Vietnam veteran who investigated the My Lai killings, and Martha Winnacker, co-director of the Indochina Resource Center at Berkeley, Calif.

At a press conference May 9, the delegation recalled their travels from Hanoi to Ho Chi Minh City (Saigon). They said they talked with a variety of people including soldiers and veterans of reeducation camps, young volunteers in the new economic zones and urban residents who had witnessed their living standard decline.

The Friendshipment delegation urged American aid as both "an urgent necessity and an American responsibility," as they described severe food shortages, unemployment and war damage they had seen in Vietnam.

Commenting on the Carter administration's stance and the recent congressional vote to Vietnam, Mr. Ridenhour said, "Now that there is a government trying to deal with the real needs of all the people in as fair a way as possible under very difficult circumstances, our government is refusing to provide aid after we inflicted such incredible destruction."

The delegation also reported meeting with religious leaders. They said Roman Catholic Archbishop Nguyen Van Binh of Saigon emphasized the church's mission to the poor, while Cardinal Trinh Nhu Khue of Hanoi stressed the need for religious vocations. (In the North, 300 priests reportedly serve a million Catholics.)

Editor fears sexuality issue already dead

ADRIAN, Mich. (UMC) — The issue of homosexuality which had the United Methodist Church in a turmoil a year ago appears to be dead, at least for the moment, observes one United Methodist editor.

In an editorial entitled, "Homosexuality and the United Methodist Church: One Year Later," "Michigan Christian Advocate" editor Keith I. Pohl predicts the emotional issue will probably reappear at the 1980 General Conference.

Reflecting on the emotionally loaded controversy leading up to and during the 1976 General Conference, Mr. Pohl said, "Through it all I came to only one conclusion: ignorance abounded far beyond the capacity of grace to cope."

Mr. Pohl's recent editorial was prompted by his inability to discover any local churches conducting studies of human sexuality as recommended by the 1976 General Conference.

The conference approved a study on human sexuality which called for a search into "all aspects of human sexuality." The focus of the study was to be in the local congregations which would "conduct studies and develop ministries in the area of human sexuality." The General Council on Ministries was to provide an "inventory of resources" and to serve as an enabler for the local churches in their efforts. The findings from the various studies conducted by local churches across the country were to be shared in the "Interpreter," the program magazine for church leaders

"Now one year later I find myself wondering how many local congregations have been studying 'all aspects of human sexuality to develop effective ministries?'," Mr. Pohl asks. After surveying local, conference and general church leadership he concluded little is being done.

The "Michigan Christian Advocate" is a weekly news magazine published by the Detroit and West Michigan Annual Conferences.

Archie Bunker offers theology

NEW YORK (RNS) — TV's celebrated bigot Archie Bunker has been called all kinds of names, but usually not a theologian. Until now.

The Rev. N. J. L'Heureux, pastor of Maspeth United Methodist Church, cited an example of "Archie's theology" in illustrating how people are often eager to criticize God for their misfortunes.

He noted that in a recent episode of the series, Archie was ill and had lost his job. Archie railed against God for his misfortunes until he learned that he had lost his old job to be promoted to a new one. He then said that maybe God wasn't so bad after all, and told his wife, Edith, to go to church every Sunday, adding, "Maybe I'll even go with you."

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Cost of a single subscription is $3.00 per year
Send all subscription requests to

The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

Annual Conference Edition

VOLUME 5 NUMBER 21 — Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 — MAY 27, 1977

Bishop's message

With this issue of the LOUISIANA UNITED METHODIST there is a change in the editorship of the paper. Dr. Robert Harrington, who has served as Area Provost and had as a part of his responsibility the editing of the conference paper, has now been appointed Director of Promotion for the Louisiana Moral and Civic Foundation. Mrs. Vernon Brett has served as News Editor for three years. We are indebted to these persons for the great ministry they have rendered to Louisiana Methodism through the pages of our conference paper. I know that as Bishop of the Area, I speak for the entire conference as I express to these persons our gratitude for all that they have done for us.

The Area Provost office in New Orleans will be closed June 3, and the office of the paper will be made a part of the Council on Ministries office and be located in Shreveport. The Reverend Ray Branton will serve as Editor, and Mrs. George Pearce will be News Editor. I hope the entire conference will extend to these persons our full cooperation as they move into this new responsibility.

I also would like to express to the conference how pleased I am with the selection by the Board of Trustees of Centenary College of Dr. Donald A. Webb as the new President of Centenary. Dr. Webb comes to this position with great qualifications to give unusual leadership to our college. He is presently Vice President of the Methodist Theological School in Ohio. His qualifications in the academic community are excellent, with his Ph.D. in Literature and Theology from Drew University. He is a Methodist minister, and will be transferring his conference membership to our conference. He is a very gifted preacher of the word, as well as an inspiring teacher of Laymen and clergy.

It is my hope and prayer as he comes to this distinguished position of leadership in our conference, that all of us will consecrate ourselves anew to a greater and more vital support of this college.

Sincerely yours,

J. Kenneth Shamblin

Annual Conference concerns

The seventh session of the Louisiana Annual Conference will be convened on Tuesday, May 31, 1977 in First United Methodist Church, Shreveport, by Bishop J. Kenneth Shamblin, resident bishop of the Louisiana Area. Following the organization of the conference, the composite report of the District Superintendents will be presented by Rev. Edward R. Thomas, cabinet chairman. Bishop Shamblin will be the preacher for the Service of Commemoration and Holy Communion. The names of all ministers and spouses who have died during the year will be read, their memories will be honored, and the conference will celebrate the communion of saints which unites all believers who have lived and died in the faith.

Guest speakers will address the conference at each evening session. Dr. Samuel D. Cook, president of Dillard University, will speak on Tuesday evening. On Wednesday night, Bishop O. Eugene Slater of Dallas, Texas, will be the preacher. Several persons will be recognized and consecrated as Diaconal Ministers of the United Methodist Church at this service. At the Service of Ordination of Deacons and Elders, on Thursday night, Bishop Paul V. Galloway, of Little Rock, Arkansas, will preach.

New or revised orders of worship will be utilized for the principal services of worship, including the Service of Commemoration and Holy Communion, the Service of Consecration of Diaconal Ministers, the Service of Ordination of Deacons and Elders, and the Ritual of Sending Forth, will follow the reading of the appointments, and will be the concluding act of worship by the conference.

Each of the three morning sessions will be opened with a devotional service whose theme will relate to one of United Methodism's Missional Priorities (World Hunger, Evangelism, the Ethnic Minority Local Church). An informational presentation on world hunger will be provided on Tuesday morning by the Conference Board of Global Ministries.

Like all United Methodist Annual Conferences, this session will deal with four major concerns: program, ministry, finance and legal.

Program concerns will occupy Wednesday's agenda. Major reports will be received from the program boards of the conference, including its Boards of Church and Society, Discipleship and Global Ministries. A report on Conference program priorities will be received from the Council on Ministries.

Financial and Ministry concerns will be Thursday's subject. The Council of Finance and Administration will propose its annual budget, which fixes askings requested from the churches for various ministries beyond the local church. The Conference will receive reports from its Boards of Pensions and Ordained Ministry, and act on requests by persons seeking to enter the ordained ministry, receive ordination, or to be retired from the active ministry. A popular tradition at the Thursday session is the statements made by persons entering the ministry or retiring.

On Friday, major agenda items include action on legal issues, as presented by the conference's Board of Trustees, and the reading of the appointments and Ritual of Sending Forth, led by Bishop Shamblin.

Each charge (the church or churches served by one pastor) is normally represented at the conference by its pastor and a lay member of the charge. The public is invited to attend all sessions of conference, though only members of the Annual conference are entitled to vote.

Thirty-third President-elect of Centenary College on campus

Dr. Donald A. Webb
new president, Centenary College

Dr. Donald A. Webb, president elect of Centenary College will be presented to the annual conference Thursday morning June 2 by George Nelson, chairman of the Board of Trustees of Centenary College.

Dr. Webb, Welch born, comes to Shreveport from Delaware, Ohio where he has been Vice-President at the Methodist Theological School in Ohio. He has also served as Chief Development Officer and Professor of Theology and Literature.

From more than sixty candidates for the presidency was Dr. Webb chosen. His undergraduate work was done at Queen's College Cambridge University before he received his degrees from Ohio Wesleyan and the Methodist Theological School in Ohio. In 1966 he received his Ph.D. degree in Literature and Theology from Drew University and later did post graduate study at Lincoln College, Oxford University.

Dr. and Mrs. Webb have five children; two married, one a senior at Ohio Wesleyan University, one thirteen and one eleven years old.

Conference Archives open extra hours

The Cline Room on the second floor of the Magale Library houses the archives of the Louisiana Conference of the United Methodist Church. During the week of Conference only the archives will be open M-F from 9 A.M. — noon and 1:00 - 4:00 P.M. We have added extra hours in the hope that everyone interested will have an opportunity to stop by. Those intending to do extensive research should write ahead of time so that materials may be prepared for them in advance. Materials from the archives including a sample of the church histories received will be on display the entire week.

The archives will also be sponsoring a book sale during Conference. Over the years we have received many duplicate volumes of general theology, Methodist history and Methodist biography. We also have extra copies of Disciplines and Conference journals. All profits from the sale will go to the archival supply budget but books will be priced quite reasonably so that those individuals who can make use of the books will be able to purchase them. The sale will take place in the entry foyer of the library. The hours will be: Tuesday 10 A.M. - 2 P.M. and Wednesday and Thursday 12 noon - 2 P.M.

Louisiana Annual Conference features speakers for each evening address May 31-June 2

Dr. Samuel D. Cook, president of Dilliard University, New Orleans, Louisiana, will speak on Tuesday Evening, 7:30 P.M. in the Physical Education Center, Centenary Campus.

Bishop Eugene Slater, a native of Louisiana and a former resident bishop of the Southwest Texas Conference, now living in Dallas, Texas will bring the address Thursday evening at 7:30 P.M in the Physical Education Center on the Centenary College campus.

Bishop Paul V. Galloway, former bishop in the Texas and Arkansas Conferences, now living in Little Rock, Arkansas, will preach at the service of Ordination Thursday evening at 7:30 P.M. at the First United Methodist Church, Shreveport, at the head of Texas Street.

The Diaconal Ministers to be consecrated

The diaconal Ministry, a new ministerial office in the United Methodist Church created by the 1976 General Conference, will be recognized at this conference session through the consecration of two persons to this office, and the recognition of two others who, by virtue of previous consecration, qualify as diaconal ministers. The act of recognition and service of consecration will be on Wednesday evening.

To be consecrated are George H Shepherd and Barbara Cain Einsel. Those to be recognized are Doris Armes and Norma K. Garlington, who have been Deaconesses.

The Book of Discipline of the United Methodist Church describes the Diaconal Ministry as follows: "Certain persons are recognized by the Church for positions of professional church leadership in order to help the whole of the membership of the Church be engaged in and fulfill its mission. The root meaning of the words, deacon, deaconess, diaconate and diaconal is "service." In the United Methodist Church there are persons involved in serving ministries, who have been known as deaconesses, home missionaries, and consecrated lay workers. These persons are recognized as having been called to the diaconal ministry

Other persons who have responded to the call of God to this ministry may become candidates for the Diaconal Ministry. They will be interviewed by the new Conference Board of Diaconal Ministry, which reports to the conference.

Leadership Training Course to be conducted

Dan Collie, co-ordinator of Leadership development of the Board of Discipleship of the Louisiana Conference announces an all-day workshop on the responsibilities for the conference and district co-ordinators of children, youth, young adults, adults, family ministries and education. This meeting will be at the First UMC in Alexandria.

These areas will be led by a professional team from the Board of Discipleship in Nashville, Tennessee:

Mrs. Mary Calhoun, director of Children's Education, who participated in the production of Breakthrough, Methodism's children's television series in the mid-60's.

Dr. Wayne M. Lindecker, Jr. director of adult education section on the local church, who with Mrs. Lindecker wrote a guidebook "Love that Kindergartener" to be used for parents and teachers, will be a consultant with adult workers.

Ms. Pamela B. Houston, assistant general secretary section on Church School teaching and learning, who authored "Teamwork Without Tears," 1968, still in print, will help with the educational program of the church.

Rev. William E. Pearce, Director of Parent Education, who is author of the new "counselor leader manual for God and Country Series will assist at the area of family ministries.

Conference Program and agenda

Tuesday, May 31, 1977

In First Church, Shreveport
2:00 p.m. Opening Hymn: And Are We Yet Alive?
Prayer: Bishop J. Kenneth Shamblin
2:10 p.m. Organization of the Annual Conference
Passage of Character of Ministers
2:20 p.m. Welcome-Dr. D. L. Dykes, Host Pastor
2:30 p.m. The Committee on Nominations
2:40 p.m. Report of the District Superintendents
Rev. Edward R. Thomas, Cabinet Chairman
3:00 p.m. Service of Commemoration and Holy Communion
Bishop J. Kenneth Shamblin, Celebrant
Rev. Clyde C. Frazier, Jr. Liturgist
In the Physical Education Center, Centenary College
7:30 p.m. Evening Address: Dr. Samuel D. Cook, President Dillard University

Wednesday, June 1, 1977

In Hargrove Memorial Theatre, Centenary College
7:00 a.m. Sunrise Devotional Service-Board of Laity
In the Physical Education Center, Centenary College
8:30 a.m. Morning Worship
9:00 a.m. Organizations and Announcements
The Rules Committee

The Program Report Of The Annual Conference
9:15 a.m. Council on Ministries
9:30 a.m. Commission on Archives and History
9:40 a.m. Board of Discipleship
10:35 a.m. Recess
10:55 a.m. Board of Global Ministries
Children's Ministries: La. Methodist Children's Home, MacDonell U.M. Children's Services, Methodist Home-Hospital
Community Centers: Dulac, Hughes, Peoples St. Marks.
Homes for Retired and Aging: Lafon, Methodist Retirement Services, Retired Ministers.
Hospitals: Flint-Goodridge, Glenwood, Methodist New Orleans.
Metropolitan Ministries: New Orleans, Shreveport
Schools: Sager-Brown
Other: Spanish American Ministry
11:50 a.m. Commission on Higher Education
Campus Ministry
Centenary College and Dillard University
12:10 p.m. Presentation on World Hunger
12:30 p.m. Introduction of Visitors Announcements
Adjournment

The Program Report Of The Annual Conference
(Continued)
2:30 p.m. Opening Prayer:
Board of Laity and the Thousand Club
2:40 p.m. Commission on Religion and Race
2:55 p.m. United Methodist Woman
3:15 p.m. Representatives of Schools of Theology
3:30 p.m. Board of Church and Society
3:50 p.m. Announcements
4:00 p.m. Adjournment
In the Physical Education Center, Centenary College
7:30 p.m. Preaching Service
Bishop Eugene Slater

Thursday, June 2, 1977

In the Hargrove Memorial Theatre, Centenary College
7:00 a.m. Sunrise Devotional Service — Board of Laity
In the Physical Education Center, Centenary College
8:30 a.m. Morning Worship
The Committee on Journal

The Financial Report Of The Annual Conference
9:00 a.m. The council on Finance and Administration
9:30 a.m. Conference Treasurer and Statistician
9:40 a.m. The Conference Foundation

The Ministry Report Of The Annual Conference
9:55 a.m. The Board of the Ordained Ministry
Recognition of Retiring Ministers
10:25 a.m Recess
10:00 a.m Continue Report of the Board of Ordained Ministry
Approval of Lay Pastors
Admittance of Associate Members
Admittance of Probationary Members
Election of Deacons
Election of Elders
Reception of Class in Full Connection
Other Business of the Board of Ordained Ministry
12:20 p.m. Presentation of Military Chaplains and Chaplains of Institutions
12:30 p.m. Adjournment
In the Physical Education Facility, Centenary College

The Ministry Report Of The Annual Conference
(Continued)
2:30 p.m. Opening Prayer
2:35 p.m. The Board of Diaconal Ministry and Consecration of Diaconal Ministers
3:00 p.m. The Commission on Equitable Salaries
3:15 p.m. The Board of Pensions
3:45 p.m. Ministers' Emergency Aid Fund
3:50 p.m. Conclusion of the Ministry Report
3:50 p.m. Presentation of Representative of United Methodist Publishing House
3:55 p.m. Announcements
4:00 p.m. Adjournment
In First Church, Shreveport
7:30 p.m. The Service of Ordination
Preaching: Bishop Paul V. Galloway

Friday, June 3, 1977

In Hargrove Memorial Theatre, Centenary College
7:00 a.m. Sunrise Devotional Service — Board of Laity
In the Physical Education Center, Centenary College
8:30 a.m. Morning Worship
9:00 a.m. The Committee on Journal
9:05 a.m. LAMECO Federal Credit Union
9:15 a.m. Committee on Review and Resolutions
9:35 a.m. Committee on the Ethnic Minority Local Church
9:50 a.m. Black Colleges Fund
10:00 a.m. Louisiana Interchurch Conference
10:15 a.m. Recess
10:35 a.m. Proposed Constitutional Amendments

The Legal Report Of The Annual Conference
10:50 a.m. The legal Conference and Conference Trustees
11:10 a.m. The Episcopal Residence Committee
11:20 a.m. The conclusion of the Legal Report
The Committee on Courtesies
11:30 a.m. Reading of appointments and Ritual of Sending Forth
12:15 p.m. Adjournment - A Charge to Keep I Have

Dinners, Luncheons

Wednesday: June 1
7:30 a.m. Board of Laity Breakfast, Centenary Room
Centenary College Cafeteria
12:30 p.m. Board of Trustees, Centenary Room
Centenary College Cafeteria-Green Room
3:00 p.m. Tea Honoring Mrs. Shamblin
James Dorm, Centenary College
5:30 p.m. Emory Dinner, South Dining Room
Centenary College Cafeteria
Perkins Dinner Room 101, Hunter Activities
Building First Church
Thursday, June 3
12:30 p.m. Parsonette Luncheon
Noel United Methodist Church
Chaplain's Luncheon: Military, Institutional Hospital and Part Time Chaplains
Centenary College Cafeteria, Green Room
5:30 p.m. Duke Dinner: Noel United Methodist Church

Louisiana Conference
United Methodist
Bishop — J. Kenneth Shamblin
Editor — Ray Branton
News Editor — Frances Pearce
Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104

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Editorials

Christian involvement is needed in debate over genetic research

"Red flags" are beginning to rise across the nation over scientific forays into new areas of genetic research (see TM/UMR, May 20).

We apparently stand on the threshold of a new age in the history of the world. Through unlocking the secrets of "DNA" (deoxyribonucleic acid) — the substance of which the genes of all living things are made — scientists have stepped into a world in which humanity can for the first time alter factors of heredity previously controlled solely by nature.

Some scientists claim that the discovery of DNA, coupled with the technology for combining the DNA of unlike forms of life, far overshadow the importance of any other discoveries in the history of science. But while there is near agreement on the importance of the discoveries, a debate is rising about whether those discoveries will prove to be beneficial or detrimental to our world. On that question, the "jury" is still out.

And those on that "jury" — mainly scientists, lawmakers and members of public pressure groups — show few signs of reaching a consensus. As Dr. J. Robert Nelson, professor at the United Methodist-related Boston University School of Theology, recently pointed out: "Even the scientists don't know where this research is going to lead." The potential for both good and evil seems overwhelming.

Recombinant DNA research, we are told, can lead to a cure for cancer or to new food crops capable of feeding a hungry world. We also are told it can lead to accidental or intentional unleashing of killer bacteria or to the creation of new forms of life which might tip the delicate balance of nature.

We do not pretend to know the "solution" to the genetic research controversy. Its moral implications at many points are obscured by a lack of hard data on what the potential results of the research will be — for both "good" and "bad."

But we do feel the church — as the conscience of society — and each of us as individual Christians can begin approaching the issue with three basic principles:

• **God created human beings with a desire to discover and facilities to uncover truth.** This good gift from God is neither to be taken lightly nor feared in itself.

It is unreasonable to believe, therefore, that DNA research or any other quest for knowledge about our world should ever or could ever be totally thwarted. Yet human sin can lead to a good gift being used for evil purposes. Because of the sinful tendency of human nature, we cannot allow some human beings to have unrestricted license to conduct research which may harm all of humanity.

While long-term prohibition of DNA research is not a realistic option — practically or philosophically — controls for safeguarding society against the sinful abuse of this new knowledge is essential.

• **Scientists alone must no longer be allowed to set the "ground rules" for the direction of research which could alter the lives of all people.** Christians must join others in insisting that such decisions should not be made solely by the "experts." While the scientific community, because of its technical knowlege, must play a major role in the decision-making process, "ground rules" for research should take into account the interests of all people. Recombinant DNA research forever ends the age when science could operate under the sole guideline that it should do whatever it can do.

• **Christian churches have a responsibility to clarify and present the moral implications of such scientific research.** So far, those persons involved in the debate have dealt almost exclusively with the legal and public safety aspects of the research. The moral implications have rarely been brought to the forefront and discussed openly.

Christians must begin raising the moral questions: Do we have a right to develop novel forms of life for our own purposes? Should we try to control the human characteristics of future generations? If so, who would decide what is "desirable" and what should be rejected in a human being? Dare we try to manufacture genes to cure illnesses, knowing that such techniques also can be used to produce weapons for horrible biological warfare?

Only after thorough study can appropriate answers to these and other questions be drawn by the Christian community. That study must begin. It is not optional for us, either as a church or as individuals.

We urge the church, through its national boards, annual conferences and seminaries to begin efforts to clarify the issues related to DNA research with the intent utlimately of influencing national policy in this important field. Meanwhile, we urge individual members to "do their homework" in preparation for the national debate which is just beginning.

We cannot afford to allow genetic research to remain solely a secular issue. If Christians do not raise the moral issues inherent in such research, they may not be raised. Such a condition could prove tragic for the future of the world.

Children sometimes have interesting perspective on religion. This child has his own personal view of what religious art is all about.

TM/UMR PHOTO BY JOE COX

Children: What do you think?

Anyone who has ever spent time talking to or working with children knows something about the wisdom and insight they sometimes offer adults.

We want to know what the children in our subscriber-families across the nation think — about God, Jesus, the Bible, the church — about whatever religious subject the children feel like speaking to. We invite articles, drawings, prayers, poems or any other offering that can be reproduced in TM/UMR.

Sometime during the summer we will devote a major part of one issue of TM/UMR to "The Christian faith as seen through the eyes of children." Children who submit material used in the newspaper will receive a book of Bible stories.

These are the rules:

(1) You must be 12 years old or younger.

(2) Mail your material to: Children's Features, P.O. Box 1076, Dallas, Texas, 75221.

(3) All material offered must be postmarked on or before June 15, 1977.

(4) You must attach your full name, age, address, parents' name, and the name of your local church.

(5) Material cannot be returned unless accompanied with a self-addressed, stamped envelope.

Here I Stand

Where is Pentecost in the church?

By PATRICK E. McDOWELL

The church must hold three days together in its life. If must not separate them. These three days are Christmas, Easter and Pentecost.

Christmas is certainly a day of festival. It is the day which the world at large finds most easy to join with the church in observing. The exchange of gifts and the holiday spirit pervade the society even where the interpretation is almost wholly unknown or ignored.

Easter is distinctively a Christian holy day. Its meaning is far less likely to be casually adapted by a skeptical world. Yet, we know that, to some extent, there is a generalized cultural recognition and adaption of this Christian day of triumph and faith affirmation. Easter "finery" is not altogether a conception derived within the Christian community.

Not so with Pentecost, however. Interestingly, it has no secular overtones whatsoever that I can discover. The newspapers feature no articles. There are no displays in the store windows. It is not listed in the fine print of secular calendars as are Christmas and Easter. Pentecost passes unnoticed, except by those who happen to be in a church where it may be mentioned.

Indeed, the very word has become associated with a sectarian form of religious expression, as if the church at large is content to pass this mantle to the care and keeping of a particular group whose tastes and experiences lead them to welcome it.

Have I then overstated the matter in claiming the church must hold together its three unique days, the day of Incarnation, the day of Resurrection and the day of empowerment by the Holy Spirit? I believe not.

Perhaps the reason why society in general has never taken on any "trappings" with relation to Pentecost is because it is the one day of the three which the world at large finds the most uncomfortable (and perhaps the churches do, as well).

Pentecost avoided

The world sentimentally identifies with the babe in the manger. Out of humanity's deep anxiety there is a longing which dares to identify just a little bit with the gospel of new life proclaimed at Easter. Humanity's anxiousness in the face of death cannot be denied and its longing for the hope of immortality is not easily quelled. But Pentecost — that is something else! Pentecost is not an event which lends itself to sentimentalizing and to traditionalizing. It is the report of an experience which made weak people bold. It is an account of a drastic turning point in the history of the first century and, consequently, of the whole world. It is the testimony of a fearless confrontation which began to take place between the gospel message and messengers and the world of every age.

It seems accurate to say, even, that it was an accusation leveled at the people of that age — one which they could either deny and refute, or which they could accept in repentance and commitment. It was a day when neutral responses were really out of the question. These men were either filled with new wine and out of their heads or they were touched with the very power of God. Their words were plainly understood. To understand them in this way was to experience a miracle in itself. Jerusalem was rocked; the city was set astir; the world was suddenly aflame; the church was born!

Now that kind of event people cannot just accept and then become sentimental about. To accept it is to come under its judgment. To see it and hear it and recognize it and to treat it casually is also to come under its judgment. Pentecost is the day when the testimony is given which cannot be ignored. "This same Jesus . . . is both Christ and Lord!"

We must regard carefully this word "testimony." "This is Jesus God raised up, and of that we are all witnesses" (Acts 2:32). This is the testimony of martyrs. It is a witness which is stinging in its impact. It penetrates the conscience and the heart. The hearers respond with the only appropriate question, "Brethren, what shall we do?"

The problems, such as they may be in the church today, may not be because we have failed to know and appreciate Christmas, or even Easter, but because we have lost Pentecost and its pragmatic reality, its effect! For the effect of Pentecost is not a curious phenomenon of strange speech. The effect of Pentecost is an assault upon the crossroads of human culture and commerce with an empowered testimony. The city cannot be the same after these witnesses have been loosed.

Days are inseparable

These three days cannot be separated. We must hear and discover the presence of God in Christ which is the message of Christmas. We must realize the saving power of Christ crucified and risen on the third day which is the message of Easter. The church must renew its response and obedience to the Pentecostal example of witness which is essential to the meaning of Pentecost Day. The faith spread like fire where the witnesses possessed hearts which burned within them. It is the day of witness, of testimony, which the world at large must ever look to the church and the church alone, to keep. The lost world may be conversant with Christianity; but it will rarely be confronted by it without a church faithful in faith.

Evangelism is not just a program of the church. It is not a plan to be followed. It is not even some deeply felt "fervor" which is achieved at times. Rather, it is the faithful attestation before the world of that which is the common experience of God's church in its life together. Those who know Jesus as God's Christ and as their personal Lord are equipped to confront a lost age with the only truly liberating reality. When we phrase our question of God's people, it is not so much "Where is the church at this Pentecost?" Rather, it is the question, "Where is the Pentecost in this church?"

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. Patrick E. McDowell, is pastor of First UMC in Glasgow, Kentucky.

My Witness

As years add up, life itself confirms rightness of belief

By DONALD E. KOHLSTAEDT

As mysterious as life itself is the inward witness of God's Spirit that makes me know I am my Lord's now and forever. I may read books telling me of my grounds for assurance; I may even turn to Bible passages — the "exceeding great and precious promises," but unless the Spirit somehow confirms it all to me, I am unsure. How could God promise such things to me, a sinner? Why should I know when many others do not that I have become a child of God, a member of His household, a subject of His eternal kingdom?

The scriptural grounds for my believing are summed up quite well in John's statement of his reason for writing his gospel: "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). The Spirit's part in our knowing we have eternal life is well stated by St. Paul in Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16). Wonderful! How could I ever have gone through weeks and months numerous times in my life when I felt miserable, oppressed by guilts and fears? But God was keeping me from losing faith even when all seemed dark, and life an insoluble enigma. I know it now! Life itself, as the years add up, confirms the rightness of believing in God, in His unfolding redemptive purpose, and the salvation fully revealed and expressed by Jesus Christ.

I have found this all out personally by believing God's message, and experiencing what God has done for me through Christ. It has proved to be my passing from darkness to light, from enslavement to sin to the glorious liberty of a child of God, from death to life. To God be the glory, world without end!

"My Witness" is a column through which TM/UMR readers are invited to tell about meaningful experiences of Christian faith.

This week's contributor, Donald E. Kohlstaedt, resides in Spokane, Washington.

Letters to the Editor

'Deprogramming' efforts are justified

To the Editor:

I am writing in answer to your editorial of May 6, "Deprogramming — cure worse than illness." You state that "a young person who has attained adulthood in the eyes of the law should be free to choose his own form of religious expression even if that expression violates the beliefs of his parents, and/or is contrary to the individual's own best interests." I said the very same thing before I had a chance to spend a day with four ex-cult members and their parents.

What those of us who are uninformed about cults do not realize is that we are being confronted for the first time on these shores with mind-control. These young people and their parents feel that they were "entrapped" and subjected to coercive persuasion. They say they would never have willingly joined such groups. Many "front" groups make the first contacts with the youth. Then they are subjected to "heavy, manipulative persuasion," deprived of sleep and food, and kept away from their families and friends until they have been convinced that they have at last found the one and only way to a better world.

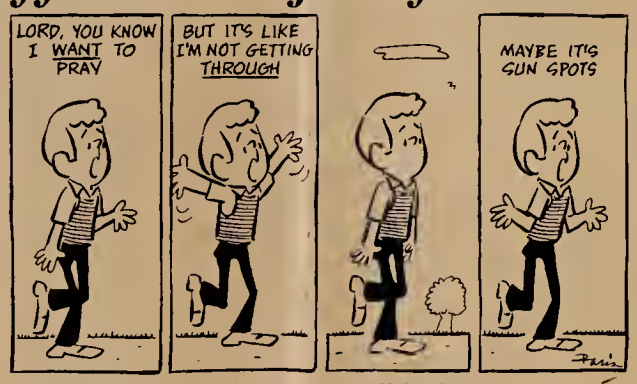
They are then told they must turn over all their money, cars, stereo, clothes — everything goes to the cult. As devotees, they work 18 hours a day for Rev. Moon, or whoever is head of their cult, and are not even fed right. Their minds are filled with all sorts of fears and guilt about what would happen if they left, such as they "would probably die" or "they would go to hell for sure." They are told that Satan has control of their churches and their parents, and that they must believe NO ONE but the cult.

Deprogramming is simply a chance for parents and ex-cult members to talk to them away from the force of the cult, so they can begin to think for themselves again. Very few ever leave the cults voluntarily, because of the fear and guilt heaped on them. And without psychiatric help, they usually break down emotionally and even commit suicide.

These parents and youth felt that they had been duped and that the cults are raising vast sums of money from the slave labor of these young people.

I would suggest that we all make it a point to talk to some ex-cult members before we pass this off as just another religion deserving any protection under our laws.

Mrs. Seth P. Bower
Meadow Lands, Pennsylvania



Issue is mind control

To the Editor:

Your editorial, "Deprogramming: cure worse than illness" (TM/UMR, May 6) was very disappointing. I feel sure the editor has never witnessed first hand the agony of a family whose child has become a slave of the Unification "Church" or the release deprogramming effects for one who has become so enslaved.

Once the spell has been broken by the deprogramming, the individual is free to return to the sect or not as he desires, so I cannot see how this is violating his freedom of religion. It is merely freeing him from a vicious control of his mind which is certainly not religious freedom.

Marie Weed
Lee's Summit, Missouri

Priorities wrong

To the Editor:

I read with disappointment the news story (TM/UMR, April 29) regarding the fact that the Women's Division of the Board of Global Ministries has voted not to have meetings in states whose legislatures have not ratified ERA.

There are, in my opinion, merits on both sides of the ERA issue. But I see no merit in the vindictive, punitive stance taken by the Women's Division. The leadership of the division might consider this approach good politics, as some secular organizations do. But it is hardly in keeping with the spirit of Christ.

As a moderate with some liberal leanings, I would certainly agree the church must be active in the political arena. But we must take our cue from Christ and not from secular organizations.

It appears that the Women's Division needs to reexamine its priorities.

Robert H. Hines
St. Petersburg, Florida

Souls, not ERA

To the Editor:

The article "Women's Division upholds ERA" in the April 29 issue really upset me.

What a shame all the energy, enthusiasm, time and money spent by this group can't be spent on bringing lost souls to Christ. This would be a worthy mission they could really get their teeth into, with the world's people in need of a revival.

Mrs. Mozell Bagwell
Miami, Florida

Bishop supported

To the Editor:

It was refreshing to read the May 6 article by Pat Sites which quoted Bishop Paul Milhouse. The statement he made concerning church agency officials who "feel they ought to tell the church what must be done instead of listening to it" has the full support of this lifelong Methodist.

We have been repeatedly embarrassed by pronouncements of church officials purportedly speaking for the United Methodist Church. We have found it necessary to deny publicly that these officials speak for us.

Bishop Milhouse has a tremendous job ahead of him to convince the embedded Methodist bureaucrats to change their ways. He has the support of 83 members of the Odds and Ends Church School Class of the First United Methodist Church in Colorado Springs.

Wayne Pahel
Colorado Springs, Colorado

Simple life needed

To the Editor:

My reply to President Carter's appeal to sacrifice was a 15-word telegram: "The answer to sacrifice for oil is learning to enjoy the simple way of life."

We learn to enjoy the simple way of life by two-way communication and faith in each other, which is the spiritual answer. One-way communication, upon which the United Methodist bureaucracy is based, is most wasteful of psychic and spiritual energy as well as fuel oil for physical energy. Bureaucracy is a separating force which must be bridged by more oil, a poor substitute for friendship and two-way communication, the basis for enjoying a simple life.

In a simple life, the individual in reciprocity with another can feel him or herself a cause as well as an effect by hand-to-mouth production and consumption, and waste disposal. Technology for this is forthcoming. To be just an effect in conspicuous consumption is corrupting our whole national life and sense of community.

Ben Luebke
Orlando, Florida

Literature available

To the Editor:

This is in answer to Henry Schwarzmann's letter in the May 6 issue about churches throwing away used literature.

I am a coordinator for the Children's Division in my church and would like to share literature with other church schools that can't afford new literature.

I would be interested in hearing from any church needing some literature or teaching pictures.

Doris Frugia
Vidor, Texas

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.
The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.
The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions
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UNITED METHODIST STUDENT DAY

Thousands of sons and daughters of United Methodists have been helped to reach their goal of a college education through our church's Student Loan and Scholarship Fund. But each year new students need assistance and the fund is only as adequate as we make it.

The measure of our gifts to the United Methodist Student Day Offering on June 12 will determine how many students can be helped. Few investments pay such amazing dividends as gifts made to help young people continue their personal and spiritual growth.

We need them. They need our help. Our gifts will say "yes" to their future.

For more information write:
Office of Loans and Scholarships, Board of Higher Education
P.O. Box 871, Nashville, Tenn. 37202

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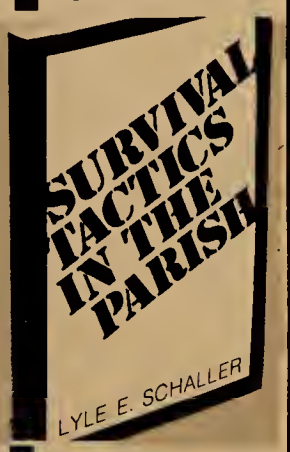

Lyle E. Schaller, well-known author of many books on church planning, reveals how to create a stronger, more cohesive church through new directions and goals for church members. This sequel to *The Pastor and the People* follows fictional pastor Don Johnson through a nine-year pastorate at St. John's Church. It contains valuable insights and concrete proven tactics to create an effective ministry, to build a sound relationship between the people and the pastor, and to help create a growing, alive local church! $4.95, paper

Survival Tactics in the Parish

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the book publishing department of the united methodist publishing house

Child's prayer answered

An American child's prayer — whispered for the first time in the Holy Land and backed through recent years by United Methodist loans and scholarships — seems about to be answered.

Cheryl de Zayas (left) will soon complete three years' study at the School of Medicine in Guadalajara, Mexico. She then plans to found a child-care clinic in an inner city in the United States. "Medical neglect in the inner city," she says, "matches the neglect I saw in the Arab countries."

It was there, as a child of five years, seeing the poverty and sickness among people, that she went to the altar of the Church of All Nations in Jerusalem, the traditional site in Gethsemane where Jesus prayed, "Not my will but Thine be done." She later confided to her parents: "I told Him I would become a doctor and help the poor of the world."

Both she and her husband, Luis (shown holding their child, Jennifer), are finishing their degrees here. Mrs. de Zayas credits the meeting of her financial needs to that childhood prayer and subsequent entreaties. God would speak to those who could support her in these needs, she has always believed.

United Methodists will be able to help other students realize their dreams through the offering taken June 12, United Methodist Student Day.

UMC PHOTO

Preacher-moving now called 'harder but better'

By SHARON MIELKE
Senior Staff Writer

More time, more work, more meetings and even more headaches — but, "It's worth the effort."

That's what United Methodist bishops and district superintendents say as they find the new process for moving preachers — which gives local churches and pastors a stronger voice in the historic appointment system — a real asset.

Last week as many of these officials were working overtime to nail down the roster of "appointments" before annual conferences, TM/UMR found unanimous support for the "consultative process" approved over a year ago by General Conference.

Assets most frequently cited in relation to local churches included:

- Equal treatment as churches now play by the same rules regardless of size;
- Dissatisfaction and bitterness over appointments is lessened as local churches have a 'voice' in the procedure;
- Trust is re-established between local churches and conference officials;
- District superintendents know churches far better.
- Better appointments are made.

What is new is that now four partners are involved in the collective undertaking of matching churches with pastors, whereas, in the not-so-distant past bishops did the job unilaterally. In 1972, consultation with the district superintendent and pastor became a "must," according to church law. Then in 1976, consultation with the local church through its pastor-parish committee became the fourth dimension.

Process takes time

While there is general agreement that consultation is helpful, there is also agreement that "it takes an awful lot of time and effort."

Bishop Jesse R. DeWitt, Wisconsin Area, who chaired a meeting of the bishops at which basic agreements on how consultation would work were reached in Jan., 1976, said extra effort is required by all the partners.

He said local committees and pastors feel it is "a heavy responsibility," but tend to be convinced of the integrity of the process "after they sit down and do it."

"Tackling the difficult task of evaluation is what the new process is really about," Bishop Dewitt said. He emphasized that it is still in the experimental and exploratory stage in the church.

Fitting the consultative process to the peculiarities of different regions in the church — such as New England's "congregational bent" or the South's historic deference to episcopal authority — is producing subtle differences but the basic features include:

(1) Any of the "four partners" has the right to initiate a change in an appointment;

(2) The district superintendent and local church pastor-parish committee hold meetings during which the congregation's goals and perceptions of leadership needs are "profiled."

(3) Each year pastors file a self-evaluation form on which they declare their style, strengths and weaknesses, personal and professional goals, plans for improving skills and what kind of appointment they think they would be happiest with. Also, they note if they want to make a move.

(4) All of this information is fed into meetings of the bishop and district superintendents — a gathering called "the Cabinet" — and tentative decisions are reached on appointments.

(5) The tentative decision is communicated to the pastor involved and the local church committee. If agreed to all around, the bishop "fixes" the appointment and it is publicly announced immediately.

Up to the last step, the process appears to be pretty much alike across the church, but there is great diversity in how the cabinet's tentative decision does or doesn't result in an appointment.

Interviews still optional

While some cabinets, such as North Texas Conference and Southern New England, insist that the last step include an "interview" or face-to-face meeting between the local church pastor-parish committee and the new appointee before the appointment is "fixed," others such as the Pacific and Southwest Conference — opt not to include that step at all.

The Rev. George Nishakawa, Los Angeles district superintendent, said the Pacific and Southwest cabinet is in the second year using the consultative process. They do not provide for interviews, but are finding a "definite plus" in other aspects of the process which make it possible for pastor-parish committees to talk "needs instead of names."

The Rev. William Crouch, Dallas-Denton district superintendent for five years, said he was "apprehensive" about interviews until he tried them two years ago. He said, "I thought the idea violated a basic principle." Now he is sold on a face-to-face meeting which helps establish relationships early, and believes pastors are as well.

Mr. Crouch said the meeting cannot be treated as a job interview by the appointee or as "a shopping spree" by the church committee, however. "The Cabinet assumes the appointment will be made unless something negative arises which calls it into question," he said.

Perhaps because of the strong congregational bent of New England Methodism, the interview is a "must" in the Southern New England Conference, the Rev. Rene Bideaux, Connecticut Valley district superintendent, said. Constant training of pastor-parish committees started five years ago in the conference along side the "consultative process," he reported, because committees need training in how to ask and answer questions about their church.

Interviews are optional in the Florida Conference, according to Melbourne district superintendent Ernest Newman. He said a local committee can request an interview "if necessary."

On the other hand, "prohibitive travel costs" were cited by Carlsbad, N.M., district superintendent Robert Templeton, as a major reason why pastor-parish committees and appointees seldom get together for an interview. He said much of their consulting must be done by telephone. Overall, Mr. Templeton said, the New Mexico cabinet is doing more consulting than ever and finding it "very constructive."

When an appointment fails

Not every tentative decision referred to a pastor-parish committee or appointee has a happy ending. Either party may reject the decision, and then church law provides that the process starts over again and can be repeated "until the bishop, basing his judgment on the information and advice derived from consultation, makes the appointment."

The spectre of repeating the process over and over is a flaw in the system, some believe. They ask, "When does consulting stop and an appointment get made?"

Bishop C. Dale White, New Jersey Area, said a rule in their conference cabinets is that if a church turns down two appointees, the third is almost automatically an appointment. "Logistically, the system just cannot handle long, overly drawn-out consultations," he said. Others said the authority of the bishop as the final arbiter was crucial to keeping the system workable. But, rejections rarely happen, Bishop White said and others agreed, that first matches are usually acceptable to all partners.

Lutherans, Methodists, dialogue

ST. LOUIS (RNS) — Lutherans and United Methodists have decided to focus on baptism and its implications in sessions of their first joint theological dialogue in the U.S.

At an introductory get-acquainted session at Concordia Seminary, a Lutheran Church-Missouri Synod school here, the group noted such topics as "mutual recognition of membership, the ministry of all Christians intercommunion, the nature of the church, and possible mutual collaboration" as possible implications of baptism to be explored at future meetings on Dec. 1-3 and Apr. 24-26.

Main purpose of this phase of the dialogue is to "study, clarify, and identify points of agreement and disagreement in the Biblical, theological, and churchly understanding of baptism."

Co-chairing the dialogue are United Methodist Bishop Jack Tuell, Portland Area and J. Thomas Tredway, president of Augustana College, a Lutheran Church in America school in Rock Island, Ill.

At the session here, introductory presentations on the faith and life of the two Christian traditions were given by the Rev. Arthur Landwehr, pastor of First UMC, Evanston, Ill., and Willis L. Wright, president of Alabama Lutheran Academy and College, a Lutheran Church-Missouri Synod school in Selma.

Presentations on the role of baptism in the life of the church were made by the Rev. Margaret Krych, Lutheran Theological Seminary at Philadelphia, Lutheran Church in America, and the Rev. Hoyt Hickman, United Methodist Board of Discipleship (worship section), Nashville.

Other United Methodists involved are the Rev. E. Dale Dunlap, dean of St. Paul's School of Theology, Kansas City, Mo.; the Rev. Martha Rowlett, pastor of Des Moines (Wash.) UMC; the Rev. Laurence Stookey, Wesley Theological Seminary, Washington, D.C.; the Rev. Jeanne Audrey Powers, Division of Ecumenical and Interreligious Concerns; Ethel Johnson, Methodist School of Theology, Delaware, Ohio; the Rev. Thomas Trotter, Board of Higher Education and Ministry, Nashville; the Rev. James White, Perkins School of Theology, Dallas; and the Rev. Kenneth Kinghorn, Asbury Theological Seminary, Wilmore, Ky.

U.M.s to air "Connection"

New radio show hits the road

By BUD HERRON
Associate Editor

"But will it play in Peoria?"

That was the classic question raised in the days of vaudeville just before a new act hit the road. If it wouldn't be liked in "Peoria" (theoretically out where the "common folk" are), it was unlikely to be a success, regardless of what the professional critics thought about it.

United Methodist radio producers are looking for an answer to that question this month regarding a new radio program they are producing. Called "Connection," the program is United Methodist Communications' answer to a mandate last year by the denomination's General Conference that the church get involved in mass media.

In mid-May a half-hour "prototype" tape of the new program was sent out to 1,000 church leaders — including all district superintendents in the denomination. The producers have urged that the tape be played and its purpose explained during each of the 73 annual conference sessions being held this month and in June across the nation.

"We want to hear what the people in the conferences, districts and local church levels of the church have to say about the program," William R. Richards, executive producer of "Connection," told TM/UMR. "We're hoping they will be as excited about it as we are."

The program has been designed for a broad general audience of listeners — both United Methodists and others — in the 35 and over age group. It uses what broadcasters call a "magazine format" with a mixture of "people interviews" and human interest stories interspersed with contemporary music on a religious theme.

This first program includes: a feature on the "mountain preachers" and ministries of Appalachia; an interview with a United Methodist community developer who tells how her work with persons in poverty grew out of her own poverty and the deaths of her six children through malnutrition; the story of a United Methodist layman who launched a vitamin supplement program for malnourished children in Nashville, Tenn.; and music by a United Methodist couple from Omaha, Neb.

United Methodist Communications hopes to find "air time" on radio stations across the nation through the help of local churches and district and annual conference officials.

"In some parts of the country we may be able to air the program free as public service programming," Mr. Richards said. "In other cases we may have to try to underwrite it commercially. In either case, we need the help of our members and the support of conference and district officials to get the job done."

Mr. Richards said the main thrust of the program will be "person to person," with persons of faith telling their experiences to each other and to persons who are not yet committed Christians.

the church today

Pressure puts Campbell's Soups in hot water

CHEVY CHASE, Md. (RNS) — A vice president of a company listed high among sponsors of violent television programs conceded here that citizen pressure forced the company to rewrite its policy.

John Preston, vice president for marketing for Campbell's Soup, Camden, N.J., said that the company was "offended and shocked" by its rank of 11th among top corporate sponsors of violence on TV. But, he said, such ranking will have "a positive effect on TV programming. I think you'll see less violence on television this year."

Mr. Preston said the ranking "forced us to go back to our policy and re-write it to make it more specific," realizing "we have to take seriously our responsibility."

Church given as Mother's Day gift

BOONE, N.C. (RNS) — Mrs. Nora South Eggers, an 87-year-old grandmother here, received a small wooden church founded by her family in 1864 as a Mother's Day gift from her son and grandson.

The old Methodist church in Trade, Tenn., which had fallen into disuse in recent years because of declining membership, was dismantled and rebuilt near a stream behind her home.

Making a movie? See Cokesbury

DALLAS (UMC) — A United Methodist bookstore here recently found itself in the movie prop business.

In Dallas to film the movie "Semi-Tough," United Artists/Omega Productions called on the Carillon Plaza Cokesbury Store to furnish a sanctuary set for a wedding scene.

The movie company purchased 250 hymnals, U.S. and Christian flags, pew offering envelopes, two custom-made paraments, candelabra, two candlesticks, three pulpit Bibles, candles and a candlelighter.

For another scene in a minister's study, the company purchased "28 feet of pastor's books."

Bishop says female ministers often preferred

DUAHAM, N.C. (RNS) — Bishop Kenneth Goodson of the Richmond Area of the United Methodist Church, told the board of trustees of Duke University, of which he is a member, that a competent female preacher is preferred by many congregations to some male clergymen.

He rose from his seat to make the comment when, during a report on the Duke Divinity School, someone asked about the difficulties in placing women as preachers.

The report was delivered by Divinity School Dean Thomas A. Langford who said, "The difficulty in placement depends largely on the denomination. Actually, we have had more success than we expected."

Bible society prepares scriptures for deaf

NEW YORK (RNS) — Preparation of scriptures for deaf people is one of the new projects being undertaken by the American Bible Society.

Although most people think that the deaf read the same as those with hearing, this is not always the case, society officials noted. "American sign language is not the same as American English," they explained, noting that the sign language often omits words that would be used in standard English. As a result, deaf people who have been trained to understand sign language often cannot read standard English.

Scholar cracks code

Wesley's diaries unlocked

DANVILLE, Ky. — Meet Richard Heitzenrater, the man who cracked John Wesley's mysterious code in his diaries that has baffled scholars for centuries.

The United Methodist associate professor of history and religion at Centre College here made the discovery while working on a project with other scholars to publish a comprehensive collection of the writings of the founder of Methodism.

Wesley developed the code because his religious convictions required a highly detailed account of his progress in "holy living," according to Dr. Heitzenrater. Initially, the code was relatively simple; but as Wesley strived to keep an account of more and more of his thoughts, as well as activities, the code became increasingly complex.

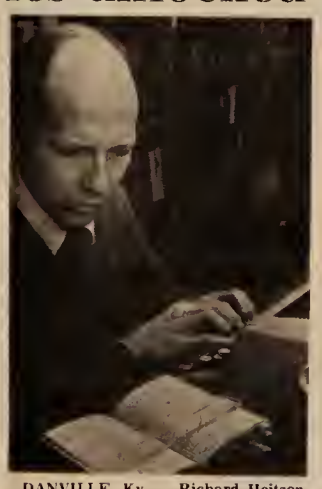
He found that Benjamin Ingham, one of Wesley's religious companions, had included in his diary a basic key to Wesley's symbols which, up to that time, had only been arbitrarily interpreted. "I was speechless for a while after that," he recalls.

"(The transcription) allows one to redraw the whole beginning of Wesley's religious thinking, the pattern of his life, the organization of his movement at Oxford," Dr. Heitzenrater says. He adds that Methodist scholars have always pinpointed Wesley's conversion as the "heartwarming experience" he described as undergoing near Aldersgate in 1738.

Now, due to study of the diaries, Wesley's religious thinking cannot be solely understood, as it traditionally has been, from that experience on but rather as a more gradual, increasingly intense and specific development. The supposed conversion may come to be considered only a "crucial step" in the development of his thinking.

Dr. Heitzenrater, in collaboration with W. Reginald Ward of the University of Durham in England, will complete the work on the 12 diaries and the journal for their first complete and critical publication next year. The most recent publication of these materials was in 1909 when the journal and a summary of some of the diaries were published. The entire 35-volume collection will be called "The Oxford Edition of the Works on John Wesley." The editor-in-chief is Dr. Frank Baker of Duke University.

At Centre College since 1969, Dr. Heitzenrater will join the faculty of Perkins School of Theology, Dallas, in the fall.



DANVILLE, Ky. — Richard Heitzenrater pores over the diaries of John Wesley, written in a complex code that baffled scholars for years. The United Methodist scholar discovered the key to the code and is transcribing the diaries for publication next year. (See story below.)

CENTRE PHOTO BY RAY STRECKER

Miss Shaffer keeps promise never to miss church for 70 years

By PAT SITES
Staff Writer

MT. SAVAGE, Md. — Miss Gladys Shaffer here isn't one to break a promise.

Seventy years ago she told the Lord if He'd help her walk again, she'd never miss church and Sunday School. And, until she was hospitalized last month, at the age of 80, she never did miss.

But Miss Shaffer's childhood "bargain" with the Lord isn't the real reason behind an attendance record that may be unbeatable. "I go to church because I love to go," she says, "and because I love my Savior."

Seventy years of that love have left their mark on Mt. Savage UMC, says its pastor, the Rev. C. L. Leber. Miss Gladys has probably taught every child in the church, since she began teaching Sunday School at the age of 15.

Now back on her feet again, she's also back in the classroom with her eight- and nine-year olds. The children are the best thing about all her years of church work, she says. Are children harder to teach than they used to be? Not at all. "They're lovely — and they still learn to pray. Every Sunday at the end we all hold hands and each child says a prayer."

Her regrets are for some church responsibilities she's had to give up since her recent illness: 30 years of serving communion, gathering and arranging the altar flowers, and helping the pastor as needed.

Across the years, there aren't many jobs she hasn't done at the Mt. Savage church, she says — or many rewards she hasn't had. She's proud of the Sunday School room dedicated to her, the 100 cards and letters she received from former students while she was hospitalized, and the visits from former pastors.

She chuckles now when she remembers the illness which prompted her promise to the Lord. "I decided to go pick huckleberries while I had the measles. It rained and I got chilled."

But the result was serious: a crippling "rheumatism" which left her unable to walk for a long time. She can still remember being carried everywhere. Undoubtedly, she says, it was the Lord who helped her walk again — and has kept her going ever since.

Church honored for civil liberties witness

LOUISVILLE, Ky. — The Methodist Federation for Social Action presented its annual Ball Award to the congregation of a United Methodist Church here last month. The award was given in recognition of "the church's witness for civil liberties and their stand against repression in church and society."

The predominantly black congregation of the West Broadway UMC faced opposition in July of last year for hosting a meeting of the Kentucky Alliance Against Racism and Political Repression at which Angela Davis, the black political activist, had agreed to speak. The meeting, attended by over 800 people, was called in support of the Wilmington 10 who are alleged to be victims of racism and political repression in North Carolina. When the church denied the request of U.M. Bishop Frank Robertson, Kentucky Area, to withdraw their invitation, the bishop issued a statement which said the church's decision was "totally incompatible with the teachings of the United Methodist Church."

The Lee and Mae Ball Award is given every year by the Methodist Federation for Social Action, an independent national organization founded in 1907, according to its officials, to provide a supportive network of liberation-oriented Christians actively witnessing the Gospel's social imperatives.

In presenting the award, co-president John Collins asked "Should not Angela Davis be as free to speak in the United States of America as Andrei Sakhasov surely should be in the USSR?" He went on to affirm, "We applaud this courageous congregation for its principled witness under fire."

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World evangelist calls church to 'passion for people'

Editor's note: Australian evangelist Alan Walker has recently been named director of the world evangelism committee for the World Methodist Council. In that post he will spearhead a five-year plan for world evangelism adopted last year by the World Methodist Conference in Dublin. Dr. Walker talked with TM/UMR by telephone last week from his home in Sydney about his hopes for evangelism.

By PAT SITES
Staff Writer

Q. You have called worldwide evangelism "an idea whose time has come." Why?

A. People are ready to listen, for two reasons: (1) They're heartsick, because they trusted scientific humanism and moral permissiveness and both have let them down. (2) For the first time in human history they face permanent peace and they don't know how to live with peace. If we can show them how to fill peace with the glory of Christ, they will listen as never before.

Q. How do we do that?

Alan Walker

A. By expressing in modern terms a passion for people. That means meeting all their needs — physical, emotional and spiritual. Evangelism means sharing the whole Gospel: coming to the aid of persons and also bringing them the insights of Jesus Christ. It means helping them to cope and also to change.

Q. Why have we been so unsuccessful at evangelizing in recent years?

A. Since the 19th Century we've tried to rely on half a Gospel. We've been concerned with souls but not with people.

We're called to do two things: link persons with God through the Holy Spirit and create a world fit to live in. It's true when we forget the first part we are just vainly beating the air. But when we forget the second part we become escapist, obscure, irrelevant. We must have a larger evangelism, one with a social conscience.

Q. What, specifically, can we do to hold evangelism and social conscience together in a "larger evangelism.?"

A. Besides making sure we are ministering to the whole needs of persons, we must be careful in our preaching and illustrations never to give the message unmixed. If we know of a church which has helped expand freedom in the world — or of a place where persons are being exploited and justice is not being done — we need to tell that story, too. That, too, is evangelism. We cannot deal with persons apart from their living environment. Our evangelistic message must reflect that. It must also reflect the gains of Biblical scholarship.

Q. How can we do anything on a worldwide scale when conditions differ so much around the world?

A. It's a serious problem, of course, but I think the differences are only surface ones. Urban people from Tokyo to Chicago, for instance, are anxious, lonely, alienated. Marital problems are universal. Style and language may differ, but there is an ocean of needs that we have in common. The Gospel is the answer for all of them.

Q. Different social systems do present different problems in evangelism, however. What, for instance, is the greatest challenge to evangelism in the U.S. and other Western countries?

A. We have to find a way to reach "the happy pagan" in the affluent countries. There seems to be a basic self-satisfaction that is hard to break through . . . Yet there is also an advanced spiritual malnutrition that makes the West perhaps the most desperately needy part of the world. Also, there is great misunderstanding of the Gospel in the West.

Q. To make evangelism worldwide, what else is necessary?

A. We must rediscover the power of conversion and then change the way we view "world" mission. The missionary era — that glamorous business of sending someone across the world — is over. Yet world mission is just being born, in the sense that our world is everywhere: in the next house, on the next street. Nor can there any longer be "sending" countries and "receiving" countries. There are just all of us sharing what we have.

Q. But isn't a worldwide movement such as that of the World Methodist Council a long way from the local church? How can something so large reach the local church?

A. The local church must be the basic unit. Jesus had an amazing stretegy; a small group of people working in a fairly confined area, who went on to reach the whole world. But a world movement can inspire, mobilize and help those churches share what's happening. We found in the Australian National Mission in the 1950's that when people can do things together, it's inspiring.

Q. What, specifically, does the five-year evangelism plan call for?

A. We are preparing for a worldwide Bible study in Lent, 1978; conferences on evangelism to be held in all 62 churches of the World Methodist Council; interchanges of preachers and teachers from country to country, work-and-witness teams of young people, and many resources to be made available in many languages.

It will take awhile, of course, to get geared up for action. But the church must never wait until it's "ready" to take action. If we wait until we are very devoted and pure and powerful before we go out in the name of Jesus Christ, we will wait until the end of time. None of us can afford that kind of waiting — nor can the world evangelism movement!

Q. The five-year plan calls for a "coordinated act of witness" in 1980. What is that?

A. I envision by 1980 an official "satellite" launching of persons offering Christ to the world perhaps involving the President Carters of the world in a concerted move to convince people from Warsaw to Washington to become committed to Christ. Each country or each church may choose to do that in its own way, but we will be doing it together.

Workers needed to ready children's center

TM/UMR Staff Special

WASHINGTON, D.C. — Workcampers to help build the new National Center for Autistic and Self-Destructive Children are needed this summer.

The call for help was issued last week by LAOS, a volunteer placement center which has the assignment of converting an old missile tracking station in the Maryland countryside 45 miles from Washington, D.C. into a research and counseling center.

"Autism" is a word used during the past several decades to describe a little understood mental disorder. Basically, an autistic child is one who seems to live in his own world with little or no response to other human beings. A small percentage are also self-destructive, which means they hit themselves or hurt themselves in other ways.

Tom Boone, the director of LAOS, said groups of from five to 30 persons are being scheduled to help build the national center between June 21 and August 31. About five weeks are still open, he said.

In addition to the work at the center, Mr. Boone said the LAOS team will provide workcampers with an accompanying program of learning about the meaning of social service and involvement in social change as well as a field trip into Washington, D.C.

LAOS will provide two full time work coordinators, the tools, and mattresses. Workcampers are to bring food, sleeping bags, and "lots of spirit to work."

LAOS is also deeply involved here with the parents of some 32 young prisoners being held in Bolivian jails on drug charges. The ecumenical center has noused the parents and helped coordinate their visits to Washington where they have been calling on the State Department and other officials for assistance. (See TM/UMR story April 15, 1977).

Last week one of 33 Americans imprisoned for up to three years was released. Michelle Fryer, a 22-year-old daughter of Robert and Lorraine Freyer of Pottstown, Pa., was held nearly 11 months in the basement of a Roman Catholic convent in La Paz. She was released May 14.

Tom Boone, a United Methodist layman who has been with LAOS since its early days in Jackson, Miss., said that the organization came into being as a channel for self-supporting lay persons to get actively involved in the mission of the church overseas by serving those in need through their vocational skills.

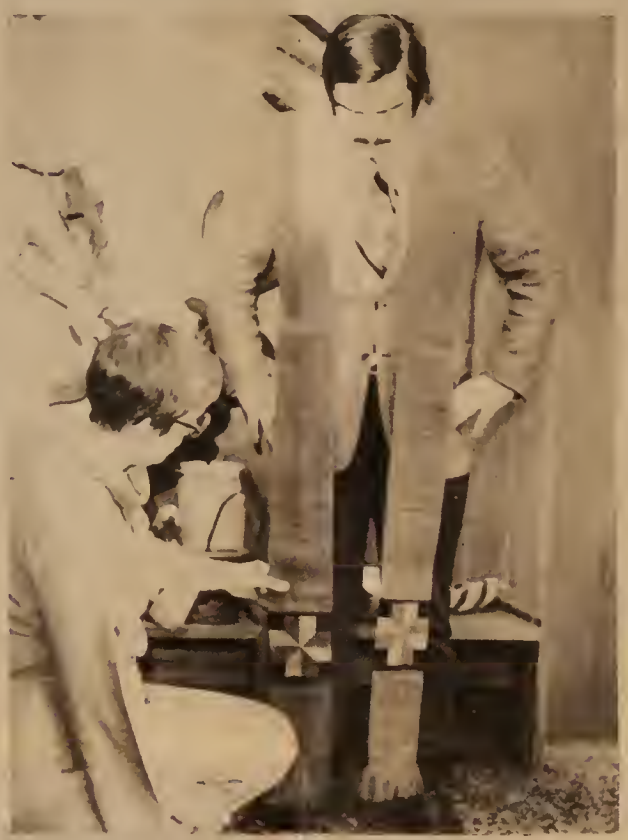
He still believes in voluntary service as a way to get things done, but equally important are the big gains in sensitivity and new perspectives for the volunteer.

"Our experience has convinced us that there is no substitute for this kind of learning/working experience as a potent means of raising the consciousness of persons who have known privilege and plenty," Mr. Boone says.

LAOS has placed many volunteers overseas, but now about two-thirds of the 80-100 volunteers placed annually work on U.S. assignments. "When you live in Nineveh, there's no use talking about going overseas."

LAOS, which receives some funding through United Methodist channels, is a small ecumenical agency. The name of the organization means "the people of God." In addition to placing volunteer workers, LAOS sponsors Third World Awareness workshops.

LAOS offices are at 4920 Piney Branch Rd. N.W., Washington, D. C. 20011 (202) 723-8273 or 8275.



'Honorary' U.M. takes our measure

COLD SPRING, Minn. — Not without reason has Roman Catholic artisan Mechthild Ellis (left), been called an honorary United Methodist by Minnesota Bishop Wayne Clymer. For the past three years Mrs. Ellis has designed and made stoles for United Methodist ordinands in the Minnesota Annual Conference. Here she checks the length of the stole she has made for the Rev. Larry Hager, pastor at Becker and Zimmerman United Methodist churches.

PHOTO COURTESY OF MINNESOTA CONFERENCE EDITION OF TM/UMR

U.N. rapped for uneven human rights protests

CINCINNATI (RNS) — In a major statement on international affairs, the Governing Board of the National Council of Churches (NCC) charged that the United Nations has "selectively" condemned human rights violations in some countries but failed to investigate possible violations in others.

It also urged the United States to be "responsive to international criticism of its own violations of human rights."

The NCC board noted that the U.N. has condemned rights violations "in such countries as South Africa, Rhodesia, Chile and the Israeli-occupied Arab territories," but failed to investigate possible violations in "such countries as Israel, Korea, the Philippines, Indonesia, Iran, Syria, Czechoslovakia, Argentina, Brazil, Uruguay and the Soviet Union."

The resolution was approved by a vote of 119-2, with 2 absentions.

The statement called on the United States to "provide an example to the world by ending our own neglect of and discrimination against the poor, ethnic minorities and women."

In a unanimous vote, the NCC board commended President Carter for taking "new disarmament initiatives" and urged him to work for a treaty requiring the "complete cessation of all explosive nuclear testing by all nations." It also called on the NCC's 30 member communions to take immediate action to mobilize public support for such a treaty.

Donald J. Wilson of New York, the United Presbyterian delegate who proposed the resolution, noted that nuclear testing for ostensibly peaceful purposes may lead to the development of weapons because of inadequate international safeguards.

South Central bishops back SMU fundraiser

DALLAS — The ten United Methodist bishops of the South Central Jurisdiction went on record supporting the $153 million campaign soon to be launched by Southern Methodist University here.

In a letter to the school's trustees May 13, the bishops declared "our genuine support and involvement for the success of the campaign." They also called on churches in the jurisdiction "to join us in meeting our opportunity and responsibility" in the cause.

Noting that SMU is "owned by and is therefore a child of the South Central Jurisdiction," the bishops said they recognized the responsibility of the church toward the university's welfare. The South Central Jurisdiction is an eight-state region of the United Methodist Church which includes 17 annual conferences in Texas, New Mexico, Nebraska, Kansas, Oklahoma, Missouri, Arkansas and Louisiana.

The bishops also expressed gratitude for the community, region and nationwide support of SMU as well as confidence in President James H. Zumberge.

The bishops said that unless the financial support of the school is strengthened, "not only will we fail to meet the challenge of the future, we will be seriously handicapped even in our present situation. To us, therefore, the success of this campaign is a must."

United Methodism's 'Minnesota Twins'

Same church spawns two state legislators

By BEVERLY BOCHE

MINNEAPOLIS — United Methodism, as well as major league baseball, has its Minnesota "Twins." They are two young women who are both state legislators, belong to the same political party and to the same United Methodist church in South Minneapolis.

Linda Berglin and Janet Clark are serving in the current legislative session and both began their community service through the activities in Walker UMC.

Ms. Berglin, a graphics designer, was involved in a Saturday morning educational project at the church to help children learn to read. The future legislator found the children were intrigued with making words out of letters, but had a poor self-image. Because of this, she became concerned about the public school in her area. When her experience with the city council to bring about educational improvements ended in frustration, she began to feel her neighborhood needed political leverage to get action on their concerns.

When an opening in the state legislative race came up, Ms. Berglin decided to run for office. "I felt," she remembers, "that if I could win an election, it would show people in our area that they could do it — that they could have power."

She won on her first try for office and in the 1973 session took her place as one of only a handful of women in the Minnesota Legislature. The district Ms. Berglin represents is economically disadvantaged. It contains 95 percent rental property, 65 percent of the residents are women and the average yearly income is between $5,000 and $6,000. There are many elderly people, single parent families, some Native Americans and blacks. Linda has been a resident of the district since she was in the third grade.

With this background, her special interests with legislation are not surprising. They include housing for the elderly, medical assistance, welfare issues, community planning, crime and jobs. She also chairs the newly created State Council on the Economic Status of Women. "I don't think I would have been involved in politics," she states, "if it hadn't been for my involvement at Walker."

Her pastor, the Rev. Bryan Peterson, says, "despite the immense workload in the legislature, Linda still gives time to Walker Church. She shares her skills and is strongly committed in terms of the ministry of this church."

After four years in elective office, the Minneapolis woman sees it as having been, "personally rewarding despite not always accomplishing my goals. It has provided some access to the legislative process for poor people in the city."

Janet Clark and Ms. Berglin encouraged one another to enter the political arena and they shared an interest in the educational programs at Walker. Ms. Clark was an elementary school teacher for eight years during which time she realized that not every child could fit into the traditional classroom setting. Walker was providing alternatives in education which led her into the church community. She saw the church as a seven-day-a-week community ministry and feels strongly that this is as it should be. Ms. Clark served a three year term as chairperson of the Administrative Board ending in January of this year. She is involved in fund raising activity for the church and is on the pastor-parish relations committee.

Frustration with "the system" in education and attempting to deal with other community problems led her to seek public office much as it had for her colleague. She began her legislative career with the 1975 session. Ms. Clark's special interests at the Legislature are education, child care, corrections, juvenile delinquency and the elderly. She has introduced and/or is supporting bills to provide dental care for those over 62 and tax credit for candidates for city and state office as well as federal.

Mr. Peterson says of her, "Janet knows the political process and is willing to do something about it. More than most people in public office, she has shown a strong commitment to civil rights issues and minority peoples."

Both women are concerned with the small number of women in politics. Linda states, "Christian women have a great many talents and insight. Their commitment should extend into the political process." Pointing out that we don't all have to run for office, she emphasizes that Christian concerns should be raised in political parties and in campaigns.

"We must," she asserts, "make an effort to have a (political) party address our concerns. If we pass up this opportunity, there is just one less opportunity to influence the institutions which affect our lives."

Ms. Clark concurs, adding, "Christian people need to be involved in politics — it's dynamite!"

Ms. Boche is editor of the Minnesota conference edition of TM/UMR.

Linda Berglin and Janet Clark

'Interpreter' magazine takes on new look

DAYTON, Ohio (UMC) — A redesigned program journal for United Methodism makes its appearance with the June issue, bringing a new editorial approach and format. Editors say it is the most basic change in "The Interpreter" since it came into being in 1968.

The 1976 General Conference suggested that the magazine be modified toward a "mutual ministry" concept.

"Mutual ministry" has been defined by the magazine's editors and editorial advisory group as including "a sharing between clergy and laity of the local church, a sharing between editors and readers of the magazine, and a sharing of responsibility for "The Interpreter" between the United Methodist Communications and the program boards of the church."

The magazine has been redesigned around a modular approach with four modules — an Upfront Feature (lead article), editorial offerings called "mutual ministry packages," the News and Comment section (unchanged) and a new Mutual Ministry Workshop.

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METHODIST ROOTS — A TIME TO KEEP, 100 years of the Oviedo church, Florida Methodism. 72 pages. Photos. $2.00. First United Methodist Church, Oviedo, Fla 32765

WANTED: Full-time, experienced Music Director for 2,300 member church in Dallas—Fort Worth Metroplex. Must be qualified to direct children through adult choirs and develop complete program including instrumental music. Salary open. Send resume to First United Methodist Church, 530 Elm, Hurst, Tex 76053. Phone: (817) 282-7384

SPEAKERS - WRITERS: Minimum 150 fresh humor bits monthly, $50 yearly. Pro-gagwriter top magazines, books, columns, strips. Apt 9, 2333 Jebens, Davenport, Iowa, 52804

WANTED: Qualified teachers for United Methodist Church related school, beginning August 1977. Elementary, Physics, P E teacher and Football Coach. Contact John E. Shappell, Robinson School Santurce, Puerto Rico 00907

PIPE ORGAN PROBLEMS? Conflicting advice? Nobody qualified and unbiased? Look to a professional, honest, experienced, recommended consultant with no connection with any builder. Former designer, builder, voicer, technician, organist, choir director. Past Dean A G O Church official please write on church stationery to: Richard M Geddes, Pipe Organ Consultant, R.F.D. No. 1, TM, Winsted, Conn. 06098

HOMEPARENT APPLICATIONS being taken from men and women by Methodist Home, Waco, Texas. Salary scale and benefits commensurate with education, tenure and experience. For full detail call or write: Personnel Department, Methodist Home, 1111 Herring Avenue, Waco, Tex 76708. Phone: (817) 753-0180

WANTED: DIRECTOR of Music Youth Drama in 2100-member church. Direct children-youth-adult choirs and youth fellowship. Salary negotiable. Contact Dr M Buren Stewart, St. John's United Methodist Church, Albuquerque. Phone (505) 881-1870, or send resume to 2633 California N.E., Albuquerque, N.M. 87111

FREE PICTORIAL DIRECTORY: of your congregation. Contact Jim Medford, United Church Directories, Box 7732, Waco, Tex 76710

MAINTENANCE PERSON NEEDED for United Methodist Mission School in northwestern New Mexico. Direct maintenance of vehicles, buildings and grounds on this 21-building, 40-acre campus. Employment possible for spouse. Ideal for active "retired" couple. Contact Navajo Methodist Mission School, 1200 W Apache, Farmington, N M 87401.

WANTED: EXPERIENCED program director for 2700-member First Broad Street United Methodist Church, Kingsport, Tenn. Responsible for overall program coordination, children and adult ministries and administration for a lay staff of nine. Send resume and picture to Mrs. Otis Bridwell, 3224 Parkcliffe Drive, Kingsport, Tenn. 37664

POSITION FOR ECUMENICAL Community Worker for Harrisburg, Penn. College education preferred or equivalent experience. Position requires working with all age groups. Program planned for June through December with extension probable. For further information call or write Derry Street U M Church for application, 1508 Derry Street, Harrisburg, Penn 17104. Phone (717) 233-0441.

POCKET ALUMINUM CROSSES: "God Loves You," or "Jesus Christ is Lord," 13 cents each; 100 $12.00; stickers, "God Loves You," 3 cents; plus postage. Crosses, Apex, N.C. 27502.

FOR SALE — No 262 Hammond Church Organ, Cypress United Methodist Church, 13403 Cypress N Houston, Cypress, Tex. Phone (713) 469-0730 $1,500.

BIBLE HOSPITAL BOOKBINDING. Restoring and rebinding all size Bibles and books for 30 years. Write for samples and price list: 412 A S. St Paul, Dallas, Texas 75201. (214) 747-4540.

EVANGELISM EXPLOSION CLINIC — July 22-27 — Carrollton, Texas (Dallas). Certified training center. Cost: $175 each — includes material, instruction, lodging, evening meals. Contact Bob Sewell, Box 204, Carrollton, Tex. Call (214) 242-0602

"JOY IN JESUS," Preston Taylor $2.00 includes mailing. Moody Press Bookstore, 820 North Lasalle, Chicago, Ill. 60610. Philippian Messages: Joy, Fellowship, Epaphroditus, Grace, Beyond Death, etc. Captivating illustrations.

USED METHODIST HYMNALS and folding chairs needed. Call or write to University United Methodist Church, 18422 Culver Drive, Irvine, Calif. 92715. (714) 552-8233 between 9 a.m. and 1 p.m.

CERTIFIED TRAINING CENTER for Evangelism Explosion Clinics. First United Methodist Church, Carrollton, Tex. 1977 summer clinic — July 22-27. For information contact Bob Sewell, P.O. Box 204, Carrollton, Tex. (Dallas) 75006. (214) 242-0602. Total cost $175 each. Includes lodging and evening meals.

BONHOEFFER TOUR. 5 spaces available. Two-week tour in Germany with crew filming documentary on Dietrich Bonhoeffer. Additional week for Rhine cruise. Paris and staying in Methodist homes in London. Worship with Methodists in East Berlin, Dresden and London. Meet Bishop Schonherr and Eberhard Bethge, Bonhoeffer biographer. University and seminary credit available. $933 plus air fare. June 23-July 14. Donald Fado, 1343 E. Barstow, Fresno, Calif. 83710 (209) 439-7805 or (209) 224-1947.

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Subscriptions
THE LOUISIANA METHODIST
is published each Friday.
Cost of a single subscription
is $3.00 per year.
Send all subscription
requests to:
The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition
VOLUME 5 NUMBER 25
Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221
JUNE 3, 1977

Summer Programs Begin

News released from Methodist schools

NEWS

DILLARD UNIVERSITY
2601 Gentilly Boulevard
News and Publications Office
New Orleans, Louisiana 70122
Phone (504) 944-8251

The Summer term at Dillard University, New Orleans begins with registration June 6. Forty-one courses in the divisions of education, humanities, the natural sciences, the social sciences and nursing will be offered.

An Academic Reinforcement Summer Program for High School Graduates, June 6 - July 15, and the National Youth Sports Program funded by N.Y.S.P. in the amount of $32,000 will be offered for the summer.

The NYSP is available to boys and girls, 10 to 19 in swimming, basketball, gymnastics, volleyball, dance, tennis, track and field.

The third special program, Academic Reinforcement Summer Program is designed to increase the pool of qualified applicants to medical schools.

Voluntary giving to black institutions has reached an all-time low according to Charles C. Teamer, vice-president for fiscal affairs at Dillard speaking to freshmen, he said "Funds, friends, and freshmen are the most precious ingredients a university has."

Honors and awards announced by Perkins

From the middler class at Perkins Richard Olen Beckhom III, Metairie, Louisiana and Carol Susan Winn, Monroe, Louisiana were listed as honor students.

KATHEY R. TURNER, a sophomore in the Church Careers Program at Centenary College, had been accepted to serve in OMS International's Now Corps program. The Novice Overseas Witness Corps is especially planned to give young adults considering missionary service a short exposure to the spiritual, social, and physical needs of the people of another country. Kathy has been appointed to the country of Columbia, and will spend approximately 2 months in South America. She is the daughter of Mr. and Mrs. James Turner, 5848 Canal Street, Shreveport, Louisiana.

NEWS

CENTENARY COLLEGE OF LOUISIANA

Centenary College will continue to offer a reduced tuition rate of $30 per semester, one-half the normal tuition, to be more competitive with public colleges. A total of 94 courses are scheduled for summer 1977. Dormitories will open June 5 and registration begins June 6. Courses will be eight weeks, except for a 9 weeks chemistry course.

Fall tuition for new students will be raised $100 per semester, making a total of $700 per semester. This is the first raise in 6 years. Students currently enrolled will not be affected by this increase.

A Deep South Summer School of Alcohol Studies is scheduled for July 10-15 on the Centenary Campus. Mr. Earl W. Griffith, an official of the South Carolina Commission on Alcohol and Drug Abuse, will lead a special section for school counselors and teachers. The course offers 3 hours credit at $160. Tuition rate without credit is $85. An advanced section is scheduled for those attending last year. Applications are being accepted to P.O. Box 4199, Shreveport, Louisiana.

Dr. Webb Pomeroy, delivered the sermon May 3 for the Baccalaureate Service of Centenary College. Earlier this year Dr. Pomeroy, T. L. James Professor of Religion at Centenary, read a paper, "The Ethical Teaching of the Parable of the Sheep and the Goats," at the annual meeting of the American Academy of Religion, Southwest Section, Enid, Oklahoma.

Death Notice

Dr. Kenneth G. McDowell, District Superintendent of the Lafayette District died on Wednesday, May 25 after a lengthy illness. Services were conducted at Asbury United Methodist Church in Lafayette on Friday, May 27. Officiating ministers were Bishop J. Kenneth Shamblin, Bishop Thomas A. Crutchfield, Rev. J. J. Caraway, and Rev Will T. Fraser. Interment was at Hot Springs, Arkansas, where Mrs. McDowell will reside. He is survived by his wife Polly M., three daughters: Mrs. K. Adkins, Mrs. Adonna Sower and Mrs Phylis Griggs, one son, Paul, his mother, a brother, a sister and 5 grandchildren.

Help avoid crisis in loans and scholarship

June 12 is United Methodist Student Day, a day when each local church in Louisiana can contribute toward the loan and scholarship fund, which is entirely dependent on this one yearly offering. College-bound students and their parents are aware that education costs have skyrocketed. After being in the loan business 100 years, the United Methodist Church, as Judith Weidman from the Board of Higher Education and Ministry stated in the May "Interpreter," had last year a record number of requests for loans and scholarships. The demand was so great, all loans had to be cut off by mid-October 1977. This means you must dig deep on Student Day!

Scholarships are available at each of our 100 United Methodist related colleges and universities. The Methodist Loan Fund is available for any student, who is a member of the United Methodist Church, to attend any accredited college or university if a C average is maintained, and if he or she is a U.S. citizen. The symbol of the loan and scholarship fund is the arrow sweeping upward indicating the personal growth and development persons can gain through higher education.

United Methodist Women plan School of Christian Mission

Early registration for classes and accommodations is necessary for the 1977 Louisiana Conference School of Christian Mission. Mrs. Cecil Read, school dean, stresses the importance of registering by early June since only James Dormitory is available during the two schools. If one cannot come after a reservation is made, cancel early enough to make space for someone else who can attend.

The mid-week school: July 18 - July 22 will hold a longer session this summer. No. 2 School is the weekend school beginning Friday July 22 at 6:30 P.M.

The school theme "All One in Christ Jesus" will be pursued through the three studies:

"Women of the Bible" is to lift up a variety of roles of women in the Bible to see how women respond to their world in the light of roles assigned to them.

"The Caribbean Cresent" seeks to enable North America to listen and identify with Caribbean neighbors to know and feel their history, geography, culture and needs.

"The Local Church and God's Mission" suggests a three-step approach to help local churches understand and live the wholeness of Global Mission.

Dr. WILLIAM E. HULL, pastor of First Baptist Church, Shreveport Louisiana, will be the guest speaker at a churchwide dinner to be held at Noel Memorial United Methodist Church on Monday, June 6, at 6:30 p.m., sponsored by the United Methodist Women. Dr. Hull is a lecturer, preacher, writer, and educator of renown in the Southern Baptist Church. Prior to becoming pastor at First Baptist Church in Shreveport in 1975, he was Dean of the School of Theology and Provost of Southern Baptist Theological Seminary, Louisville, Kentucky.

Summer camping begins... ... offers variety of interests

Shreveport: Conference Senior High Youth Assembly, June 15-18 will be held for youth from the ninth-twelth grades at Centenary College. Sponsored by the Conference Youth Team, it will seek to focus on the family, particularly on the problems of family and explore both problem and solution in the context of the Christian faith.

Dr. Lamar Cooper

Lake Charles: An "Ole Time Family Camp Meeting" is planned for June 19-25 featuring Dr. Lamar Cooper, Dallas, Texas as the speaker for the opening service. A variety of speakers from several denominations make up the program. The Lake Charles District Campgrounds offer a beautiful setting for fellowship and Christian experience. For further information contact the Rev. Homer V. Bailes, Roanoke United Methodist Church, Roanoke, Louisiana.

Caney Lake: Ruston District. June 29-July 1 will be the camp for Elementary children entering the fifth and sixth grades. The Rev. McKee Williams, Director.

Caney Lake: Shreveport District. June 13-18 will be the camp for young people entering the seventh, eight, and ninth grades. The Rev. Ed Dilworth, director.

Mt. Sequoyah: The Bishops' Week, with Bishop Paul W. Milhouse, program chairman, will be held June 20-23.

Bishop's message

When I was assigned to my third pastorate, one of the leading businessmen of that community asked me to come by his office for a visit. After we had exchanged pleasantries, he said, "Pastor, I want to visit with you about your goals. How many persons do you plan to receive into the church this year? What is your goal for your church school?" And he mentioned several other areas of concern.

I was so surprised I did not know what to say. I did not have any specific goals. He went on to visit with me about the importance of definite goals. He suggested that together we set some goals in these areas, that would be known only to us. We did this each year while I was his minister, and I must say it was a definite turning point in increasing the effectiveness of my ministry.

I am convinced that one of the reasons that many churches do not meet their financial obligations is that they just let it drift along until the end of the year, and then the deficit is so great they cannot raise it all, and as a result many great needs are left unpaid.

I would like to suggest that every church in the Louisiana Conference set a goal of a balanced budget at mid-year. This would mean that every item of the budget is paid for the first six months of the conference year by Sunday, June 26.

Then I would like to challenge every minister in the conference, as we start anew following the session of our Annual Conference, to set some personal, private goals for your own ministry. Keep these goals before you, and strive to meet them. I can assure you from my own experience it will be a helpful force in guiding your use of time and resources. I truly believe it will increase the effectiveness of your ministry.

Sincerely,

J. Kenneth Shamblin

Special notices

Lake Charles: The Rev. James A. Knight, 79, of Lake Charles was buried May 15. Funeral services were held at the Simpson United Methodist Church with the Rev. Glenn Messer, pastor, officiating. The Rev. McKnight was a retired United Methodist minister, having pastored churches in Kinder, Eunice, Oberlin, Iota, Merryville, and Cameron, prior to his retirement in 1964.

He was a member of the Royal Arch Masons, the Order of the Eastern Star. For the past several years he worked for the Coleman Agency as a realtor.

Survivors include his wife, "Sunshine," four daughters, Elaine Sillman of West Lake, Ola McClendon of Temple, Texas, Gyrthel Whiddon of De Quincy, and Linda K. Knight of Dallas, Texas; one son, James A. McKnight, Jr. of Lake Charles; 16 grandchildren and four great grandchildren.

Shreveport: The Rev. Lovice Alton Carrington, Sr. 72, of Natchitoches was buried May 25 in Shreveport. Funeral Services were held at Noel Memorial United Methodist Church where he served as associate pastor at the time of his retirement in 1967.

The Rev. Mr. Carrington was minister of the United Methodist Church in Texas and Louisiana from 1925. He was a chaplain at the V.A. Hospital for 10 years, and a chaplain during W.W. II in the U.S. Air Force. He was a 32nd degree Mason.

Officiating in the services were Dr. Benedict Gallowas, Dr. Albert Trickett, pastors of Noel Memorial United Methodist Church, the Rev. Kenneth Rorie, pastor of the Natchitoches United Methodist Church, and Chaplain Lowell Todd of the V.A. Hospital here.

Survivors include his widow, Mrs. Essie Stephens Carrington; three sons, Dr. Stephens D. Carrington, Shreveport, Lovice A. Carrington, Jr., Minden, and Dr. Stewart G. Carrington, Mobile, Alabama, his mother, Mrs. Lucy Carrington, Carthage, Texas; two sisters, two brothers including B. F. Carrington of Plain Dealing; eight grandchildren and three great grandchildren.

Dr. John Bayliss, pastor of Rayne Memorial United Methodist Church is at home recuperating from his recent illness, and is able to be out some in the car. He is receiving therapy from a speech pathologist and is making steady progress. The family wishes to express to the many friends their deep appreciation for the love and concern expressed through cards and prayers.

The Rev. Joseph C. Pickett announces his retirement as Chaplain at the V.A. Hospital, New Orleans, Louisiana after serving 30 years. He is a member of the North Alabama Conference, but will continue to live at his present New Orleans address. As a chaplain in the U.S. Navy Reserve he received the Naval Reserve medal, American Defense Medal, Asiatic Pacific Theater Medal and the Presidential Unit Citation. He is listed in Who's Who of the United Methodist Church.

The Maplewood United Methodist Church is looking for a Youth Director for June and July. Call 625-3179 or write to The Rev. Tom Crosby, 11 Center Circle, Sulphur, Louisiana, 70663.

The Jonesboro United Methodist Church is seeking applications for a full-time Educational Director. Christian dedication, aptitude, and interest are important along with educational background. Salary will be commensurate with qualifications. Send a complete resume of personal data to Joe D. Burns, P.O. Box 639, Jonesboro, La. 71251. Telephone 318-259-4997.

Archives of Centenary College Louisiana Methodism

Purpose

To collect, preserve and make available to researchers the collections of rare books and manuscripts, specifically the non-current records and materials relating to the founding and furtherance of Centenary College Louisiana and the United Methodist Church in Louisiana.

Support

Financial support is appropriated by the college and the Commission on Archives and History of the Louisiana Conference of the United Methodist Church. Contributions from other sources are also appreciated.

Collections

Rare manuscript documents of the origins of Centenary and Louisiana Methodism form a nucleus around which the two major collections are built.

The Centenary collection contains the minutes of the Board of Trustees from 1825, presidents' papers, catalogs, bulletins, yearbooks, the Conglomerate, diaries, scrapbooks, biographical notes on faculty and students, papers and publications of faculty and alumni.

The Methodist collection is composed of books on Methodist history, sets of the annual conference journals of Louisiana Methodism, church histories, manuscript records of active and abandoned churches, and ministers' papers.

In addition the Cline Room holds on deposit the valuable North Louisiana Historical Association collection of books and manuscripts. It also houses other miscellaneous collections of papers and the college's rare book collection. Files of photographs, slides, tapes, records, and maps of historical significance are also kept with the collections.

Use Of Archives

These persons interested in serious research may have access to the Archives during hours they are open. Assistance is given in the Archives free of charge to those interested in self-research. Persons making requests requiring extensive research time on the part of the staff may be assessed a charge of $3.00 per hour for such research. Materials in the archives may not be used outside the building but photocopies of most items can be sent at cost upon request. The statement of policy governing the Cline Room gives more specific details concerning the use of archives.

Before Disaster Strikes

Frequently valuable records are destroyed by fire, flood, insects, or thoughtlessness. Churches burn; basements become flooded; non-current minutebooks and other files are stored by secretaries of organizations and may be forgotten and later destroyed. Many valuable records could be saved with prompt deposit in the archives.

The Archivist solicits records and memorabilia of Centenary College, Louisiana Methodism, and regional history in general. Please consult the Archivist about the value of your records to the collections. Documents that cannot be made available immediately to the archives can be given to the archives in the donor's will.

All questions concerning the archives should be addressed to Diane Kaplan, Archivist.

Pineville Church involves all ages

1) Mr. Jack Dew coordinates Lay Witness Mission at Pineville, La.
2) 24 new members joined Pineville UMC, Beverly Bond, pastor.
3) Parkview Baptist Puppeteers entertain UMYF at First UMC, Pineville.
4) Annual Easter Egg Hunt attended by children and mothers.
5) 21 Members traveled to Dulac and MacDonell Methodist Children's Home on Annual Mission Tour.

Louisiana Conference
United Methodist
Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce
Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

Editorials

Student Aid Fund offering needs local church support

Next Sunday (June 12) is "Student Day" in the United Methodist Church.

This is the day each year when local churches are asked to take a special offering in support of the denomination's Student Aid Fund — the oldest church-operated college loan program in the nation.

But, if this year is like other years in recent history, two out of every three of our local congregations will not only fail to observe the day but will not contribute one cent to the fund. Such continuing neglect of the fund has resulted in a serious shortage of available funds to loan United Methodist students.

Last year all loan funds ran out after nine months, causing a backlog of applications and a freeze on loans from October through December. This shortage, coupled with increasing costs of higher education and tighter loan markets elsewhere, places the future of the fund in jeopardy unless contributions increase.

Does the Student Aid Fund deserve support in light of the other demands on our money? The cost of attending a tax-supported state Institution is considerably less than the cost of attending a church-supported private college. If church colleges are to remain competitive — to provide students with the opportunity to receive a liberal arts education from a church-related school — loan funds must be made available to offset the difference in cost.

Contributions to the loan fund not only help needy United Methodist students attend colleges related to their church, but indirectly boister our denomination's entire involvement in higher education.

How effectively is the donor-dollar used? Donations to the Student Aid Fund are constantly "recycled" as students who have graduated repay their loans. This enables many more loans to be given out each year than the amount of funds contributed that year.

For example, the three top annual conference contributors to the fund in 1976 were the Iowa Conference ($19,138), the Pacific and Southwest Conference ($18,599) and the Western Pennsylvania Conference ($15,416). Yet, in each of these conferences, funds paid out to persons for loans far exceeded the contributions. Iowa students received $52,410, Pacific and Southwest students received $56,950 and Western Pennsylvania students received $27,490.

Loan officials estimate that if each of the two-thirds of the United Methodist local churches which now ignore the fund would simply announce the program and give their members an opportunity to make a contribution, the woes of the loan fund would be solved and its financial goal of $1 million in 1977 would be met.

We urge all local congregations to do their part to achieve this worthwhile goal.

American Bible Society gets the job done

We are a nation of "sudden heroes."

We seem to cheer the loudest for the unknown player who steps out of the crowd and belts the game winning homerun in the bottom of the ninth inning to win the big game. In the process, we sometimes forget the player who was unobtrusively there all season, getting the job done in a manner short on heroics but long on impact.

In the Christian church, a sometimes forgotten but always important "player" is the American Bible Society (ABS). An ecumenically-supported organization dedicated to translating and distributing scripture in the United States (and around the world through affiliated bodies), the Bible society makes few headlines, but carries out an invaluable service. In the USA last year, for instance, the ABS sold or distributed free nearly 115 million scripture publications.

At the same time, it continued translation projects, including efforts toward more modern Bible translations in Spanish and the development of a Bible for the deaf, written for persons trained to understand sign language (see TM/UMR, May 27).

We applaud the American Bible Society for its work and hope that our church will continue supporting this vital work in the future as it has in the past.

Welcome new readers at McKendree UMC

With this issue, TM/UMR welcomes 900 new subscribing families from McKendree UMC in Nashville, Tennessee (Tennessee Conference). McKendree readers will receive a special edition which combines their local church's news with annual conference and general church news and opinion in a single 6-page paper each week.

To our new readers in Nashville we say "Welcome." We hope you will find your new church paper informative and that you will join our more than 400,000 other readers across the nation in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

The only road

By JESSIE J. BROWN

"Forgive them, Father," so He prayed,
"They know not what they do."
So must you pray when others break
The very heart of you.

There is no other road to take,
No other way to live;
Except the one the Master took
When He prayed to forgive.

Here I Stand

Why has evangelism just been 'discovered'?

By DAVE R. McKOWN

Along with a host of other Methodists, I am bewildered.

At Portland a year ago the General Conference labored for two weeks and produced three grandiose objectives — euphoniously called "missional priorities." As to the No. 1 priority, world hunger, no thoughtful person could quarrel. With respect to No. 2, ethnic minority churches, instead of an ongoing movement, this appears to be a knee jerk reaction to a revelation of need under pressure.

It is, however, with reference to the No. 3 priority, evangelism, that attention is here directed. Does it not seem strange that a great church should all of a sudden discover evangelism as a desirable objective? I have been a Methodist for seventy years — dunked in a muddy pond in a cow pasture. Funny thing — through all of those years I have assumed that winning souls to Christ was the raison d'etre (reason for being) of our church — any church. I have assumed, irrationally it would seem, that preaching the gospel and following the Great Commission of Jesus would have been an ongoing, uninterrupted and sustained effort by clergy and lay people of the church.

Yet in Portland, a great convocation of clergy, assorted bureaucrats in the hierarchy, and dedicated lay people solemnly declared evangelism to be a worthy priority for action. Does it not approach the absurd for the General Conference to spend time, any time, on a principle so fundamental, on a theme so elementary, on business so integral to the Great Commission?

The question arises: Why did the United Methodist Church in 1976 in Portland discover evangelism, as though it were a newly found bit of technology (if not theology), a desirable objective? Why has evangelism not been a continuously valid goal? Why is it not an ongoing, uninterrupted priority?

Manifestly, the spirit of evangelism has lain dormant. Does not the very fact that the General Conference, or those who guided it, found it needful to establish evangelism as a "priority" indubitably testify to willful neglect of Christ's Great Command — "Go ye . . .?" Can it be that the hierarchy, embarrassed over the melancholy declension in membership and the even more dismal failure in "admissions on confession," seized on evangelism, as though both newfound and profound, and made it a priority in order to stem the hemorrhage?

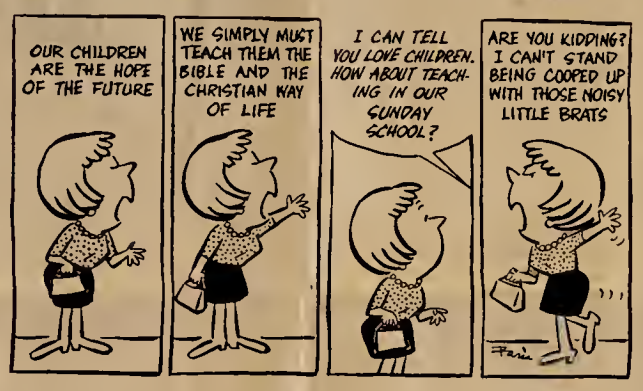
Another aspect of this so-called priority comes to mind. As an apparent afterthought, General Conference appropriated the munificient sum of $125,000 to finance it. This is much like putting a nickel in the collection plate and bragging about it. Considering the gravity of the situation, surveying the lost ground to recover, and having in mind the sublimity of the objective, this piddling allocation will not buy gasoline for traveling bureaucrats.

When it is realized that the Board of Global Ministries alone spends upwards of $50 million a year, the reader will recognize that this $125,000 represents a bandaid slapped onto a cancerous tumor.

Social activism, either as a substitute for, or a complement to, evangelism has failed. A huge bureaucracy fails to win souls for Jesus Christ. To the extent emphasis on this newly discovered "priority" is just an "institutional program" it is doomed.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

Contributors this week are: Dave R. McKown of Oklahoma City, Oklahoma, and Loyd Stone Whitbeck of Sunnyvale, California.



The church 'beats its chest' but fails to act

By LOYD WHITBECK

The future of freedom hinges in the end on human capacity to live by the adage, "You can't have your cake and eat it too."

The "cake" may be regarded as the religious concept of the Golden Rule, or, if you prefer, a visceral understanding of decency and fairness in all things.

- In government this means submission to a system of checks and balances — long term stability.
- It means, for the individual, a code of personal honor that exacts moral accountability in every area of society.
- Extended to take in compassion and the broad principle of equal rights and rewards for service rendered.

Imperfectly as this "cake" has operated to meet the needs of our free people, it has unleashed human potential to a degree that has not only set an astounding standard for the world in material things, but also a ferment of emulation whose grim harvest could, paradoxically, destroy the race!

The great American experiment has proven up to this point that we frail humans are unwilling merely to possess such a cake; we must nibble away at its soul and body, with perhaps a predictable excess of greed, until we now reach the day of disillusion over where the cake went.

- Each new law — and we enact them by the thousand — has been only a challenge to circumvention: cheating.
- Voices raised against the rape of the virgin environment have been ruthlessly shouted down.
- The very source of the principle of moral accountability — the teachings of religion, veritably the goose that laid the golden egg — we have willfully discredited until, with a blind sense of sophistication, we have at length declared it to be dead.

It may be that the church — author, custodian and teacher of the religious ethic, which includes moral accountability — has itself to a sorry extent proven unworthy of its task. Humanly, repressed by timidity, shattered by disunity, it dared to thunder — demand! — a relentless social action gospel that could save. Thus, it has betrayed in an earthly sense its axiom that whosoever shall "lose his life for My sake shall live."

The church beats its chest in denunciation of sin but, alas, it has feared to challenge the faithful to march on city hall at 2:00 p.m. next Tuesday, or pursue a mission of love in the nearby slum this very afternoon!

There is a key question — and answer — somewhere here. It is a matter of coping with hard reality, which — sorry! — turns out to bear a not so equivocal relation to spiritual conversion.

Letters to the Editor

Local church members deserve the right to vote

To the Editor:

To members of the clergy: To encourage broader participation by members of the church, and to simplify doing so, will you please be so kind as to call annual church conferences so each member can vote on the local church officers as provided by Paragraph 245 of the Discipline.

Also, at the same meeting, may we have a discussion on the proposed budget, and a vote. Otherwise we have "taxation without representation."

Member-voting takes place in Sunday School classes, Youth Fellowship, United Methodist Women, United Methodist Men, United Methodist Youth Council, District, Annual, Jurisdictional and General Conferences, but not in many local churches.

I understand that the last General Conference voted to promote the Equal Rights Amendment. First, let's have equal rights for members of the church.

Quoting from newspaper stories: Senator Dick Clark of Iowa, chairman of the Senate Foreign Relations subcommittee on Africa said after a recent trip there: "As surely as man has a nature, he will demand participation in the society in which he lives, works and raises his children."

Also, when Queen Elizabeth was here last July at the time of our bicentennial celebration, she said England had learned "a very valuable lesson . . . respect the right of others to govern themselves in their own way."

Surely these ideas apply to our church. Please, ministers, with all-embracing love, call us together in church conferences and let us all get involved to make for better understanding in church matters.

Frank M. Lyon
Lakeland, Florida

Release of college list now not responsible

To the Editor:

Your editorial on the refusal of the National Commission on United Methodist Higher Education to release the list of "most endangered" colleges puts us at odds on the question of how to be most responsible to the United Methodist Church (see TM/UMR, May 20).

The commission was formed, not to close colleges, but to give our Division of Higher Education the analytic capability it needs to perform its Disciplinary duty of advising annual conferences on levels of funding for the denominational schools within their boundaries. (Par. 1613.3) The commission staff is leaving that analytic capability intact, complete with data from the 1974-75 school year. It now rests with the Division to complete the data base for 1975-76 and refine the implications in ongoing consultation with the institutions.

We stand behind our repeated assertions that public disclosure of the data at this time would endanger the investment the church already has in these schools. The commission has put the church on the alert and details will be shared with the appropriate annual conference personnel in the coming months. The public handling of the data — and the debate — ultimately will fall to the people who paid the bill, especially those United Methodists whose care it is to interpret and support the colleges which claim our heritage.

Judy Weidman
Nashville, Tennessee

Such hullabaloo!

To the Editor:

My! All this hullabaloo doubting that Jesus was a resuscitated corpse (TM/UMR, May 6 and 20).

If Jesus were to read all these letters, I'm sure he'd roll over in his grave.

P. H. Saito
Wauwatosa, Wisconsin

Perspectives differ

To the Editor:

When 150 people die in a plane crash, it's headline news. When 150 die in various car accidents, the extent of the total tragedy goes unfelt.

Similarly, the possible dismissal of 18 Global Ministries staff made headlines (TM/UMR, May 6). Not so the scores of staff persons who week after week must be let go, or not hired to begin with, because local churches couldn't afford them. This latter is less spectacular, but no less important.

James S. Hook
Hammond, Indiana

Panama should pay

To the Editor:

I wish to respond to the May 13 article "Missionaries urge 'justice' for Panama" by missionaries in Panama about the Canal Zone.

They do some crying about the injustice of having the canal through Panama and how it spoils the country, etc. But nothing is said about how the country wants to get it back.

It should be remembered that we, the United States, have 40 billion dollars invested in this project and this is one of the very few items that we have invested in that is paying dividends. Can the missionaries say that Panama proposes to pay for this thing they now want us to hand over to them? I say Panama doesn't want to pay a thin dime. I have been down there and have seen the canal being run. I've seen the looks of the items included in the values I mention and I think that there should be some payment made by Panama before getting the property. Now don't you?

I think the information I give about how Panama wants this property worth 40,000,000,000 should be given as much publicity as you have given the missionaries' plea. I am a Methodist too.

Wm. E. Rivers
Bronson, Florida

Hal Lindsey wrong

To the Editor:

Recently there was a letter in TM/UMR praising Hal Lindsey's books, such as "The Late Great Planet Earth" and others.

Readers who want to think seriously along these lines should examine "The Future of the Great Planet Earth" by Richard S. Hanson, published by Augusburg Publishing House and available in paperback.

In my opinion Hal Lindsey does not really understand biblical prophecy, and therefore does a real disservice to Bible students. A careful reading of the Bible together with Hanson's book and Lindsey's book should be interesting and educational.

Robert O. Cooper
Dallas, Texas

Mission board's logic on Taiwan faulty

To the Editor:

Your May 6 issue states that the United Methodist Board of Global Ministries recommends that the United States should withdraw recognition of Taiwan and only recognize the People's Republic of China. Are we a political party? party?

If this is true, as a loyal American, I cannot continue to be affiliated with the United Methodist Church. I will have to give my allegiance elsewhere after a lifetime of membership in the UMC. I didn't get to vote on it.

If I were to support the communist subjugation of Taiwan just because it was once a part of China, it would be hypocritical if I didn't also insist that the U.S. is a part of England, since it was once a part of that country. Furthermore, England was once part of the Roman Empire, so we should insist we are subjects of that empire.

If communists are so superior, why don't those United Methodists who think so move to Russia and let the rest of us be Americans?

Harold Cotner
Pueblo, Colorado

Taiwan supported

To the Editor:

Thank you for the editorial "China resolution ill conceived" (TM/UMR, May 13). The opening phrase "We are dumbfounded . . ." is just about the way I felt after having known personally Col. Tom Gentry, chief surgeon to General Chennault and the Flying Tigers, and after having read the book "The Way of a Fighter" by General Chennault.

I have also read most writings by Pearl Buck and have kept abreast of the news. I am one Methodist who will stand up to be counted for Taiwan.

M. Whitelock
Smith Island, Maryland

Cartoons praised

To the Editor:

I really enjoy the cartoons on page two of TM/UMR. I wish I had cut them out and saved them all. They get right to the point — hit our weaknesses — but with humor.

Have you ever thought of publishing them all together as a book? I think they would make great meditation themes. If you ever put out a book, let me know!

Carol Shiffer
Peterboro, New York

EDITOR'S NOTE: Most of cartoons appearing on page two are by Howard Paris. Two books of his cartoons — "You're Standing on My Foot" ($1.50) and "Tuesday Morning Will be Okay" ($1.25) — have been published and are available at bookstores such as Cokesbury.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

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The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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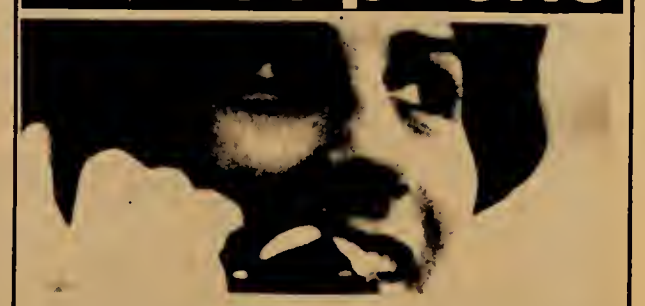

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NASHVILLE - Bill Wolfe, youth ministries staffperson with United Methodism's Board of Discipleship, interviews pop and country western recording artist Anne Murray from Canada, for the "Young Lifetime Cassette Series" he produces for the denomination's young people.

Pop music airs clues for youth ministry

By PAT SITES
Staff Writer

NASHVILLE — "If we love youth we have to love what they love — even in the trivial things. Where they are is where our ministry is."

Where youth are, Bill Wolfe learned a long time ago, is heavily into pop music. So he went with them, to minister through the words and music of Neil Diamond and the Starland Vocal Band, Dust & Ashes and the Captain and Tennille.

Helping youth face up to the "hidden messages" they're getting in a daily onslaught of music — and then look squarely at their own values and the Christian message — is a big part of Mr. Wolfe's job as a director of youth ministries for United Methodism's Board of Discipleship here.

The church cannot ignore those messages in trying to reach young persons, he says. Instead it can say to them, "Listen to what you're buying into. Don't be manipulated. Learn to ask, 'How do these values I'm hearing compare with those of the Christian faith?' "

His job, he believes, is to help churches get a handle on this kind of dialogue with their youth. To do that, he's become as much at home in the recording studio as he is behind a desk or at an annual conference workshop — dealing almost daily with the artists whom he sees as prime molders of youth culture.

Through taped interviews with those artists, a monthly tipsheet called "Music and the Young" and other musical resources for worship, study and recreation, he holds up both music and musicians for careful scrutiny.

Questions to guide youth

What he does not do — either in the cassette tapes he prepares for the church or in an independent syndicated radio series he produces — is lay "good" and "bad" labels on the music or the values. Instead he asks the questions that will guide youth to discover for themselves some Christian alternatives.

In the interviews with artists "you hear the words and music and the thoughts of people who are trying to make sense of their lives," he says. "These, too, are people in process, people who take life seriously. No matter where they are in the process, you applaud their struggle." And you go on from there, he tells youth groups, to think and talk about the meaning in your own life. "What do you hear from this artist or group?" he asks young persons. "How do you respond to it? What problems do you have with it?"

And he glories in the flashes of insight which sometimes come during a taped interview which may illuminate the thinking of young listeners. At first unable to articulate what made him go on the stage, Tony Orlando eventually came up with the memory of a sister with cerebral palsy, with whom he could only "converse" in his music. ("What gives meaning to what you do?" Mr. Wolfe would ask listeners.)

Not pleased with trends

Deeply involved with both the pop artists and their young audience, Bill Wolfe is a "trend-watcher" who is not entirely pleased with the trends he sees in today's music. "The values are very personally-related," he says. "There's almost no social consciousness. So many of their messages say, 'Enjoy life. Get away from what bothers you,' as in the Neil Diamond song, 'Don't Think, Feel.' There's a 'Playboy' philosophy in much of the music."

A bit more optimism may be surfacing. Last summer's music, he recalls, seemed to say that "life can tear you up." Now some of it is indicating that "you can overcome your problems." But if the music reflects that young people are happier now than they used to be, that may be because they're settling for less, he admits.

To help coordinators of youth ministries and other concerned persons find out where youth are and meet them there, Mr. Wolfe leads workshops in media training ("Sights and Sounds on a Shoestring") and "Audio Cassette Ministry." He produces a "Young Culture Lifetime Cassette Series" which feature not only the music and interviews, but also material on other important issues facing youth, available from Discipleship Resources, P.O. Box 840, Nashville, Tenn. 37202.

Singer to sing for youth fund

Natalie Cole

NORMAN, Okla. (RNS) — Singer Natalie Cole will give a benefit concert here Aug. 4 for the United Methodist Youth Service Fund.

The event will take place during the United Methodist National Youth Ministry Organization convocation. Projects receiving support from the Youth Service Fund must "exemplify the teachings of Jesus Christ" and "deal responsibly with problems caused by discrimination due to class, race, sex, age or religion."

Ms. Cole, who has received three Grammy Awards, first expressed interest in doing the benefit when she was interviewed for a radio program by Bill Wolfe and Don Cottrill of the United Methodist Board of Discipleship.

"We mentioned the upcoming national youth convocation and the Youth Service Fund, and she expressed an interest," Mr. Wolfe recalled. "One thing led to another, and she said she would consider doing a benefit."

In the radio interview, the singer said, "Sometimes I just take it for granted that people know that there is a God and He has really taken control of the things that have happened to me."

The daughter of singer Nat King Cole, she is married to Marvin Yancey, a Baptist minister and songwriter who is also her producer. Ms. Cole was baptized after attending a church service with Mr. Yancey and Chuck Jackson, another songwriter.

The benefit concert will be at 7:30 p.m. Tickets for the church audience prior to general public sales will be available on a first-come basis June 1 for $5 through the Oklahoma Annual Conference office. Write "Tickets," Box 60565, Oklahoma City, Okla. 73106. Send self-addressed, stamped envelope and make checks payable to "Benefit Concert."

Agency worried at low dollar response

TM/UMR Staff Special

DAYTON, Ohio — "Deep concern over the low dollar response to the ethnic minority local church" priority was expressed here May 21 by the executive committee of United Methodism's General Council on Ministries (GCOM).

In a letter to members of the council in each of the denomination's 73 annual conference, the executive committee asked each GCOM member with membership in an annual conference to "take the initiative to have resolutions and actions presented" to boost commitment to the denomination's three avowed "missional priorities" (world hunger, evangelism and ethnic minority local churches). The letter — copies of which also went to bishops and conference council directors — called for special attention to the ethnic minority local church priority because of early signs that it is receiving less support from the general membership than are the other two.

GCOM members were specifically urged to:

- "Assure that your annual conference is working on all three missional priorities by some organized means which reported, or will report, to your annual conference."
- "Assure that your annual conference is giving special attention to the ethnic minority local church, since world hunger and evangelism will be more easily programmed."

Evangelism efforts spread

Discord over style abating as churches get concerned, say leaders

By PAT SITES
Staff Writer

The sounds of evangelism — though admittedly soft, uneven and not always harmonious — are nonetheless being heard once again across United Methodism, a denomination most persons agree has been too quiet for too long in spreading the Gospel message.

Those who still think strictly in terms of sawdust trails and "second-week-in-July" revivals may not recognize the sounds, say some. But in spite of new styles and language — or maybe because of them — the message is beginning to get a broader hearing.

Spurred on by a General Conference mandate to make local church evangelism a missional priority — and growing concern about the United Methodist Church's one-million member loss in the past decade — churches other than those known as "evangelical" are getting more "intentional" about their evangelizing.

"Even those churches which aren't doing anything about evangelism are at least talking about it," is the way one evangelical pastor puts it. And that's a hopeful sign, he says, for "some of us who have been trying to do it all a long."

Are there two "camps" of evangelism? Is there a "new evangelism" — and if there is, is it more than style and language which are different? Or are there more basic differences?

Despite ongoing debate, TM/UMR gathered in conversations with some pastors and evangelists in recent weeks that optimism appears to have surfaced on two points: (1) More United Methodists, including some not previously known for their evangelical zeal, are getting concerned about sharing the Good News; (2) Tolerance of a variety of appropriate styles of evangelism may be slowly growing across the church.

Common concern shared

More than 150,000 copies of the Board of Discipleship's "Comprehensive Plan for Evangelism," a strategy guidebook for local churches, have been distributed.

Every annual conference is involved "in some way" in the evangelism priority, says board executive Dr. Rueben Job.

Furthermore, he believes the "false dichotomy between piety and social activism" of the 1960's is now being erased. Social activists have gotten together with "evangelicals" at least to share a common concern that something has to be done, if not actually to work together in outreach.

The Rev. Charles Whittle, of Abilene, Tex., executive for the National Association of United Methodist Evangelists, agrees. "We aren't there yet but we're moving toward seeing one another as friends, not enemies," he told TM/UMR.

What's more, he says, many of the images which have separated the two "camps" are no longer accurate anyway.

In the '30's and before, there was "excessive emotionalism — the sawdust trail image. Critics of 'evangelism' still carry that image around," he says. "Today many evangelists and evangelical churches are as contemporary as anybody else. And we're gearing our ministry to the needs of people far more than we used to — still believing, of course, that we meet the felt-needs in order to reach the deeper needs."

Basic evangelism hasn't changed, says the Rev. Hugh Lake, pastor of Asbury UMC, Maitland, Fla. Methods and language have, and the result has been better communication.

"Since we've gotten away from the 'second-week-in-July' approach, we've learned to ask, 'Once a person is committed, then what?' And since we've stopped thinking evangelism is the job of the paid professional we bring in once a year, laypersons are discovering that evangelism is their ministry."

At Asbury church, where a strong discipleship-evangelism program has now grown to offer clinics for other pastors and congregations, "we also came to realize programs are not enough," Mr. Lake says. "There must be a basic spiritual vitality, a better quality of life which people can feel."

Differences do exist

Differences do still exist, however, among United Methodists doing evangelism, maintains the Rev. Edward L. Duncan, of Lake Orion, Mich., and they may be deeper than style or language differences. "We still differ in the way we see the world," he believes. "Some still want to call people out of the wicked world, while others of us see our work as in the world."

There is a "new evangelism," he says, and the key to it is that it is not "hard sell or manipulative. It shows concern for the whole person. It tries to bring persons into the fellowship through ongoing relationships. And it sees support and discipleship growth within the fellowship as just as essential as outreach."

Lake Orion UMC, while it has developed a "strong network of relationships which we encourage persons to want to be a part of," has not been as intentional as it should be in outreach, he admits. Now it's providing sponsors for new members, youth outreach, and a stronger visitation program.

'Use what's effective'

Working in diversity — "using whatever styles of communicating the faith that are effective wherever we are" — is the only sensible approach for the church to take, says the Rev. Joe Harding, pastor of Central United Protestant Church, Richland, Wash. If revivals or preaching missions reach people, have them, he says.

But in his geographic area, where there is the "highest unchurched population in the nation," that kind of evangelism would not make sense. Instead, his church taps the perceived needs of persons, reaches them partially through a series of radio spots using themes of hope, then conducts a series of pastor's seminars in which visitors set the agenda and raise the questions that concern them. Then, if and when they join the church, pastor and laypersons alike try to surround them with care and opportunities to serve. "This approach works better for us," he says.

Differences in style are one thing, says the Rev. Kenneth Carter, pastor of fast-growing First UMC, Carrollton. Tex., an evangelical church whose members are trained to witness. But the key to evangelism must still be "the basic conviction that persons need to be converted. Personal salvation must be the ultimate meaning." And that conviction, or lack of it, is a basic difference, he believes.

Evangelism said 'undercut'

He says the UMC's evangelism thrust has been undercut by persons, including pastors, who are "so pluralistic, so humanistic that they don't see personal conversion as essential. We at first UMC involve persons with loving concern for their needs, and we also have fun, but we are very serious about witnessing."

First UMC holds biannual "Evangelism Explosions" followed up with carefully structured courses for new converts.

Revival deepens commitment

Evangelism has undoubtedly changed since 19th century revivalism, says Dr. Emerson Colaw, pastor of Hyde Park Community UMC, Cincinnati.

Revivalism — which many persons traditionally equated with evangelism — should no longer be considered evangelism at all, he maintains. "It was one technique for deepening the faith of those already committed. It ceased to reach the unchurched and uncommitted."

He now feels the way to reach the unchurched is by sensing the questions they're asking and then responding to their needs and questions. At Hyde Park UMC, which this year has had the largest net increase in members in its 100-year history, a five-year plan was developed to survey the community and find ways to meet the needs they discovered.

Preaching missions do help deepen faith, he says. And "a sound worship service is still the main store in the shopping center." But preaching alone cannot change deeply held opinions and attitudes, he believes.

What about revival meetings, those old workhorses of historic Methodism? They're still around and still effective, Mr. Whittle told TM/UMR. But there's a fallacy in the thinking of people who complain about revivals as "event evangelism," he says. "They never were intended to be 'the' single event, but only 'an' event. The evangelists I know don't want to be the star of a one-week show. They want desperately to be part of a team — the local church team which does evangelism before they come and keeps it going after they go."

That's true, says approved evangelist the Rev. Cecil Williamson, of Starksville, Miss. "But it's the hardest job in the church. The average United Methodist church has little continuing evangelism. Now many of them are concerned about how to do evangelism — but I wonder how many will take the time and energy to learn."

Missionary reported dead in Zaire, others safe

TM/UMR Staff Special

NEW YORK — Dr. Glen J. R. Eschtruth, a United Methodist missionary, was killed in mid-April at a mission station in Kapanga, Zaire, when the Katangese Army took that city, the U.S. State Department announced May 28. The State Department said its information came from missionary sources.

Dr. Eschtruth of Kinde, Mich., served in Zaire since 1961. He was in charge of the medical work at the hospital at the Kapanga station and had established 18 rural clinics.

Nine other missionaries still at the Kapanga station, including Mrs. Eschtruth (Lena), were reported to be "all right when Zairian troops arrived. They were reportedly evacuated last Friday, May 27, by missionary airplane to Kolwezi, Zaire, according to Patricia Rothrock of the Board of Global Ministries' World Division staff.

Gaye Radford, wife of a Kapanga mission pilot who was away from the station when it was invaded in March and not able to return, is apparently among the nine. (See TM/UMR May 20.)

Two other U.M. missionaries, Frank Anderson and Stanley Maughlin, previously in Sandoa, Zaire, are presumed now to be in Luanda, Angola, based on a separate radio report, Ms. Rothrock said. When Zaire forces reached Sando recently they found no missionaries. Mr. Anderson and Mr. Maughlin had remained there after other missionaries at that station had evacuated in mid-March.

Ms. Rothrock said a letter was sent by the board to the Minister of Foreign Affairs in Angola asking that any missionaries there receive the best possible treatment and that they be released.

Dr. Eschtruth was a graduate of Asbury College, Wilmore, Ky., and received his medical doctorate from Wayne State University. He was a former Air Force surgeon.

the church today

Seeds, food sent to Haiti hunger emergency

NEW YORK — More than 27 tons of seed were airlifted to Haiti in late May by Church World Service in an effort to alleviate a severe food shortage there. Hundreds of thousands are near starvation as a result of prolonged drought.

Church World Service, an agency of the National Council of Churches, arranged the purchase of the seed and rushed it by truck to the Houston International Airport from Greenville, N.C., and Weslaco and Lubbock, Texas.

The seeds, which cost $23,000, were purchased with funds from the French and Canadian governments.

Two earlier shipments of seeds and kidney beans totalling 110 tons were dispatched by sea.

A spokesperson for the CWS said it was necessary to send both seed and food because the hunger situation is so critical that if no food were provided, the people would be likely to eat the seeds intended for planting.

Any nominations for 'world's best' preacher?

NEW YORK (UMC) — Those United Methodists who are always boasting that their preacher is "the world's best" now have a chance to share him/her with the rest of the nation. "The Protestant Hour" is looking for a preacher for 1980, and nominations are being solicited by United Methodist Communications.

Anyone can nominate a favorite preacher by sending tape recordings of two sample sermons plus a biographical sketch to Bruce Mosher, UMC, 475 Riverside Drive, Suite 1370, New York, N.Y. 10027. Deadline for all entries is Aug. 31, 1977.

Religious leaders plan for 1980 Winter Olympics

LAKE PLACID, N.Y. (UMC) — A group of 50 religious leaders representing major Protestant, Roman Catholic and Jewish groups met here May 11, to begin planning for a program of religious activities at the XIII Winter Olympics in February 1980.

Chairman of the Religious Activities Coordinating Committee is the Rev. William Vigne, pastor of the Lake Placid Community Church (United Methodist). Planned activities include interpretation, literature, media, social services, chaplain services and crisis intervention, and entertainment. The focus of the activities will be on the 450,000 visitors who are expected to attend the games.

Africans laud U.S. policy shift as source of new hope

MADISON, N.J. — Two Christian leaders from South Africa — a black Lutheran Bishop and a white Methodist member of Parliament — have hailed President Carter's black and white approach (Andrew Young and Walter Mondale) as a source of new hope to the voiceless majority in the Republic and a U.S. foreign policy shift long overdue.

The Bishop, Manas Buthelezi, chairs the activist Black Parents Association of Soweto. The M.P. is Dr. Alexander Boraine, member of the Progressive Party in the 150-seat Assembly. A past president of the Methodist Church of Southern Africa, he was narrowly elected to Parliament from Cape Town in 1974 and will be up for re-election next year.

The two men, who earned Ph.D. degrees from United Methodist Drew University in the late 1960's, spoke at commencement and received honorary degrees.

In a joint interview with reporters both men had high praise for American Ambassador to the UN Andrew Young. "In spite of the criticism levelled against him," said the bishop, "black people [in South Africa] admire him as a world statesman. They feel that for the first time there is someone who tries to look at the problem from our side."

"America's proper role," commented Dr. Boraine, "is to bring unremitting pressure on the white minority to realize that they can't continue the way they've been going without causing more strife and violence. I'm very encouraged by what the U.S. is doing now, and I hope it can go beyond occasional talk and develop into a very rigorous, consistent, and definite program."

Scarritt drive goes over top

TM/UMR Staff Special

NASHVILLE — Scarritt College here has gone over the top in its campaign to raise $3 million to match a $2 million gift by an anonymous donor.

Three days before a May 31 deadline, the United Methodist school had raised $3,090,498, according to Dr. J. Richard Palmer, president.

The figure included $1,568,297 in cash gifts, future cash pledges of $242,652 payable in one to five years, and deferred gifts of $1,279,549, Dr. Palmer reported.

Contributions included $138,113 from alumni, one-quarter of whom participated in the challenge.

In announcing the successful completion of the drive, Dr. Palmer expressed gratitude to "the entire church for the prayerful support that has enabled us to accomplish our goals."

This evidence of support will, he said, enable the college to continue its commitment to prepare lay professions and volunteers to meet the church's need.

Although Scarritt graduated 109 persons last month — the largest class in its history — it was still unable to meet all the requests from local churches for Christian educators, church musicians, church and community workers and other professionals.

Scarritt College is the only college wholly owned by the general United Methodist Church.

An agreement last December pledged the college to raise $1.5 million in deferred gifts and $1.5 million in cash gifts by the deadline or forfeit a $2 million anonymous gift.

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Religious factor in voting assessed

Still an important political variable, researcher says

NEW YORK (RNS) — Do individuals tend to vote for their coreligionists? Do adherents of certain religions tend to vote a certain way when they are members of Congress? Is there still substantial prejudice against electing members of certain faiths to public office? Will religion ever again determine the outcome of an American Presidential election?

These are among the questions examined by Albert J. Menendez, research director for Americans United for Separation of Church and State, in a new book entitled "Religion at the Polls."

Surveying religious voting patterns in U.S. elections through the 1976 Presidential campaign, Mr. Menendez finds that the religious factor has been and continues to be an important one. But it is not easily separated from other variables.

Religion often combines with other factors to influence voting, Mr. Menendez points out. For example, he writes, "the fact that most Baptists live in the South, that most Catholics and Jews are urban dwellers, and that a considerable number of Lutherans are farmers plays a significant role in shaping and modifying the voting behavior of these groups."

In 1976, the author states, "Jimmy Carter's narrow victory over President Ford reveals some fascinating religious realignments. Bluntly, both candidates were modestly successful in raiding the other's historic base. Carter ran considerably better among Protestants than is normal for Democrats, but less well among Catholics and Jews."

He points out that Carter gained seven percent more of the Protestant vote than is normal for a Democratic candidate, but was a six percent below par among Catholics and 11 percent under the norm among Jews.

In examining religious affiliations of the members of Congress, Mr. Menendez comments that "the underrepresentation of Lutherans raises some serious questions. There has never been a Lutheran President, nor even a Lutheran Presidential candidate of a major party. There have been very few Lutheran cabinet members and Lutherans justices of the Supreme Court."

Since the book was written, Mr. Menendez said "Lutherans are making a slight comeback," with three of the 16 Cabinet-level appointees.

The author notes that "another grossly underrepresented group are those 38 percent of Americans who are without a formal religious affiliation. Only six members of Congress, or slightly over one percent, claim no affiliation, and this is the high figure since 1960."

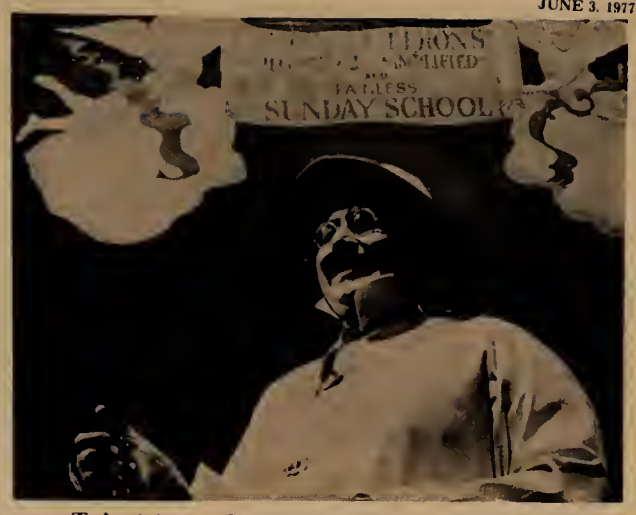
At the conclusion of the book, Mr. Menendez answers the questions raised earlier. He finds that:

• "The influence of religion on personal voting behavior seems more confined to the realm of the subconscious rather than the conscious. A very small percentage of deeply committed religionists tends to cross party lines to vote for a fellow believer."

• "Only on a few, selective issues when traditional religion/culture values clash" would adherents of certain religions tend to vote a certain way when they are members of Congress. "It can and usually does affect such issues as abortion, prayer and Bible-reading in public schools, and government aid to church-related schools."

• "Unfortunately, there is still a great deal of prejudice against the election of adherents of religious minorities to public office. A 1969 Gallup survey found eight percent of the electorate opposed to a Catholic or a Jewish President. A May 1976 Louis Harris survey revealed that 20 percent of Americans even oppose a Jewish vice-presidential candidate."

• "It is possible though unlikely that religion, however defined, or religious affiliation will determine the outcome (of a Presidential election) by itself. Religion will continue to play an important role in the political process and may affect the result of a close election."



Television religious series can be loaned

ATLANTA — Marshall Efron indicates by his wet weather dress that he's preparing to perform in the story of Noah, in a CBS television series called "Marshall Efron's Illustrated Simplified and Painless Sunday School."

The films are now available on loan through the National Council of Churches, Atlanta, as well as other professionally produced religious motion pictures aired on commercial television.

RELIGIOUS NEWS SERVICE PHOTO

Define self first, drug abuse workers told

By BEVERLY BOCHE

SAN FRANCISCO — The famed United Methodist pastor of Glide Memorial Church here told a gathering of several hundred workers in the field of drug abuse that they must find their "self-definition" first before they can help others.

"If I didn't love me, I couldn't love anybody else," said the Rev. Cecil Williams in the keynote address to the National Drug Abuse Conference held here May 5-9.

In his own life, the black pastor said he is going to feel good no matter where he is. To do this, he found he has to be himself, for as long as he is trying to be someone else, he is going to be hostile.

Following the need for self-definition, Mr. Williams says, is self-assertion. "I'm going to stand up for me. I ain't going to be usual. There's no demand for usual people, anyway."

Self-determination, the clergyman points to as a third step. "This means you have self-determination for yourself and if you get power, you make sure others have self-determination, too."

In the field of treatment for addiction, Mr. Williams says this means drug programs must relate to people "as they uniquely are — or you can forget your programs."

Drug programs must take into account the needs and responses of various cultural groups, he continued. "There is no use in anybody trying to be like someone else. Accept where you are and then move from there."

Ending his address, Mr. Williams told the group, "Do your thing, but remember when you do, your 'I-ness' is really 'we-ness' because you can't do it alone."

Later in the conference, Ruth Carter Stapleton, author and lecturer on inner healing, told about her efforts to deal with drug addicts by cominbing psychological and spiritual principles.

The sister of President Jimmy Carter believes the reason an individual deals with life through drugs lies in his/her childhood. Therefore, to bring about healing, she uses a series of guided meditations to lead the person back to their early years to work through the problem.

In a press conference before her lecture, Ms. Stapleton said a person does not necessarily need to believe in Christ, but they need to trust her enough to respond. "I am," she says, "the catalyst for healing."

Emphasizing that inner healing is a process, she asserts this is "not a one-time experience where you are made whole, right now. Rather, a person eventually comes to the place where they experience no rejection or anger, but respond only with love."

Ms. Boche, editor of the Minnesota Conference edition of TM/UMR, attended the drug abuse conference.

Church leaders urge anti-porno measures in N.C.

RALEIGH, N.C. (RNS) — United Methodist and Southern Baptist leaders in North Carolina have urged the state legislature to pass a bill directed against adult book stores and X-rated movie houses.

Bishop Robert Blackburn of the North Carolina Conference of the United Methodist Church told the state senate judiciary committee that "the church family is greatly disturbed about the harmful effects of pornography," which he said is "demeaning to family life, dehumanizing and contributing to antisocial behavior and organized crime."

Raleigh attorney Richard C. Titus, who represented a statewide Coalition for Decency, noted that the bill would apply only to book stores which specialize in prurient material and that libraries would be totally unaffected even if they had some obscene books.

George Gardner, executive director of the state civil liberties union, opposed the bill. He called it "punitive and vindictive," and said it would "open the door to the appetite of the censors."

'Number One'

NEW YORK — Betsy Ewing, a United Methodist, has been the world president of Diakonia, an association of deaconesses in 28 countries, since 1972. Maryknoll Sister Maria del Rey, draws many parallels between orders of nuns and deaconesses in various denominations. She calls them "sisters in dedication, if not in creed."

RELIGIOUS NEWS SERVICE PHOTO

'Sisters' in dedication

U.M. world's 'No. 1' deaconess

By SISTER MARIA DEL REY

NEW YORK (RNS) — Tall, spare, 53 years old, with deep-set black eyes and an accent that gives away her old Kentucky home, United Methodist Betsy Ewing might be termed the Number One Deaconess in the world.

Any stereotype of a Protestant deaconess, just as the Hollywood idea of a Catholic nun, has to be ditched when you talk to a real one.

Miss Ewing is president of Diakonia, the International Federation of Deaconess Associations in 28 countries on every continent except South America.

Last year when she spoke in Rome to the assembled Major Superiors of Catholic Religious Orders, she brought greetings from 22,000 deaconesses to their sisters in dedication, if not in creed.

As much as Catholic sisters do, deaconesses work in a male-dominated church. Their own world-wide organization, Diakonia, founded in 1947, had men as presidents for the first 22 years.

The world president makes her headquarters in the Interchurch Center here where she is associate general secretary for administrator of the Board of Global Ministries of the United Methodist Church.

Miss Ewing first encountered deaconesses at Scarritt College. "I found among them a fellowship and mutual respect that would give my work an added dimension," she remembered. "I had always intended to do church work all my life. So I started training to be a deaconess in 1952 and made commitment in 1954."

Deaconesses are as varied as sisters. There are conservatives and far-outs, activists and contemplatives, dainty ladies and brusque martinets, with all shapes and sizes between those extremes. The first deaconesses (Lutheran) came to the United States in 1849 when they staffed the first American Protestant hospital, located in Pittsburgh, Pa.

In the United States at present there are deaconesses working with the United Methodist Church, United Church of Christ, Episcopal Church and with the major Lutheran denominations. In Canada, the Anglican Church of Canada, the Presbyterian and the United Church of Canada have deaconesses.

Members of these nine groups were among the 90 deaconesses who met in the first North American Conference at Racine, Wis., in 1968. Many deaconesses wore the typical aprons and German nurses' caps; others were in modern dress. Some were "Schwester," or "Sister," or "Miss." Some kept in hesitant little groups; others ran delightedly down to the shore of Lake Michigan.

"How do you all feel about religious garb now?" I asked Miss Ewing.

"Pretty much as you sisters do," she said. "Some keep to the old outfit and wear it always. We United Methodists have a knee-length white uniform and many wear it, although some only when on duty. We also have a distinguishing pin but, as a rule, I don't use either.

"The English Wesleyans have a blue dress and jacket; the Scotch Presbyterians have a nice grey suit. Some wear a cross with or without a uniform."

"In other words," she laughed, "we're all women — you sisters and we deaconesses. In this day and age, we all go for variety."

"But," I wondered, "when there are so many Protestant denominations, why should you want an organization such as Diakonia which cuts through denominational as well as national boundaries?"

Miss Ewing said, "We aim to provide official ways for lay women in full-time ministry. By 'lay,' we mean those not ordained to the Word, Order, or Sacrament. There's a bit of a semantic problem here, for the Episcopal deaconesses are ordained. But I consider myself a lay woman, although a full-time, life-long church worker."

Death penalty un-Christian, forum claims

WASHINGTON, D.C. (UMC) — A magazine forum which unequivocally labels capital punishment as un-Christian is included in the current issue of "engage/social action" (e/sa) from the United Methodist Board of Church and Society.

The publication's June forum section on the death penalty is introduced as "definitely not an 'objective' presentation." Its managing editor, Lee Ranck, writes that the magazine advocates, "without apology, abolition of the death penalty."

The stand builds on official denominational statements by the General Conference.

Mr. Ranck writes his belief that "the Christian faith cannot tolerate capitol punishment" because it "denies all the central Christian themes of reverence for life, the worth of every life, forgiveness, the abiding potential for conversion and rehabilitation." He adds that, because capital punishment "does not deter . . . does not make society safer . . . does not save taxpayers' money," its only valid reason is that it "does provide vengeful retribution . . . an anathema to the Christian way."

The forum also includes articles by Tom Wicker of the New York Times, calling the death penalty "the most discriminatory sentence"; the story of a Florida black man on death row whose conviction "raises the awful question of the possibility of human error"; a view of laws and Christian beliefs by Daniel H. Benson, associate professor of law at Texas Tech University; an interview with a woman whose son is on Georgia's death row; and a review of various churches' actions on capital punishment.

'See a miracle,' mother said

Intern learns more than medicine

By MICHAEL G. FORRESTER

ORANGE, Calif. — The words of the anxious mother still rang in my ears — "But chickenpox is supposed to be such a mild illness" — as they wheeled Christie into the treatment room at Children's Hospital of Orange County. She was a cute little girl. She couldn't have been much older than five years old.

Suddenly, there was another burst of thrashing, screaming and meaningless speech. I wondered if the nurse and the two interns would be able to hold her firmly enough for my inexperienced student hands to make the spinal puncture.

Chicken pox turns deadly

In the lull before the next storm of delirium, I steadily pushed the spinal needle into the space next to the spinal cord. Clear cerebral spinal fluid rapidly dripped into the waiting test tubes, and soon became a dangerous jet stream of fluid as another bout of thrashing began.

Even before the third tube was filled, the lab had returned the results of the blood test drawn earlier. The blood sugar level was only one-fourth the normal level! A thick syrup of Dextrose was quickly pushed into a vein on Christie's arm.

News of Christie's condition spread rapidly. The hospital's chief resident and four more physicians appeared. After a brief examination the look on the chief resident's face could have signed the death certificate. "Looks like a case of Reye's Syndrome," he slowly concluded.

Treatment: none

I retreated to my pediatrics textbook for enlightenment. "Reye's Syndrome." I found, is a rare complication of chickenpox, but a serious one, involving malfunction of practically all the organs. Visions of brain-damaged children, artificial kidney machines and a myriad of other major medical problems raced through my mind.

I continued reading. "Treatment: none proven effective. Prognosis: greater than 50 percent mortality." Even those who survive often have permanent brain damage. Things looked grim.

I returned to the clinic, where there was disagreement as to the best method of treatment. Severe liver damage was apparent from test results, including a blood ammonia level ten times greater than normal. Christie was now comatose. Her legs kicked violently when her knees were tapped with the reflex hammer, suggesting severe nervous system problems.

The debate continued. There was no strong consensus, since none of the few previous patients at this hospital had survived Reye's Syndrome. Finally, a method called 'peritoneal dialysis" was favored. This treatment was not a cure. But hopefully, it would keep the blood ammonia level lowered to prevent death of brain cells.

It was at least two hours before the kidney specialist was able to implement the dialysis. Christie seemed very close to death. I stood quietly among the maze of tubing and the multitude of medical personnel feeling helpless. I whispered a silent prayer for Christie's recovery.

The kidney specialist beckoned Christie's parents to join him for a conference. The specialist presented all the facts calmly. He made no false promises.

Parents faith steady

Then Christie's father spoke simply and without hesitation, "Doctor, I know that the Lord has given you the knowledge to care for Christie, and my wife and I wish to thank you for all that you have done for our daughter. No matter what happens we know that it is the Lord's will and for the best." His words were a fresh breeze in the gloomy air of dying hope.

The next day was Saturday. Christie's condition was basically unchanged, but appeared worse due to the confirmation of suspected kidney failure. Most of the medical staff did not expect Christie to live, but Christie's parents remained unchanged in their attitude — no bitterness, no denial, no lack of faith. I spoke with Christie's mother briefly. I will never forget her joyful eyes and strong smile in the surrounding seas of saddened faces when I mentioned I, too, was a Christian.

Multitudes pray

It was day number three, Sunday. The word had gotten out on Christie's poor prognosis to several Christian friends of the family. Hundreds of phone calls later Christie's parents were informed that multitudes of congregations across the U.S.A. would be praying for Christie's recovery that morning. The morning passed without any significant change in Christie's status.

Christie's parents continued their quiet vigil close by her bed. The medical staff whispered orders to avoid disturbing them. Christie lay motionless. The room filled with a hollow silence.

Suddenly and unbelievably the brooding silence was shattered by Christie's voice, "I want a drink of water." Christie's parents jumped to their feet. Tears of joy trickled down their cheeks as they hugged and kissed Christie and each other. Everyone's eyes were moist and tearful. Christie had been returned.

I was not there that Sunday afternoon when Christie began a recovery that ended in discharge from the hospital only a week later without any apparent brain damage. When I saw her mother on the morning following Christie's awakening, the first thing she said to me was, "I want you to see a miracle."

Mr. Forrester, on his "pediatrics clerkship" at the time of the story, will begin his residency in general surgery at Johns Hopkins Hospital this summer.

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The Louisiana United Methodist
P. O. Box 4125
Shreveport, Louisiana 71104

The Louisiana United METHODIST
edition

VOLUME 5 NUMBER 25

JUNE 3, 1977

Louisiana Annual Conference

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Alexandria District

District Superintendent, A. Jerome Cain, 2; Alexandria, First, William P. Fraser, 1; First, Associate, Harvey B. Delery, 2; Horseshoe Drive, Jack S. Winegeart, 5; MacArthur Drive, Roland K. Friedrich, 6; Newman-St. Mark, Roger Dale Lathan, 2; Trinity-Pleasant Grove, Robert R. Miller, 3; Wilton-Wesley-Union-Macedonia, (George M. Alfred), 2; Ball-Clear Creek-Springhill, (George Horn LP), 2; Boyce, First-Lahey Chapel-Sieper, (J. T. Cupples LP), 1; Bunkie, David Haas Memorial-Evergreen-White's Chapel, Clyde W. Averett, 3; Wesley-Marshall-Simpson, Robert S. Taylor H, 4; Colfax-Hollins Chapel, Charles L. Floyd, Jr., 2; Glenmora, First-Fellowship-Forest Hill-Melder, (J. David Strozier), 3; Jena-Belah, James L. Adams, 2; Jonesville-Raymond W. Crofoot, 2; Lecompte-Bayou Chicot-Cheneyville, Douglas L. Davis, 2; Marksville-Oakgrove-Simmesport, Michael McLaurin, 2; Marthaville-Beulah-Robeline, (Floyd McCarty LPR), 2; Montgomery-Mt. Zion-Atlanta-St. Maurice, Dorothy Mae McGowen, 2; Mt Zion-Emmanuel-St. Paul-St. Paul (Cheneyville), (Alex Johnson LP), 3; Natchitoches, Ashury-Williams Chapel-St. Mark's Alonzo Campbell, 3; College Avenue, Robert E. Townsend, 1; First, Joe W. McClain, 1; Oak Grove-Campti, (Jerry Van Hoosen St. LP), 1; Olla-Tullos, W. Carl Barham, Sr. R, 2; Palestine-Bethel, John R. Johns, 2; Pineville, First, Beverly E. Rond, 2; Pollock-Selma-Liberty Chapel, Fred B. Wideman, 2; Provencal-Weaver, Jolly B. Harper R, 3; Rosa-Taylor Chapel-Haskins Chapel-St. Marks, T.B.S.; Trout, Eddy Justiss Memorial-Eden-Urania, D. Dale Lyons, 1; Winnfield-Couley, Grayson B. Watson, 1

District Superintendent, Robert B. Crichlow, 5; Amite-Independence, John M. Lee, 5; Baker, John Howard Sewell, 3; Baton Rouge: Broadmoor, Douglas L. McGuire, 5; Broadmoor, Associate, (Marshall C. Paine LP), 1; Corbin, (Paul Singletary LP), 1; Francis Asbury, Randall Gammill, 1; Hughes Memorial, William J. Miller, 8; Ingleside, Fred S. Flurry, 4; Jefferson, Angus L. Carruth, 2; Jordan Chapel-LeJeune, Ameal D. Ennis, 2; North Baton Rouge, Robert C. Carter, 9; St. John's Robert W. Bengtson, 2; St. Luke's-Deerford, A. S. Hodges, Jr., 1; St Paul's, Theodore J. Smith, 2; Winbourne, Brady Williams, 3; Beech Grove-Macedonia-Andrews Chapel, (Wesley Cyprian LP), 2; Bethel-Magnolia, James H. Humphreys, 4; Blackwater, Lonnie M. Sibley, 3; Blackwater, Associate, Randall Keith Nichols, 2; Carpenter's Chapel, (Boyd Hood LP), 3; Clinton, Mt. Zion-St. Paul, (Robert M. Harris), 2; St. Peter-Moses Chapel-Jackson Chapel, (Adam Franklin), 8; Wall Memorial-Clear Creek, John H. Casey, 3; Concord-New Hope, (Jesse L. Means, Jr. LP) 6; Days-Center-Darlington, (A. Bray Sibley LP), 5; Denham Springs, First, George A. Duerson, 2; Roberts Chapel-St. Luke, Clarence L. Hillard, 6; Faithful, (Jay Daigle LP), 2; Friendship, (Robert Hollis LP), 2; Gonzales, J. Roddy Taylor, 2; Greensburg-Wesley Chapel, John E. Scarf, 3; Hammond, First-Tickfaw, George W. Harkins, 2; Jackson-Ethel, Thomas A. Dunbar, 2; Kentwood-Mt. Hermon, R. Larry Stafford, 3; Live Oak, W. Ed Parks, 4; Livingston-James Chapel-Montpelier, (Charles Scott LP), 3; Loranger-Coopers Chapel, (Paul Wesley LP), 4; Mangum-Pine Grove, (Claude M. Crotwell), 1; Meadows Chapel-New River, (Eugene Phelps St. LP) 2; Norwood, Asbury-Mt. Carmel-Wesley, (James A. Smith R), 19; St Francisville-Tunica, (Harold Babin LP), 6; Slaughter-Bluff Creek, (Cecil Mims), 1; Tangipahoa-Pine Ridge, Eddie Morgan, 2; Walker, M. L. Davis R, 9; Zachary, Roy L. Garrett, 1.

Baton Rouge-Lafayette District

District Superintendent, Harvey G. Williamson, 1; Abbeville-Pecan Island, Gilbert H. Wade, Jr. 1; Baton Rouge: Camphor, G. W. C. Calvin, 9; First, J. Woodrow Hearn, 4; First, Associate, J. Pennington Morgan, 4; First, Associate, Burton F. Blair, 1; Istrouma, Paul C. Carroll, 4; Istrouma, Associate, (Kathy Henderson LP), 2; Neely, Donald R. Avery, 6; St. Mark, Robert Williams, 6; Wesley, Leonard L. Haynes, Jr 18; William B. Raily Memorial University, Lamar E. Smith, 6; William B. Reily Memorial University, Associate, Charles B. Simmons, 3; Charenton, Godman-Mt. Zion-Union, T.B.S.; Franklin; Asbury-Trinity, Baldwin, Terrence S. August, 1; First, C. Richard Hoffpauir, 2; Grand River, (John R. Oldham LP), 12; Hartzell-Shiloh, Freddie R. Henderson, 3; Indian Bayou-Kaplan, James E. Constable, 2; Jeancrette, McGowan-Lydia-Mt. Martinville, (Lionel Marcel), 3; St. Paul-Briggs, (Bob Norwood LP), 3; St. Peter-Mt. Zion, (Walter Barahin), 9; Lafayette: Asbury, Clyde C. Frazier, Jr., 1; Asbury, Associate, James D. Hengstenberg, 1; Asbury, Minister to Older Adults, Robert M. Bentley R, 10; Davidson Memorial, Dan R. Allen, 1; First, W. O. Lynch, Jr., 4; First, Associate, C. Robert McCammon R, 2; Ivanhoe, H. A. Harrington, Jr., 1; Mallalieu-St. James, Edgar D. Smith, 5; Lettsworth, Scott Chapel-St. James-St. Joseph-Union, (Oneal Hardy LP), 4; Lottie-Rosedale-New Roads, Frank M. Stage, 5; Melville-Palmetto, (Kenneth Chapman OD), 5; New Iberia, First, Roy E. Mouser, 4; New Roads, St. Paul, (Lawrence Pate LP), 1; Opelousas: Louisiana Memorial, Alan D. Einsel, 2; St. Mark, Henry Gage, 1; Plaquemine, First, James W. Matthews, Jr., 3; Hurst Chapel-St. Luke, (Wilbur G. Davis, Sr. LP), 3; Port Barre-Krotz Springs-Waxia, (John W. Guyre LP), 4; St. Martinville, Mallalieu-Fitzgerald, (Marshall Wesley), 9; St. Peter-Green-Wiley, (Obie Southall LP), 4. Scott Chapel, W. C. August, 9; Washington, St. Marks-St. Paul, (Booker T. Branch), 4.

Lake Charles District

District Superintendent, Byrl J. Moreland, 4; Cameron-Grand Chenier, Minns S. Robertson, 6; Church Point-Maxie, (Allan Stackhouse LP), 2; Crowley, First, Abe M. Conerly, 1; DeQuincy, Byrd L. Terry, 7; DeRidder, First, J. Henry Bowdon, Jr., 1; DeRidder, First, Associate, Douglas L. Cain, 2; Wesley-Merryville, Arthur M. Baker, 1; Ebeneezer-Crowley, Wesley, (Richard Humphries LP), 2; Elizabeth-Hopewell-Pine Grove, (C. A. Jordan LP), 1; Elton-Basile, Richard E. Walton R, 3; Eunice-Ville Platte, William V. Sirman, 1; Fairview-Sweetlake, E. J. Martin, 1; Gueydan, William M. Finnin, Sr., 5; Iowa-Bell City-Hayes, (John Sayes), 6; Jennings, First, Jimmie D. Pyles, 3; Trinity, Sherman L. Beird, 2; Kinder-Oberlin, Lynn W. Merrill, 3; Lake Arthur, Alton M. Brown, 2; Lake Charles, First, Henry C. Blount, Jr., 3; First, Associate, (C. Gerald Richardson LP), 1; First, Associate, Hulen C. Warren, Jr., 1; Oak Park, (George McVay) 3, St. Luke, Darrell E. Mount, 1; Simpson, Glendon R. Messer, 3; University, Sale T. Lilly, 2; Warren, Moses T. Jackson, Sr., 9; Leesville, First-Holly Grove, Leon C. Scott, 1; Mt. Zion-Macedonia, (Oscar E. Player LP), 1; Maplewood, Terry C. Willis, 1; Moss Bluff, Robert M. Ford, 2; Oakdale-Pine Prairie, Eskel L. Tatum, 1; Prospect-Hornbeck, T.B.S.; Raymond-Iota, James E. Hodges, 2; Rayne-Branch, William A. Rowell, Jr., 3; Roanoke, (Homer V. Bailes LP), 7; Sulphur, Henning Memorial, H. Warren Blakeman, 5; Wesley-Hackberry, Charles B. Humphreys, 4; Vinton, John N. Williams, 1; Welsh, First, Thomas M. Lancaster, 2; Jones-Mallalieu-Trinity, (Willie B. Sweat LP), 2; Westlake, Arby W. Coody, 1

Monroe District

District Superintendent, James J. Caraway, 1; Bastrop, First, Ira M. Robinson, 2; Memorial-Beekman, George H. Sherman, Jr., 2; Mt. Olive-Washington Chapel, (Robert S. Murray), 8; Columbia-Hebert, (E. Eugene Kimble LP), 1; Delhi, James W. Jones, 1; Epps-Floyd-Pioneer, S. Burl Dampier, 1; Ferriday, Edwin H. House, Jr., 1; Gilbert-Boeuf Prairie, William M. Conatser, 2; Grayson-Kelly, J. Pierce McKeithen R, 2; Kilbourne-Locust Grove, (Joe D. Solomon LP), 4; Lake Providence, Wallace P. Blackwood, 4; Mangham-Crowville, W. W. Bevill, 6; Mer Rouge-Collinston, (Finas P. Corie), 1; Monroe: Faith Temple, Nathan Daniels, Jr., 4; First, W. Odell Simmons, 1; First, Associate, Joe Albert Hoover, 2; Memorial, John M. Winn, Jr., 3; Reveille-Little Creek, Steven W. Caraway, 2; St. Mark's-Crew Lake, M. C. Cady, 2; St. Paul's, Stone W. Caraway, 2; Southside, Lea Joyner, 26; Mt. Nebo-Lawson Chapel, (Robert J. Addison LP), 7; Mt. Sinai-St. Peter, (Joe Brown LP), 9; Newellton, Robert Lee Burgess, 4; Oak Grove-Forest, Fred W. Schwendimann, 9; Oak Ridge, James E. Wilson, 2; Rayville-Holly Ridge, Donald J. Hall, 3; St. Andrew's-Bartholomew, Isaac A. Patton, Jr., 6; St. Joseph-Wesley, A. D. St. Amant, Jr., 5; Sicily Island-Harrisonburg, Heaton B. Crammer, 2; Tallulah, Ned L. Stout, 3; Union, Jack H. Midyett R, 3; Vidalia, Douglas T. Williams, Sr., 1; Waterproof-Clayton, Walter W. Garriott R, 1; West Monroe: Asbury, Carole Cotton-Winn, 3; Claiborne-Wilhite, Claude Edward Henkel, 2; First, Robert L. Peyton, 9; McGuire, L. Deen Thompson, 3; Walnut Grove, Ira A. Love R, 3; Woodlawn, (Pete J. Medak LP), 3; Winnsboro, William M. McCutcheon, 2; Wisner-Baskin, Oakley E. Edwards, 4

New Orleans-Houma District

District Superintendent, Alfred L. Norris, 4; Berwick, B. Joseph Martin, 2; Buras, Trinity, I. Elmer Malone, 1; Donaldsonville, First, (Cleve Chandler, III LP), 1; St. Peter-Belle Rose, St. James, (Edward Lewis Berry), 8; Golden Meadow-Grand Isle, Calvin O. Lapuyade, 1; Houma, First, Hugh L. Baker, 2; Houma Heights-Clanton Chapel, William Spiller Milton, 3; Wesley-Mt. Vernon, (Willie T. Henderson LP), 2; Luling, Larry Maddin, 1; Mathews-LaGrange, Samuel Percy Emanuel, 2; Morgan City, DeWitt M. Ginn, 3; Walmsley-Mason, (Henry J. Rhyan R), 1; Napoleonville, Wesley-Woodlawn, Sidney Irving, 4; New Orleans: Algiers, First, Carey A. Martin, 2; St. Matthew, Russell L. Jones, 3; Asbury, Edward A. Kennedy, Jr., 3; Aurora, Kirby A. Vining, 3; Aurora, Associate, Robert Allen, 1; Belle Chasse-Hope Chapel, (Leo L. Beck), 1; Boynton, (Bernard R. Smith), 12; Carrollton, W. Dwight Ramsey, 2; Gretna, George W. Harbuck, 7; Felicity-Spanish American Ministry, Lawson G. Lee, 3; First Street, Abraham E. Davis, 4; Haven, Kenneth M. Fisher, 3; Jefferson, Cleveland B. Herr, Jr., 2; Kenner, First, Brady B. Forman, 2; Ross-Thomas, (Donald Barrie LP), 1; Mount Zion, Samuel W. Walker, Sr., 9; Napoleon Avenue, (Robert W. Peterson), 1; Parker Memorial, Robert B. Crichlow, Jr., 2; Peck, Nathaniel P. Williams, 5; Peoples, William R. London, Jr., 6; Philips Memorial, Max R. Butler, 7; Rayne Memorial, John A. Bayliss, 6; Rayne Memorial, Associate, Kenneth Carroll, 1; St. James, Robert F. Honaker, 2; St. Matthew's, Bob L. Lawton, 3; St. Matthew's, Associate, Claude E. Barron, 1; St. Paul, Richard R. Meek, 4; Shaw Temple, (Thomas A. Hoover, Jr. LP), 9; Trinity, Roger J. Transpers, 2; Wesley, (Eddie Carter), 4, Williams, James W. Wilson, 2; Patterson-Bayou Vista, Gary L. Van Horn, 2; Thibodaux, First-Vacherie, Gibson, Paul F. Longstreth, 2; Calvary-Magnolia, (W. Taft Bowie), 14

New Orleans-Slidell District

District Superintendent, W. D. Boddie, 1; Bogalusa, Elizabeth Sullivan Memorial, James M. Poole, 1; Elizabeth Sullivan Memorial, Associate, (Thomas Logan St LP), 2; Thirkield-Harrys Chapel, Major M. Goldman, 1; Covington, First, Edwin J. Barksdale, 2; Fitzgerald, Raymond DeLaughter, 1; Franklinton, Centenary-Fisher, Lael S. Jones, 2; Winan-Hayes Chapel, Louis L. Streams, 4; LaPlace, Lasseigne-Lutcher, Garland C. Dean, Jr., 2; Ninde Chapel-St. James, T.B.S., Lutcher Chapel-St. James (Whitehall), Carl T. Wethers R, 6; New Orleans: Bethany, William L. Jones, 6; Brooks, O. W. Christopher, 2; Elysian Fields-John Wesley, Tommy R. Bergeron, 6; First, Woodrow W. Smith, 1; Gentilly, William A. Haskell, 3; Grace, Geffery C. Bibbons, 7; Hartzell, (James S. Davidson), 2; Laharpe, Andrew J. Douglas, 10; Lake Vista, Donice W. Alverson, 6; Metairie, Richard C. Hebert, 5; Munholland, William C. Blakely, 3; Munholland, Associate, James R. Rosenberg, 2; Ray Avenue, (Robert S. Hall LP), 2; St. Andrew's William I. Eubanks, 1; St. Bernard-Arabi, Luther W. Taylor, 2; St. John, T.B.S., St. Luke's, Conrad P. Edwards, 2; St. Philip (Burnell Bell LP), 6; Second-St. Mark's, Jerry James, 2; Thompson, (Louis Augustine, Jr. LP), 4; Pearl River-Lacombe-St. Tammany, John H. Giles, 3; Ponchatoula, First-Lees Landing, J. Vernon Fairley, 2; Wesley Chapel, William M. Jacocks, 4; St. Timothy-on-the-North Shore, Donald Keith McDowell, 3; Slidell: Aldersgate, Christopher H. Andrews, 2; First, James P. Woodland, 7; First, Associate, Willis W. Dear, 5; First, Associate, James W. Ailor, 1; Hartzell Mt. Zion-Newell, Nathaniel P. Perry, 2; Springfield, First-Huffs Chapel-Maurepas, Bonnie Ruth Holley, 2; St. James-St. Landry, (James C. Miles LP), 14; Sun-Bush-Talisheek, James W. Ailor, 1; Varnado-Angie-Waldheim, (Karl D. Wood LP), 7; Wesley Ray-Live Oak-Marys Chapel, (Isaiah L. McCoy), 7.

Ruston District

District Superintendent, Edward R. Thomas, 6; Ansley, William M. Stokes, Jr., 18; Arcadia-Mt. Mariah, Louis M. Coppage, Jr., 1; Athens-Cross Roads, T.B.S., Bernice-Beech Grove-Summerfield, Mickey D. Stringfield, 2; Bienville-Mill Creek-Strange, T.B.S., Calhoun-Reulah-Indian Village, (Richard Poss), 2; Catham-Zoar-Eros, William B. Shaw, 2; Choudrant-Douglas, (Wayne Flowers St.LP), 2; Clay, (George Anders LP), 1; Cotton Valley-Pleasant Valley, (T. Edward Boyd, Jr. LP), 2; Downsville-Rethel-Mt. Neho, James R. McLelland, 1; Doyline-Sibley, (H. Austin Smith LP), 3; Dubach-Hilly, Larry O'Dell, 2; Farmersville-Bird's Chapel, Terral T. Lowe, 4; Gibsland-Oak Grove, (Jack O'Dell LP), 1; Harmony Chapel-Lisbon-Arizona, (Stephen P. Carter LPJ, 1; Haynesville-Shongaloo, William D. Peeples, 2; Heflin-Brushwood, Stephen M. Spurlock, 2; Hodge-Dodson-New Hope, Timothy E. Lawson, 1; Homer-Wesley Chapel, Cleburne W. Ouaid, 6; Jonesboro, Kenneth G. Rorie, 1; Marion-Huttig, (Joseph L. Rountree), 1; Minden, First, Tracy R. Arnold, 3; First, Associate, B. Paul Durbin R, 8; Lakeview-McIntyre, Leland D. Wade, 5; Pilgrim's Rest, (W. C. Moore LP), 5; Pine Grove-Rethlehem, (Steve Bearden LP), 1; Quitman-Faith, Louis P. Chrisman, 2; Ringgold-Castor-Grand Bayou, M. Ray Holt, 3; Ruston, Trinity, Merlin W. Merrill, 7; Grace-Wesley Chapel, James E. Christie, 1; Simsboro-Salem-Antioch, Edward E. Wyers, 1; Springhill-Sarepta, James O. Evans, 2; Ruston Greater Circuit, Antioch, J. E. Hearn R, 10; Center Point, T.B.S., Concord, (Donn M. Kurtz LP), 3; Evergreen, T.B.S., Frantom Chapel, T.B.S., Sanders Chapel, T.B.S., Whitehall-Colquitt, (W. Paul Cassels R), 2.

Shreveport District

District Superintendent, Carl F. Lueg, 6; Benton, Clarence B. Krumnow, 8; Blanchard-Belcher, Thomas O. Crosby, Jr., 1; Bossier City, Barksdale, Theo Strong Standley, 1; First, George F. Pearce, Jr., 3; Hall Summit, Malcolm E. Finnell, 3; St. Stephen's, Larry D. Robertson, 2; Bradford-New Light, (W. C. Moore LP), 5; Corinth, T.B.S., Coushatta-Wesley Chapel, John David Corley, 2; Cross Roads, Joe H. Robinson R, 2; Fairview-McDonald, (Eugene A. Brown LPR), 1; Greenwood-Bethany, Lillard R. Bevill, 4; Haughton, John J. Rasmussen, Jr., 5; Holly Springs, (McKee Williams St.LP), 1; Hosston-Gilliam-Ida, Paul W. Carter, 4; James Chapel-St. Matthew-Pleasant Valley, (Allen Edgar Myers LPR), 7; Keatchie-Shiloh, (Robert F. DeBusk, Jr. LP), 10; Logansport-Bethel, George B. Cunningham, 3; Longstreet, Robert E. Taylor, 5; Love Chapel, (Lee Benson Kneipp St. LP), 1; Mansfield-Grand Cane, George Eldred Blakely, 2; Many-Bayou Scie, Ray Rolon Spiller, 2; Mooringsport-Oil City, (Daniel M. Grove, Jr. LP), 4; Mt. Zion-Bonchest, T.B.S., Plain Dealing-Walker's Chapel, Terry C. Lowe, 1; Pleasant Hill-Mitchell-Pelican, John Ed Dilworth, 4; Vivian-Rodessa, A. G. Taylor, 1; Shreveport: Broadmoor, Jack Cooke, 6; Broadmoor, Associate, Louis G. Blankenbaker, 4; Broadmoor, Associate, John Marion Braden, 1; Caddo Heights-Keithville, Rupert D. Coles, 7; Cedar Grove-Wesley, M. David Felder, 3; Christ, Fred O. Shirley, 2; Fairfield-Jewella, Howard L. Milo, 4; First, D. L. Dykes, Jr., 24; First, Associate, James W. Moore, 6; First, Associate, Carl E. Rhoads, III, 3; Johnson Chapel-Mt. Zion, (Lee C. Jennings R), 2; Lakeview, William E. Nolan, 11; Mangum, Daniel W. Tohline, 1; Morningside-Stonewall, John Henry Sewell, 1; Noel, Benedict A. Galloway, 6; Noel, Associate, J. Alt Trickett, 10; Noel, Associate, Lorris ... Wimberly, Jr., 5; North Highlands, Robert I. Galatas, 1; Providence, T.B.S., Round Grove James A. Graham, 3; St. James, J. D. V. Hamilton, Jr., 6; St. Luke's, Robert L. Potter, 1; St. Paul, Richard H. Harry, 4; Summer Grove, Robert E. Carter, 4; Trinity-Ellerbe Road, (Thomas A. Wilson), 9; Wynn, (Harold W. Longfellow), 7; Wesley-Shady Grove, George L. Thomas, 7; Swolle-Converse-Noble, Lester N. Nance, 1.

Special Appointments

Director of Promotion, Louisiana Moral & Civic Foundation, (NOH), ≠Robert F. Harrington, 1; Exec. Director, United Methodist Foundation, (S), ≠Clyde S. Clark, 2; Director, Conference Council on Ministries, (S), ≠L. Ray Branton, 5; Youth Coordinator, General Board of Discipleship, Nashville, Tenn., (S), ≠Donald C. Cottrill, 4; Superintendent, Methodist Home Hospital, (NOH), ≠William F. Mayo, 3; Superintendent, People's Community Center, & Director, N.O. Metropolitan Ministries, (NOH), ≠William R. London, Jr., 6; Director of Development for Lafon Home, (NOS), ≠Alfred Pollar, 9; Chaplain & Program Director, Methodist Hospital, New Orleans, (NOS), ≠John B. Koelemay, 14; Vice President, Personnel, The Methodist Publishing House, (NOH), ≠W. T. Handy, Jr., 10; Conference Treasurer & Executive Secretary, Board of Pensions, (S), ≠R. Leonard Cooke, 10; Director, Hughes Memorial Center, Baton Rouge, (BRH), ≠William J. Miller, 8; Director, Metropolitan Ministries, Shreveport, (S), ≠James A. Graham, 8; President, Centenary College, (S), ≠Donald A. Webb, 1; T. L. James Professor of Religion, and Chairman of Dept. of Religion, Centenary College, (S), ≠Webb D. Pomeroy, 25.

Associate Professor of Religion and Chaplain, Centenary College, (S), ≠Robert E. Taylor, 17; Assistant Professor, Christian Education, Centenary College, (S), ≠Donald G. Emler, 1; Director, Church Relations, Centenary College, (S), ≠Kent A. Kilbourne, 1; Assistant Chaplain, Centenary College, (S), ≠Malcolm E. Finnell, 3; Director, Centenary College, School of Church Careers, (S), ≠David R. Dykes, 3; Chaplain, Dillard University, New Orleans, (NOS), ≠Leslie P. Norris, 3; Associate Professor of Philosophy, Southern Methodist University, (NOH), ≠Banjamin A. Petty, 25; Associate Professor & Assistant Vice President, Rehabilitation & Student Affairs, Delgado College, (NOH), ≠Edward A. Kennedy, Jr., 5; Chaplain, Morehouse College, Atlanta, (NOS), ≠Widdie Clifton Gordon, 5; Associate Professor of Teaching Ministries, Iliff School of Theology, (NOH), ≠Clarence H. Snelling, Jr., 14; Professor of Social Ethics, Candler School of Theology, (NOH), ≠Theodore R. Weber, 20; Chaplain, South Carolina Dept. of Youth Services, (BRL), +Howard D. Ellzey, 5; Chaplain, Methodist Children's Home, Ruston, (R), ≠Douglas T. Williams, Jr., 4.

Associate Professor of Sociology, Southeastern Louisiana University, (BRH), ≠George M. Hess, 8; Assistant Professor of Religion and Philosophy, Curry College, Milton, Mass. (NOH), ≠W. Russell Pregeant, 6; Approved Evangelist, (NOS), +Lloyd A. Foreman, 5; Chaplain, Church Coordinator & Executive, Great Western Council, Boy Scouts of America, Van Nuys, California, (M), +Maurice D. Fulkerson, 4; Assistant Director, Child and Adolescent Mental Health Services, Dallas County MH-MR Center, (NOS), +Joe E. Fogle, 4; Evaluator-Teacher, Comal Indep. School District, New Braunfels, Texas, (A), ≠Robert L. Tatum, 4; Chairman, Music Dept., Bethel College, McKenzie, Tenn., (A), ≠Franklin P. Poole, 6.

Teacher of Music, Mammoth-San Manuel Public Schools, Tucson, Arizona, (LC), ≠Charles E. Fike, 6; Interne, Ecumenical Institute, Chicago, Ill. (M), ≠George R. Holcombe, 12; Interne, Ecumenical Institute, Chicago, Ill. (LC), ≠Joseph R. Thomas, 10; Interne, Ecumenical Institute, Chicago, Ill (BRH), ≠Walter L. Baker, 9; Executive Director, Louisiana Interchurch Conference, (BRH), ≠James L. Stovall, 2; Director, Camp Istrouma, (BRH), ≠(J. Monroe Wilkes), 13. Public Relations, Presbyterian Ministers Fund, (NOH), +Louis F. Roos, 2; Executive Director of Creative Ministry Associates, Duke University, (M), ≠Cathy Carlson, 2; Chaplaincy Training Staff, Georgia Mental Health Institute, (R), ≠A. Wayne Evans, 2; Associate Professor, Dept. of Psychology LSU-S, (S), +Joseph F. Carlisle, 2; Assistant Professor of Religion, Texas Wesleyan College, Fort Worth, (LC), +John Charles Holbert, 1.

Disability Leave

Reuel H. Allen, (S), 1; Dana Dawson, Jr. (BRL), 4; W. R. Lafayette (BRL), 3; S. Alvin Mayo (R), 4; Frederick A. Mead (R), 5; Lewis E. Milem (A), 4; Lewis Ovenshire (LC), 1; Collins D. Pinkard (A), 4.

Honorable Location

Nancy J. Gammil
James Ryan Horton, Jr.

Leave Of Absence

Edward O. Pickens
J. C. Wallace, Jr.

Wesley Foundation Directors

Louisiana Tech University, Ruston, William M. Stokes, 21
The Uniting Campus Ministry, LSU, Baton Rouge, William M. Finnin, Jr. 7.
McNeese State University, Lake Charles, Marie P. Williams, 1.
Northeast Louisiana State University, Natchitoches, Robert E. Townsend, 1.
Southeastern Louisiana University, Hammond, William M. Jacocks, 4
Southern University, Baton Rouge, Freddie R. Henderson, 7.
Tulane-Newcomb, New Orleans, Roy B. Nash, 9
University of Southwestern Louisiana, Lafayette, H. A. Harrington, Jr., 1.
University of New Orleans and Southern University New Orleans, Clarence G. Fuller, Jr., 6.

Military Chaplains

U. S. Air Force, (M), Lucien E. Larche, Jr., 22; U. S. Army, (M), Forest N. Blount, 16; U. S. Army, (NOS), Willie L. Henry, 4; U. S. Navy, (LC), William G. Willson, 20; U. S. Navy, (LC), Robert G. Rowland, 3; Veterans Administration (BRH), Thomas M. Babington, III, 11; Veterans Administration, (S), Floyd M. Durham, 7.
(All Military Chaplains without Annuity)

Hospital Chaplains

Central Louisiana State Hospital, Pineville, (A), ≠Roland K. Friedrich, 14; Glenwood Hospital, West Monroe, (M), ≠Donald E. Wineinber, 15; Protestant Chaplain, East Louisiana State Hospital, Jackson, (BRH), +Walter C. Worthy, 7; Associate Chaplain, Methodist Hospital New Orleans, (NOS), ≠Paul G. Durbin, 2; Chaplain, Baton Rouge General Hospital, (BRH), +Henry E. Pickett, 2.

State Institutions

Dixon Correctional Institute, (BRH), +Bertrand Griffin, 2.

Missionaries

Korea, (NOS), James W. Spitzkeit
India, (NOS), Dr. and Mrs. James E. McClendon
Liberia (BRL), Doretha Brown Cooper

Deaconesses

Clinical Social Worker, Belle Chasse State School, (NOH), Evelyn Murphree.

Deaconesses Serving As Diaconal Ministers

Librarian, Sager-Brown School, (BRL), Doris L. Armes; Guidance Counselor, Merryville, La., (LC), Norma K. Garlington

Diaconal Ministers

Director of Christian Education, Louisiana Memorial UMC, Opelousas, (BRL), Barbara C. Einsel; Director of Christian Education, First UMC, Baton Rouge, (BRL), George H. Shepherd

Appointed To Attend School

Southern Methodist University, Graduate School, Thomas B. Peyton, III
Perkins School of Theology, Rolly B. Walker
Louisiana State University, G. Larry Maxwell
Candler School of Theology, Craig Taylor
Perkins School of Theology, Ester Hammond
Candler School of Theology, Richard Behling
Southern Methodist University, Graduate School, C. Randal James
Louisiana State University, Ronald G. Ramke
Iliff School of Theology, R. Don Ross
Perkins School of Theology, Charles L. Washington
St. Paul School of Theology, Robert Marshall
Candler School of Theology, Donald R. Morgan
Perkins School of Theology, James A. Richardson, Jr
Candler School of Theology, Jay R. Rogers
Emory University, Graduate School, Ronald L. Ball
United Theological Seminary, Franklin J. Chlastak
Iliff School of Theology, Kathy Clark
Candler School of Theology, John M. Downs
Perkins School of Theology, Stephen C. Fleming
Perkins School of Theology, Carol S. Winn
Candler School of Theology, Emile Ennis
Duke Divinity School, Lawrence T. Evans
Perkins School of Theology, Richard O. Beckham, III
Asbury Theological Seminary, Mark R. Martin
Asbury Theological Seminary, Douglas Foreman
Asbury Theological Seminary, Charles Langford
Perkins School of Theology, Larry G. Miller
Perkins School of Theology, Theresa McConnell-Miller
Iliff School of Theology, L. P. Culligan
Georgia Mental Health Institute, Pearl Evans
Wesley Theological Seminary, Alan Douglas Madden
Perkins School of Theology, David B. Peabody
Candler School of Theology, Paul L. Stephens
Southern Methodist University, Graduate School, David G. Trickett
Candler School of Theology, John R. Scott-Welch

*With Annuity
≠With Annuity on Institution
+Without Annuity

Transferred In

Alan D. Einsel, elder in full connection, from Kansas West Conference.
Robert M. Allen, deacon on probation, from Southwest Texas Conference.
Woodrow W. Smith, elder in full connection, from Texas Conference.
John Marion Braden, elder in full connection, from Iowa Conference.
Donald G. Emler, elder in full connection, from Missouri West Conference.
Donald A. Webb, elder in full connection, from West Ohio Conference.
Edward Earl Wyers, deacon on probation, from North Alabama Conference.
Eddie E. Morgan, Jr., elder in full connection, from Texas Conference.
Robert Wallace Peterson, associate member, from New Mexico Conference.

Transferred Out

William L. Proctor, associate member, to North Mississippi Conference
Ruddy Joe Champion, elder in full connection, to Western North Carolina Conference
Jerry Malcolm Hollis, elder in full connection, to Alabama-West Florida Conference
Talmage Wayne Perrott, elder in full connection, to Mississippi Conference.
Paul Lagrone Stephens, deacon on probation, to North Alabama Conference.
George Wayne Ross, elder in full connection, to Texas Conference.
Elliott Ashton Seymour, Jr., deacon on probation, to Texas Conference.
Martha Lou Carroll-Nelson, deacon on probation, to Little Rock Conference
Larry Donald Norman, deacon on probation, to North Mississippi Conference.
Robert Allen Ledden, Sr., elder in full connection, to Oregon-Idaho Conference.

Twenty-nine ordained at Annual Conference

Elders in full connection

Douglas London Cain

Douglas London Cain, a graduate of Centenary College and Perkins School of Theology in 1976 is currently associate pastor of the First Methodist Church in DeRidder, Louisiana.

Louie Paul Chrisman

Louie Paul Chrisman, received his B.S. from Kansas State University in 1950, M.S. from Oklahoma University in 1952, and Master of Divinity from Asbury Theological Seminary in 1976.

Nancy Jean Gammill

Nancy Jean Gammill, received her B.S. in Child Development from Iowa State University, her M.S. in Special Education from The University of Minnesota, and her Master of Divinity from St. Paul School of Theology in 1976.

Randy I. Gammill

Randall I. Gammill, received his B.A. in Religion from Centenary College, and his Master of Divinity from St. Paul School of Theology in 1976.

Cleveland Ben Herr, Jr.

Cleveland Ben Herr, Jr. received his B.A. from Tulane University, and his Master of Divinity from New Orleans Baptist Theological Seminary in 1976.

Jerry Mitchell James

Jerry Mitchell James, received his B.A. in psychology from Wofford College and his Master of Divinity from Candler School of Theology in 1975.

Michael Dean McLaurin

Michael Dean McLaurin, received his B.A. from Huntingdon College, and his Master of Divinity from The Divinity School at Duke University in 1975.

Randall Keith Nichols

Randall Keith Nichols, received his B.A. from Northeast Louisiana State University and his Master of Divinity from Candler School of Theology in 1976.

James Ray Rosenburg

James Ray Rosenburg, received his B.S. from West Texas State University and his Master of Theology from Perkins School of Theology in 1976.

John Howard Sewell

John Howard Sewell, received his B.S. from Northwestern State University in 1967, and his Master of Divinity from Asbury Theological Seminary in 1976.

Deacons

Richard Lowell Behling, received his B.A. from Southwestern University, attended Scarritt College, and is in his third year at Candler School of Theology.

Martha Lou Carroll-Nelson, received her B.A. in Elementary Education from Northwestern State University and received her Masters of Theology from The Iliff School of Theology in 1977.

Franklin Joseph Chlastak, received his B.A. in Journalism from Northeast Louisiana University and is applying for his Master of Arts program at the United Theological Seminary, where he is curr

Editorials

Does God pick winners of auto races? What about the losers?

It has become commonplace for major sports figures who are asked for comments after their big victories to attribute their success to God.

"God was with me today," the athletes often say to explain why they were able to accomplish feats others were just not up to.

After the recent "Indianapolis 500" automobile race, winner A. J. Foyt took the case even one step further when he not only credited God as the determining factor of his victory, but said God also had a hand in two of his previous defeats. He said he had lost two previous races at Indianapolis because they were called short by rain and "the good Lord wanted me to win by going the full 500 miles."

While we would not want to imply that God was not or is not "with" these athletes in their struggles and trials — just as He is with all who live in His love — asking Him for or crediting Him with victory in a contest reflects a distorted understanding of God.

In Indianapolis, for instance, what does a theology that says "God picked A. J. Foyt to win" have to say about the other 32 drivers in the race? Did God pick them to lose? And what about those drivers who have died in that race? Did He pick them to die?

God did not create human beings to be puppets on strings controlled in heaven. If we learn nothing else from the way the material blessings and deficiencies are spread about the earth, we surely must recognize that God does not spend His time passing out rewards of our own choosing to the faithful and swiftly punishing the wicked, all in the course of an afternoon of racing. God's Word tells us that "He makes His sun to rise on the evil and the good, and sends rain on the just and on the unjust."

We are pleased that more and more athletes — and other public figures — are experiencing God's involvement in their personal lives and professions and are willing to witness to that involvement. But we can only lament the fact that their understanding is often so shallow.

God's answer is in us. We win the race or we lose the race. Win or lose, God rides with those who let Him.

Scarritt fund drive offers lesson

The president and staff of Scarritt College are to be congratulated for their successful drive to raise $3 million during the first five months of this year (see TM/UMR, June 3).

Challenged by an anonymous donor who offered to give the school $2 million if it could raise $3 million in matching funds by May 31, Scarritt succeeded in raising nearly $100,000 more than was required. In so doing, Scarritt officials exceeded a goal which many skeptics said was "impossible" to achieve in so little time.

Scarritt's fund drive not only serves to provide the school with substantial new financial undergirding for its task of training Christian lay workers. It also should provide a valuable lesson about fund-raising for other church agencies and institutions.

United Methodists will give generously when they are presented a real need and a clear plan for meeting it by institutional officials who tell their story in a persuaslve way.

Too often in recent years the trend for meeting institutional needs has been to build their funding into "apportionments" rather than "appeals." Using our connectional system to raise money for worthy projects often results in very little effort being made to interpret those projects to the church's members. And at times it results in programs which are not conceived as clearly as would be required to "sell" them to the membership.

Many programs are best funded by assessments on local churches. But many other programs can best be funded by direct appeals to the church's members for support. Scarritt's president — Dr. Richard Palmer — and staff have worked overtime to achieve their $3 million goal. But their hard work has resulted in much greater support than they ever could hope to achieve through an assessment. And a significant by-product of their efforts is that thousands of United Methodists now have a personal interest and investment in the ministry Scarritt is providing.

My Witness

What do we mean when we call Bible 'Word of God'

By ROBERT W. HANFORD

One of the most confusing statements to professing Christians, especially young people and people young in the faith is: "The Bible is the Word of God." Even Jesus was tempted by the devil when he quoted from "the Word of God," and only His spiritual insight saved Him. One might be a little closer to the truth to say: "The Bible is the frozen, interpreted, translated and revised 'Word of God' (all of that has been required for us to even begin to comprehend what was written)." Actually, it has to be "thawed out" for a new application every time it is expressed.

God's Word is not a written Word. There is in existence no original (unquoted) written "Word," either of God or of Jesus Christ. All we have is what various people said that God or Jesus Christ said.

The Hebrews were so blinded in their worship through the "frozen Word of God" that they could not recognize their Messiah when He came. After the life and death of Jesus in the flesh, new chapters were accepted and frozen into the written, Word of God for professing Christians. From then on, various groups and "authorities" selected from the frozen Word whatever suited their individual interests and magnified them into individual "denominations" and "doctrines." Each group emphasized its selection as the "Voice of God" for its followers.

Instead of a frozen Word, Jesus revealed the Word of God as Living Word. Before His death on the cross, He realized that in time, His own followers would also freeze His Words, and that in time new "scribes and pharasees" would arise to smother the Spirit in written "Words." Is it any wonder that some devotees of the frozen Word might conclude that "God is Dead." Jesus in recognizing this human trend wanted them to remember Him not as a Person limited by time and space, but as an Eternal Spirit with them always. For us, as for people of all time, the Living Word is the inner Voice of the Holy Spirit. Though we read the Bible from cover to cover, we must wait for the Holy Spirit to guide and direct us. Only then can we communicate with a Living God and know the Word of God for us.

Among the quotations attributed to Jesus which when "thawed out" help me to feel His presence and catch His Spirit are the following:

"Ye have heard it said by them of old times . . . but I say unto you . . ."

"It is expedient that I go away. When the Comforter, the Spirit of Truth, comes, He will guide you into all Truth."

"God is Spirit and they that worship Him must worship Him in Spirit and in Truth."

Methodist history parallels our American heritage. We loyally recite the "Apostles Creed" as glibly and as superficially as our super-patriots recite the "Pledge of Allegiance" to the flag at every gathering. Every person has within him something unique of the image of God. Heeding the Holy Spirit within, we hear the Living Word of God . . . "Thy Word have I hidden in my heart." It's not an echo or quote from the past. The Holy Spirit is the Living Word; it is the Word of God for me, today.

Jesus, the Living Word, the Perfect One, to remain perfect, had to grow in wisdom and stature. To keep us growing, rather than freezing in a past perfection, He gave us the Holy Spirit: The Truth will set you free.

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, Robert W. Honford, lives in Montverde, Florida (Florida Annual Conference).

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Share with us

Does your child have a prayer, drawing, story or some other expression of Christian belief he or she would share with our readers? If so, there are only a few days left before the June 15 deadline for submitting the material to TM/UMR for possible use in a special feature on the religious perspectives of children — to be published later this summer.

All children ages 12 and under are eligible and each child whose material appears in TM/UMR will receive a book of Bible stories. Send material to: Children's Features, P.O. Box 1076, Dallas, Texas 75221.

Here I Stand

Negative comments about mission board unwarranted

June Barneson

By JUNE R. BARNESON

Two articles in recent editions of TM/UMR have been of great concern to me. Ray Branton's "Here I Stand" article in the April 29 issue on "Basic changes needed in our Board of Global Ministries" made me wish I could have exchanged some of my positive experiences with that Board, for some of his not-so-happy ones. The history of contacts I have had with staff members of BGM in seeking help over a period of years has been helpful, encouraging and always responsive. I have found staff people accessible, whether by letter or by phone and eager to facilitate requests for help or materials. Contrary to Mr. Branton's observations, I have found only those "positive personal working relationships" to which he maintains the BGM is indifferent. I have discovered an intentional network of trust relationships between staff people and district, conference, or local persons.

Nor can I agree with Mr. Branton's assessment of BGM publications. I find them to be exciting, researched, accountable to the biblical mandates which the Board feels are at the core of its work. The crux of Mr. Branton's statement may lie in the phrase, "While part of this reaction (apathy to BGM materials) may be due to lack of missional concern . . ." Is it not the task of BGM to arouse, awaken, challenge, and enthuse local congregations toward an awareness of needs of all kind throughout the world? If in that challenging, there is any such "gulf between the concepts of mission BGM is promoting and the concepts of local church people on that subject," should not the Board and church leaders everywhere hope for greater awareness and the consciousness raising of local congregations? If Mr. Branton believes that "BGM materials elicit apathy" how would he account for the fact that between 6 and 7 million pieces of literature are ordered annually from Service Center in Cincinnati. These are requested by persons interested in mission studies, program materials, and descriptions of the outreach of the United Methodist Church.

The other article (May 6) I read with alarm to think the "Top episcopal leader chides officials" of our church for trying to minister in contemporary, prayerfully planned, well researched methods. In this news story Bishop Paul W. Milhouse deplores "moves by UM agencies to purchase stock in corporations in order to protest their policies as'unbecoming and manipulative.' " Perhaps he has not read of the unbecoming and manipulative trends and practices of multi-national corporations operating throughout the world. Could he have ever watched the film "Last Grave at Dimbaza" and observed the "unbecoming and manipulative" manner in which the governments of Southern Africa deal with black majority people? Is he aware of the ramifications of U.S. corporations operating within those countries? Of the injustice practiced by governments in other areas of the world? Of the torture and violations of human rights in countries where Christians are often oppressed? If speaking out on these issues is "unbecoming" then I am all for it.

The bishop's accusation that "BGM has been so concerned with new and innovative concerns that it has not continued to support the ongoing work of missions" is something I simply cannot accept. What of the new concept of "partnership in mission" or of "reciprocal mission?" What of the philosophy of priority requests coming as the decision of the church leadership of the country or area in which the requests originate, and not as we once conceived mission in this country as a "sending" mechanism? What of all the literature written on "missionary go home" or the subject of "moratorium"? Has he ever heard the impassioned speeches of African theologians speaking of "moratorium"? What of the continuous reassessment and evaluation of our missional functions?

I am also dismayed at the bishop's objection to United Methodist Communications purchasing stock in the companies of major TV sponsors in order to "combat excessive violence and sex exploitation." If that is "pressure methods which don't help our image or our influence," perhaps he does not realize that working within an agency, picking its brain to obtain change, or buying its stock in order to have a vote against something evil, malignant or unworthy, may be the only viable and contemporary way to combat what needs changing.

Does the bishop believe oppression of human rights is not a need for the loudest possible declaration by a mission agency of the United Methodist Church? I am offended that he would interpret BGM's stands of concern for the humanity of all people as "trying to tell other countries how to run their businesses."

But perhaps the most alarming statement is "When local congregations get social action-oriented, they decay . . ." I can't imagine anything further from the facts. Some of the most spiritually aware, the most enthusiastically changed — yes converted — congregations are precisely those which have taken up a cross in the name of reaching out to persons in all kinds of need. In so doing, those congregations have become revitalized, not decayed.

I suggest that the Board of Global Ministries is attempting to respond to human need in many forms, and simultaneously trying to arouse greater awareness to needs often disguised and not immediately apparent as concerns of the church. If people do not fully relate to the actions and functions of the board, it is possible because they need a much greater understanding of its motivations for response to need of all kinds.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, June Rothe Borneson, is o member of the Aldersgate United Methodist Church in Chico, California (California-Nevada Annual Conference).

Letters to the Editor

Pastors should not pass on files

To the Editor:

It has recently been brought to my attention that there is a practice among the clergy of passing on to the next incoming pastor the information that certain families or individuals had been problems to the out-going pastor. Upon discussion with the district superintendent, I find that this is not an isolated case, but that it is quite common that this practice is carried on by some pastors. Of course, not all pastors carry on this practice.

As a lay member of a United Methodist Church, I would like to set forth some thoughts on this practice by members of the clergy. I wonder if the implications of this had ever been to the characters of individuals, and discrimination. Can it be possible that members of the clergy consider themselves above reproach and immune to fault in this type of intentional killing of characters, and reputations of church members. For the pastor who will practice this form of spite and discrimination, I will say that it tells more about the pastor than he/she can ever tell about the lay church member, that he/she is trying to discredit.

The clergy should remember that there are two sides to every difference of opinion, and they do put themselves in the position of admitting that they are not able to cope with persons who hold a different opinion from theirs when they feel it necessary to inform the new pastor of the "trouble" that they had with certain parishioners.

I believe that it is a real handicap to the new pastor in any church who had been told by the previous pastor of "trouble" with parishioners. A change in pastors may bring an entire change in relationships with persons who had differences of opinion with the previous pastor. The previous pastor will be planting a seed of doubt about persons, and that is enough to affect the relationship of the new pastor and the way he/she reacts to the church members who have been disgraced by this spiteful gossip.

I have been a member of several churches in my lifetime of moving to different cities, and I find that there are some families and some individuals who never seem to be asked to hold an office in the church or to take part in any other way. Could this be because of some gossip from pastor to pastor? If a lay person will volunteer to take a task that no one else will take, and does a real fine job of what he/she has set out to do, can it be possible that the pastor is jealous and feels upstaged, when in reality the lay person was trying to do something for his Lord and with humility did not even expect to get a thank you for a job well done.

If there is to be renewal in the churches, it will have to start with the pastors, and a changed Christian attitude toward the parishioners, as persons just as worthy of God's love as the pastor thinks he/she is and put a stop to this degradation of church members.

Dorothy Sword Junkin
New Castle, Pennsylvania

Hal Lindsey abuses Bible

To the Editor:

Is it possible that TM/UMR has received no answers to the letters praising Hal Lindsey's weird and unbiblical "Planet Earth" books (TM/UMR, April 8)? Dr. Horace R. Weaver, editor of Methodist Adult Publications and author of "Getting Straight about the Bible" accurately accuses Lindsey of abusing the Bible.

Hal Lindsey is free to believe and teach that Jesus' second coming is scheduled for 1988, that Adam gave Satan the title deed to planet Earth, and that the "ten horns" in Revelation are not the ten Roman emperors as responsible Bible scholars believe, but ten nations in the present Common Market in Europe.

Thoughtful Methodists are strongly inclined to agree with Dr. Ewart Watts, editor of Church School Publications of our United Methodist Church, when he wrote, "I am amazed at how many intelligent people are reading Hal Lindsey's books and accepting them as the gospel."

H. M. Derry
Austin, Texas

Article 'the best'

To the Editor:

The "Here I Stand" column for May 27 on "Where is Pentecost in the church?" was the best I have read in any recent statements of faith. Keep up the good work.

Harry A. Hull
Ashland, Ohio

Prayer groups needed

To the Editor:

A big "Amen" to Richard McCaughey's letter which stated that "Right now many people in our churches need to encounter the living Christ in their own lives before they will be ready to become suffering servants for God's kingdom" (TM/UMR, May 13).

We are going about the ministry of Christ backwards with all the social concerns. Why save the world from hunger if the souls of humans are lost? Let's begin spiritual renewal in our churches with prayer groups, lay witness missions and revivals. We must teach people how to encounter the living Lord. The living Lord delivers people from alcohol and drugs. And after the people have encountered the living Lord, they will fill the church pews and the finances of the church will be met without pledges, door-to-door canvasses and Circuit Riders. The people will be willing to minister to those in need.

Everyone has problems and Christians need the fellowship of small prayer groups where they can minister to one another. Scripture tells us that we are to pray for one another. I John 3:22 says, "That whatever you ask in my name I will do providing you keep my commandments and do those things which are pleasing to my sight."

Christine Craig
Garnett, Kansas

Two ideas offered

To the Editor:

I have two ideas to pass along!

(1) If the cadet oath taken by cadets of all our service academies is meant to be good for our country, why not require the same oath from all our national, state and local public officials? "I will not lie, cheat or steal or tolerate anyone who does." I'm for it.

(2) Free public schools were established about 1835 (in Boston) for all the children of all the people. For all who wish to send their children to parochial and private schools, that's their privilege and right, and I'll fight to protect their rights. But don't ask for public funds, I'll fight that too!

Forrest G. Stith
Kansas City, Missouri

Let's quit using 'catholic'

To the Editor:

I have no fight with the Roman Catholic Church, but I do object to the use of the word "catholic" in the Apostles' Creed as used in our church. Possibly the Catholics (Roman) might object to having United Methodists use the word "catholic" in turn, for the common connotation is that "catholic" means Roman Catholic.

Over the years this use of this word has been mentioned to me by those who do not realize the vast difference between Roman Catholic and catholic. Even some of our own members do not understand this portion of the creed.

Why, then, when we have other words that express the same meaning, such as "universal," should we persist solely due to tradition, in the continued use of this word when it causes controversy and misunderstanding of our fundamental belief?

Robert E. B. Fielder
Van Alstyne, Texas

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CHILDREN'S BOOKS for sale. "The Canary Who Wants to Talk" and "Christmas in Kentucky with Little Bernel," $3.00 each. Evelyn Thurman, 908 Meredith, Bowling Green, Ky. 42101.

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ATTENTION MINISTERS and Family Life Coordinators! Get the facts on a PARENTING program you can use in your church. Write: Family Education Enterprises, 82-181 Miles Ave., Indio, Calif. 92201

SECRETARY WANTED: Riverside United Methodist Church, 4820 Cullen Blvd., Houston, Tex., Equal Opportunity Employer. Call (713) 748-5730.

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HOMEPARENT APPLICATIONS being taken from men and women by Methodist Home, Waco, Tex. Salary scale and benefits commensurate with education, tenure and experience. For full details call or write: Personnel Dept., Methodist Home, 1111 Herring Ave., Waco, Tex. 76708. Phone: (817) 753-0181

KENMORE UNITED METHODIST CHURCH seeks certified Director of Christian Education to serve in 2,000-member church with strong emphasis on youth, young adults and leadership development. Delaware & Landers Road, Kenmore, N.Y. 14217.

UMC COUPLE PLANNING Amtrack, Greyhound, Continental trip through USA. Wish to contact UMC folks who could provide (for fee) overnight room, board. KT, 6730 Sunnyland, Dallas, Tex. 75214 Give phone number.

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CHRISTMAS EVE in Bethlehem. 8-day Holy Land Tour leaving New York December 22. A $50 deposit reserves your place. Brochure available: Rev. Walter Wnek, 9 Woolley Ave., Somerset, Mass. 02726.

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HOLY LAND TOUR. Join a United Methodist group from Los Altos, Calif. on a low-cost religious tour between September 12-27. Call (415) 965-1482.

FOR SALE: OUT OF PRINT and Rare Methodist Books. Write for lists. Also buying Methodist Books and Libraries. Zimmerman, Box 488, Lindenhurst, New York 11757.

LAA SCHOOL SEMINAR, Oct. 6-10, 1977, sponsored by Yellowstone Conference at Van Orsdel United Methodist Church, Havre, Mont. for persons completing two age-level labs with recommendation from lab leader. Cost $50. Contact Nancy Vanderpool, Box 606, Havre, Mont 59501.

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FREE PICTORIAL DIRECTORY: of your congregation. Contact: Jim Medford, United Church Directories, Box 7732, Waco, Tex. 76710.

Church not united on ERA

The statement in standard Constitutional language called the Equal Rights Amendment (ERA) is believed to have created a bigger uproar and dragged on longer than any other Constitutional issue. It says:

"(1) Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex. (2) The Congress shall have the power to enforce, by appropriate legislation, the provisions of the article, and (3) It shall take effect two years after the date of ratification."

Overwhelmingly passed by Congress March 22, 1972, the ERA amendment also won unanimous endorsement from the 1972 General Conference of the United Methodist Church and was again supported by the church's highest body in 1976.

Yet, today, over five years later the amendment is still three votes short of approval by 38 states in order for the measure to become law. If it remains unratified until March, 1979, it automatically becomes extinct.

The Women's Division of the Board of Global Ministries who are the directors of the United Methodist Women's organization and the Board of Church and Society are members of the Religious Committee for ERA, a coalition of 31 Catholic, Protestant and Jewish groups working for ERA ratification.

But support among United Methodist members is not unanimous and the recent decision of both the Board of Global Ministries and the Board of Church and Society not to plan any meetings in states failing to ratify the amendment has generated a new upsurge of concern about ERA among church members.

What do United Methodists think about ERA? Please complete the question box survey on this page to register your opinion.

The following two articles present digests of opinions for and against the amendment.

Prays for Dutch hostages

HAREN, Holland — Children and adults here are seen praying May 24 for the release of 105 children held hostage in the Bovensmilde Elementary School by South Moluccan terrorists. RELIGIOUS NEWS SERVICE PHOTO

Pro

By BUD HERRON
Associate Editor

The Equal Rights Amendment is the best and quickest way to guarantee an equal status under the law for American women, according to those who support passage of the controversial legislation.

They categorize arguments against ERA as based on misinformation and unfounded conjecture and as being spread through "scare tactics" designed to cloud the real issue with emotional nonsense.

"It's purely and simply a human rights issue," says Dollie Crist, president of United Methodist Women in Florida, a state where ERA recently was defeated in a hotly contested battle. "The question is whether the laws of the United States should apply to everyone. I believe they should and that discrimination of all kinds should be stopped."

Only way to right injustices

Backers of ERA say a Constitutional amendment guaranteeing rights for women is needed because, although some states have laws against sexual discrimination, equal rights are far from universal across the nation. They say major injustices now exist in employment practices, salaries for women and in property and inheritance laws.

"The largest obstacle in the way of the amendment so far, however, has been misinformation coupled with emotionalism," said Margaret Rush, president of the Commission on the Role and Status of Women in the United Methodist Church's Rocky Mountain Conference and pro-ERA activist in Colorado. Ms. Rush, and other promoters of ERA, say facts are being deliberately distorted by anti-ERA workers and that "non-issues" have been interjected in a way that often makes rational debate difficult. They say the "misinformation" includes the following:

• There already is adequate federal legislation to guarantee equal rights for women. Those supporting ERA say that present legislation is not adequate. They say that to challenge the large number of discriminatory state laws one at a time with existing legislation would be an impossibly long task. The proposed amendment, they say, would provide a single, basic "constitutional framework" on which to guarantee equal rights.

• Family life would be harmed because traditional roles of men and women would be forced by law to change. ERA backers say the amendment would force no changes in family life. They say the law gives rights but has nothing to do with personal relationships in a family. Family members may still do whatever each considers best, they claim.

• Should the armed services draft be reinstituted, women as well as men would be a part of the draft. Supporters of ERA say women should be required to serve their country and might be a part of any future draft. They go on to say, however, that just as with men, fitness for certain types of work in the military would be dependent upon physical capabilities.

• All separation of the sexes in public accommodations such as restrooms would be illegal. ERA backers say this is "emotional nonsense." They claim that the right of privacy would prohibit such forced mixing of the sexes. States where state-ERA laws are in effect, they point out, have had no such problems.

"So much of the opposition to the amendment is coming from women who are suffering through some real identity problems," says Ms. Rush. "These are changing times for women and such problems are understandable. But at the same time some anti-ERA leaders are using these problems and playing on emotions for their own purposes."

But what about the "protection" of women? Would passage of ERA mean that laws which have traditionally "protected" women in a way men have not been protected be abolished?

Nancy Fifield McConnell, coordinator for United Methodist ERA support, operated jointly by the denomination's Board of Church and Society and the Women's Division of the Board of Global Ministries, says such "protection" is for the most part myth.

"Where we truly do have 'protective' laws, such as in some labor situations, those laws should be broadened to include men, too," Ms. McConnell says. "But for the most part, women are not as protected as they think. Where they have been 'protected' in employment, for instance, that often has meant simply that they were being held back from better paying jobs under the guise of 'what was good for them.' "

She says claims that ERA would end a husband's responsibility to support his family also are not sound arguments against ERA.

"The responsibility of a man to support his family has minimal legality at best as it is," she says. "A man supports his family because of his love bonds with the family. Such bonds are not affected by ERA."

Con

By SHARON MIELKE
Senior Staff Writer

Opponents of the Equal Rights Amendment (ERA) say that the proposed 27th amendment does nothing to enhance or better the position of women beyond present laws on the books. Some say ERA could actually be detrimental for women and/or men because it is "sex neutral" and would abolish every law based on sex classification.

Anti-ERA voices range from former U.S. Senator Sam Ervin of North Carolina to five-year "STOP ERA" worker and United Methodist Jackie Pyles of Connersville, Ind.

Mrs. Pyles told TM/UMR that STOP ERA (Phyllis Schafly is national chairwoman), supports the betterment of women but that there is nothing additional that the ERA could do that is not already covered by present legislation. She says every kind of discrimination has been legislated against and women's rights are guaranteed by the Fifth and 14th amendments ("due process" and "equal protection" of the laws), the equal pay act of 1963, the civil rights act of 1964, the education amendments of 1972, the equal employment opportunity acts of 1972 and the equal credit opportunity act of 1974.

Mrs. Pyles acknowledged that enforcement of the 5th and 14th amendments on behalf of women has been lax in the past, but she said it is now stringently enforced.

ERA too great a risk

"ERA is no help for women, with the possible exceptions of permitting women to get abortions on demand and allowing homosexual couples to adopt children," she asserted.

"One must weigh the changes the amendment 'could' bring about with laws on the books already and decide if ERA is worth the gamble," she said.

She has decided ERA is too great a risk and would result in a "multitude of injustices" damaging to family life without any significant improvement for the majority of American women.

Areas where ERA's potential impact is viewed as "negative" by anti-ERA groups include:

• States which have laws making the father responsible for family support would be invalidated. "Women committed to being a wife and mother full-time could suddenly have the support of the family thrust on them by a disgruntled husband; this could make women more subservient to their husbands who would then be in a position of dictating the terms of the marriage."

• Child care centers on a mass basis for working mothers could result in a negative effect on family life.

• Laws designed to protect women from heavy factory assignments, compulsory overtime and strenuous work would be stricken — an "injustice" to the majority of working women "whose real work is their family but who have to help out with meeting family expenses."

• Doubled Social Security payments or increased taxes as the homemakers' contribution would be recognized as the wife's share of family support. "This would add little benefit while working a hardship on families scarcely able to pay social security for the husband alone."

• Women would be subject to the draft and combat should it be reinstituted.

• Publicly funded schools and universities, sororities and fraternities, and sports at these institutions would be open to both sexes.

• Unisex public restroom facilities could become common. This is not viewed as a "big problem" but again, anti-ERA spokespersons insist that ERA would outlaw the "implied" constitutional right of privacy because the amendment is an "express" right. An "implied" right must yield to an "express" right.

ERA called "too vague"

Not all anti-ERA spokespersons are concerned about the alleged negative impact on family life. Mrs. Helen Rhea Coppedge, Fort Valley, Ga., said "many traditional family roles need changing, but she thinks the amendment is too vague ("good intentions but not adequate"). She heads the 'Good News" caucus' task force on women. Secondly, she would rather work for state-by-state legislative changes than to leave enforcement to the federal government, as Section 2 provides.

"I trust state government and its responsiveness more in areas that will affect so many areas of my life, than the federal government," she said. Further, while the amendment itself is simple enough, "we really are at the mercy of the folk who write the legislation."

As to biblical bases, Mrs. Pyles said she refuses to get embroiled in a scriptural debate. "There is no specific scripture on ERA, but neither does being created equal validate it. A just God, she maintains, would not approve legislation that would result in injustices."

The question box

The proposed Equal Rights Amendment to the U.S. Constitution now before the states for ratification has been a continuing subject of discussion among United Methodists. The United Methodist General Conference and several national church agencies have endorsed ERA; a sizeable number of the church's members have expressed opposition to ERA.

The proposed amendment states: "(1) Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex. (2) The Congress shall have the power to enforce, by appropriate legislation, the provisions of the article, and (3) It shall take effect two years after the date of ratification."

Register your opinion by responding to the following questions. (If you object to the wording of any question and/or wish to qualify your answer, use the space marked 'comment' to do so. It is permissible for more than one member of a family to respond on the same form).

1. Do you agree or disagree with the United Methodist Social Principles which state that: "We affirm women and men to be equal in every aspect of our common life. We therefore urge that every effort be made to eliminate sex-role stereotypes, to enlist women for decision-making positions, and we assert the right of women to equal treatment with men in employment, compensation, and promotion; on public and private boards, agencies, and commissions; on all church bodies; and in all other positions affecting the general society." (circle one)
   A. Agree
   B. Disagree
   C. Undecided
   Comment: _____

2. Do you support or oppose the Equal Rights Amendment? (circle one)
   A. Support
   B. Oppose
   C. Undecided
   Comment: _____

3. Do you believe that ratification of the Equal Rights Amendment is necessary to guarantee equal rights for men and women under the law? (circle one)
   A. Yes
   B. No
   C. Uncertain
   Comment: _____

4 How do you feel about decisions by the Women's Division and the Board of Church and Society to plan no further meeting in states which have not ratified ERA? (circle one)
   A. Approve their decision
   B. Disapprove their decision
   C. Undecided
   Comment: _____

Are you a: laywoman layman clergywoman clergyman (circle one)

A member of United Methodist Women? Yes No (circle one)

Age Group: 18 & Under 19-35 36-50 51-64 65 & Over (circle one).

In order to participate in the results of this survey, clip and mail your response before midnight, Monday, June 20th, to: "Question Box," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Conversion comes first, pastors' poll shows

NEW YORK — A new poll of pastors in the United Methodist Church and three other Protestant denominations shows more than three-quarters believe social betterment will be achieved through conversion and individual action rather than through organized church efforts for change.

The poll was conducted for the National Council of Churches among 2,181 ministers of the UMC, The United Presbyterian Church in the U.S.A., the Reformed Church in America and the United Church of Canada.

The ministers were questioned about the attraction that cults (such as the Unification Church), eastern religions, Islam, transactional analysis and other such movements have for people in their communities. Each of the groups was reported to have no or few adherents by more than half of the pastors. Transactional analysis and the human potential movement were judged most attractive. The Islamic faith was said to be drawing the fewest.

About 40 percent of the ministers polled said evangelicals in their denominations represent "a traditional emphasis," while more than 30 percent said evangelicals provide "a needed corrective." Fewer than five percent said the evangelical movement is "the wave of the future," and fewer than three percent saw it as a fad.

More than half the pastors said their congregations include at least a few charismatics.

The "chief aim" of mission work is to convert people to Christianity, according to six in 10 polled. Another 27 percent said the purpose of mission is to convince people to live a Christian life, and about eight percent said the goal is to save those who would otherwise be lost. Only about four percent said the primary aim of mission is "to improve the well being of people by giving them new and improved methods of agriculture, industry, education and health."

"Liberation theology" was unfamiliar to about two-thirds of the respondents.

More than half the ministers questioned said they believe the national staff of their denominations is "out of touch" with the views of most church members and that the programs and activities of the National Council of Churches do not respond to the needs of their denominations.

Most of those polled were white, middle aged, male and seminary educated. About a third live in towns, with the rest about evenly divided between cities, suburbs and rural areas. The mean cash salary was $10,436 with cash value benefits averaging $4,244.

The poll was conducted by researchers in the participating denominations.

This simple, easy-to-read guidebook will help lay speakers and others to become more effective speakers in both religious and secular settings. Basic principles of effective communication and the role of the speaker are considered in detail. Information on organizing and developing the idea; delivering the audible and visible speech; finding sources; and leading discussions is included.
Ronald E. Sleeth.

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Conference asks ruling on board's health care action

DALLAS — The North Texas Annual Conference has requested the Judicial Council of the United Methodist Church to rule on the legality of a recent health care action taken by the executive committee of the Board of Church and Society.

The motion asks for a "declaratory decision" on an action by the executive committee of the board last February "which adopted as policy a paragraph calling for universal national financing of health care services and (which) was the exact statement rejected by the 1976 General Conference."

The motion made by the Rev. Leighton Farrell, senior minister of Highland Park UMC, Dallas, received wide support from the delegates. Church law states a request to the Judicial Council from an annual conference must have at least 20 percent of the delegates voting for it.

Oklahoma Annual Conference votes to use TM/UMR

TULSA — Delegates to the Oklahoma Annual Conference voted here last week to change the conference's twice-monthly publication "Contact" to a weekly edition of the United Methodist Reporter in January of 1978.

Circulation of the Oklahoma Conference edition will exceed 10,000, plus 16,000 in Oklahoma congregations which already have local church editions of the Reporter.

This new edition will increase to 35 the number of annual conferences which utilize the services of The Texas Methodist/United Methodist Reporter.

Mr. Tal Oden, chairperson of the Oklahoma Conference Department of Communications, which presented the proposal to use TM/UMR, said: "We believe this weekly conference newspaper will be a significant vehicle for increasing the interest, awareness and commitment of United Methodist Christians in our annual conference."

"e/sa" to cease publication later this year

WASHINGTON, D.C. (UMC) — The United Methodist Church's social action magazine "engage/social action" ("e/sa") will cease publication later this year. The announcement came at the executive committee meeting of the Board of Church and Society here May 22, publishers of the monthly magazine.

Phasing out "e/sa" by the end of 1977 was authorized, without foreclosing other publishing options. The magazine was reported to have failed in a recent effort to raise its circulation substantially above the 6,000 level. It has been subsidized by the board.

The publication is a successor to an earlier social action magazine, "Concern," which a decade ago survived elimination attempts by some elements of the church.

Mary Jeanne Blackburn dies after long illness

RALEIGH, N.C. (UMC) — Mrs. Mary Jeanne Blackburn, 54, wife of Bishop Robert M. Blackburn, episcopal leader of 211,550 United Methodists in the North Carolina Conference, died here May 22 after a two-year illness.

Married in 1943, the Blackburns served in ministry in the Florida Conference for 29 years. She was active in United Methodist Women, youth programs, the Parent-Teacher Association and Church Women United.

Trust in God sustained ex-president

HAMILTON, Mass. (RNS) — Former President Gerald R. Ford, "speaking as a father and private citizen," said here that his trust in God and the Bible helped to sustain him in times of crisis in his White House years.

The former President, an Episcopalian, spoke at commencement exercises of the Gordon-Conwell Theological Seminary, whose 181 graduates included Michael Ford, his older son, who will serve as an ordained Baptist minister in western Pennsylvania.

"God's commandments are not just sterile words to be repeated in church," Mr. Ford said, "but a moral code, an agenda for social action in dealing with the problems of the world: poverty, greed, famine, and war itself."

He noted that when he entered the White House in August 1974, the U.S. faced some of the most serious problems in its history.

"Underlying these problems was a genuine crisis of the spirit," Mr. Ford said.

"Without an election mandate, I didn't fear my new responsibilities," the former Chief Executive said, "but neither did I feel I could carry the burden alone, so I turned to the Book of Proverbs, in the Bible Mike (his son) gave me and to the words: 'Trust the Lord with all thy heart. In all thy ways acknowledge Him and He shall direct thy paths.' "

Church 'plants' money, watches it grow

By PAT SITES
Staff Writer

FRESNO, Tex. — What's a good way to "raise" money for a local church building program? Plant it and watch it grow, say members of Fresno United Methodist Church.

Their "harvest" — from a 200-by-40-foot garden plot — is only about $100 so far, although it could reach $1,000 by summer, says member-gardener George Robb. But the yield in other ways has been immeasurable, he maintains.

It all began early last spring when the church's Council on Ministries was looking for fund-raising projects for a much-needed fellowship-recreation building. It agreed on bake sales, special offerings and barbecue suppers, but Mr. and Mrs. Alfred Renfrow Jr. came up with an additional idea: why not grow vegetables on the site of the proposed building and sell them to church members and others?

It wasn't long, Mr. Robb reports, until a large area was plowed, disked, tilled, rowed, planted and cultivated. With approximately 40 persons pitching in to help — including non-member neighbors who soon caught "garden fever" — the garden has already produced healthy crops of potatoes, beans, squash and cucumbers. The produce is selling well at the Fresno grocery store, which is owned by church member, Bob Renfrow.

Obviously the proceeds won't pay for the new building, Mr. Robb says. But the project has cultivated fellowship as well as crops — and that's worth a lot.

STOCKTON, Calif. — Pouring the epoxy is a critical portion of the 36-step procedure in creating a stained glass window. Mrs. Carolyn Clark (left) who heads the construction for Central UMC, glues down a segment of the slab glass while Mrs. Edith Sousa begins the pouring process. (See story below.)

Church gets 'homemade' stained glass windows

STOCKTON, Calif —A United Methodist congregation which likes to do its own thing, has done it. They planned, designed, created, installed and are paying for 16 stained glass windows for the sanctuary.

Eight of the 1x4-foot windows were in place by Easter and the rest are in process. Each window interprets an excerpt from the Sermon on the Mount through an abstract design using 26 color variations, mainly red and blue. The glass is "dalle de verre," or slab glass, a method devised almost a century ago in Chartres, France.

Carolyn Clark took the suggestion of her pastor, the Rev. Robert Moon, that she undertake the project for Central UMC, sold the Administrative Board on the idea and began working on the windows before Christmas. Mrs. Clark estimates if she worked eight hours a day for seven days a week, she could finish one window a week.

There are 36 different steps in the creation of each window — from making blueprints of the chalk designs to be used as patterns, to the cutting and faceting of the glass, to the assemblying, pouring, polishing and final installation.

Mrs. Clark admits she's "like a seamstress" as she lays out the pattern pieces on the glass, which cost between $8-$10 a slab.

A list of the 36 steps for each window is posted on the door of her workshop. Members of the congregation drop in to check on the progress and some stay to help.

As each window is completed, it is installed in the sanctuary. The Rev. Robert Moon (left), pastor, offers a steadying hand while Dr. Stanley Clark nails the frame in place for one of the newest additions. Windows depicting the Beatitudes will be used along the east wall at each of the concrete bents that support the vaulted ceiling. Other excerpts from the Sermon on the Mount will be placed at similar locations along the west wall.

INFORMATION AND PHOTOS COURTESY STOCKTON RECORD

Elderly need roots, women warned

'Grass-roots' conference probes quality of life for aging

ATLANTA (UMC) — One of the biggest concerns currently facing architects of modern-day society is how to provide a good quality of life for the growing numbers of elderly people in America. Ten percent of the population in the United States is now over 65 years of age and the percentage is steadily increasing.

The key to providing a productive and supportive life for older citizens said the Rev. Frank Windom, urban life specialist in the North Georgia Conference of the United Methodist Church, is "to maintain older people in their homes."

"Don't cut the roots that touch life-giving sources," he told participants at one of 50 workshops during the Georgia International Women's Year (IWY) meeting here last month.

More than 1200 Georgia women attended the two-day IWY meeting, the first of 50 state "grass roots level" conferences being held to probe the concerns of women and elect delegates to the national IWY meeting in Houston, Tex., Nov. 18.

"All of our lives are like giant oak trees and we put roots down and those roots go out and touch various sources that give us life and meaning. We need to reside in a home and to provide a 'home' is a real goal," Mr. Windom said. "When you move a person out into a retirement home, when they don't need to be moved, you cut their roots."

If elderly persons can't be maintained in their homes for health or economic reasons, Mr. Windom said they should move into habitats architecturally designed to reflect the housing style similar to their previous home rather than the sterile sameness of the modern day retirement home.

He said that builders of retirement housing focus on low building and maintenance costs and "forget that individuals are moving in; they offer no way for a person to individualize or own his or her living area."

Mr. Windom is a staff member of Urban Action, Inc., an agency of the North Georgia Conference. He pioneered in specialized programming for the elderly and created the nationally recognized "Adopt-a-Grandparent" program, matching college students with "adopted" grandparents.

The workshop recommendations concerning the aging called for:

• the federal government to use the homes of elderly women as solar energy demonstration models to help cut utility costs for those on limited incomes.

• use of vacant city lots for good gardening.

• change to low maintenance equipment such as plastic plumbing in homes.

• removal of architectural barriers in homes and public places and the construction of homes equipped to meet the needs of advancing age, with fewer steps and more railings.

• location of housing near sources of social and spiritual enrichment and medical and food survival sources.

• creation of a minimum housing code for the state (Georgia does not have one).

Recommendations in the areas of transportation and nutrition called for door to door transportation services for the elderly, the expansion of nutritional programs and the "Meals on Wheels" services and more neighborhood health screening tests for heart disease, tuberculosis, etc.

Church members were chided by one participant, a member of an Atlanta United Methodist Church, for "being selfish with cars," failing to make stops on the way for elderly members.

Aid urged by U.M. official

Homes can't afford to upgrade

WASHINGTON, D.C. (UMC) — The federal government will participate in dismantling an already inadequate long-term care system for low-income people unless it provides financial assistance for existing facilities to meet federal safety standards, according to a United Methodist official.

The Rev. John A. Murdock, head of the church's Health and Welfare Ministries Division, urged the federal assistance in an address here May 26 to a Congressional Forum, sponsored by the Black Congressional Caucus.

In addition to saving the homes which now exist, Mr. Murdock encouraged members of Congress to consider legislation making more funds available for construction of residential and nursing facilities for ethnic minority older people, owned and operated by the minorities themselves.

Two elderly black people have died, Mr. Murdock reported, since Lafon Home in New Orleans, La., was forced to close March 1 due to strict enforcement of the Life Safety Code by the U.S. Department of Health, Education and Welfare.

Only a few of Lafon's 89 residents could be placed in white-operated homes in the city. Most had to be moved far out of New Orleans, some as much as 300 miles, Mr. Murdock told the forum. Their ties with friends, families and home were destroyed.

"While no one will argue against good fire and safety standards," the United Methodist official stated, "the fact is that no one died of fire or safety problems at Lafon, but two died immediately after being moved out."

Noting that many non-profit homes have suffered economically in order to install a sprinkler system or meet other legal requirements, Mr. Murdock said "the costs become critical for a home that serves only low-income people. Those homes generally have no reserves or endowments to call upon for unbudgeted costs."

He advocated federal grants or loans to homes serving low-income older people so safety standards can be met.

"Unless you provide such assistance," the United Methodist executive stated, "the government itself is going to be dismantling an already inadequate long-term care system for low-income persons. Adequate safeguards and restrictions could be put in place to prevent abuse of such a program," he said.

Lafon Home, a church nursing facility operated for and by black people, was one of 182 United Methodist-related retirement and long-term care facilities. Its patients, all poor people, depended on Medicaid which was stopped when the home failed to make costly structural changes needed to comply with strictly-enforced safety regulations. Louisiana Annual Conference, in consultation with the Health and Welfare Ministries Division, was seeking funds for a new and larger building.

While his division favors desegregating white-run facilities, Mr. Murdock said, "there are important matters of cultural background that must be considered. The older ethnic minority person accustomed to the lifestyle of his or her own racial group should not have to conform to white patterns in the last years of life," he said. "Instead, he or she should have freedom of choice in the community of his or her own choice."

'WHEAT' covenant draws support in hunger fight

SCHILLER PARK, Ill. (UMC) — The United Methodist Coordinating Committee on Hunger has given a shot in the arm to denominational participation in the hunger covenant fellowship called WHEAT and approved in principle a second "Grain Belt Consultation on Hunger" (the first was in December 1976).

The coordinating committee is the interagency team charged with guiding the missional priority on World Hunger, one of three missional priorities for United Methodism in the 1977-80 quadrennium. The committee met here last month.

In giving new impetus to WHEAT (World Hunger Education Action Together), the committee heard and approved a report from its interagency WHEAT task force. The report reaffirmed a goal of 300,000 persons who would commit themselves to one or more of the five disciplines of the WHEAT covenant: intensive study of the problem of hunger; involvement in dealing witb hunger in one's own community; supporting advocacy efforts on public policy issues related to hunger; providing financial support for hunger efforts; changing one's lifestyle toward reduced and less wasteful food and energy consumption.

Since the number of WHEAT covenanters now stands at 2,500-3,000, there is "plenty of room to grow," reported the Rev. Earl F. Barfoot of Nashville, Tenn., of the Board of Discipleship staff and chairperson of the WHEAT task force.

With chairperson Jean Dorsett of Mount Gilead, N.C., presiding, the Coordinating Committee on Hunger considered the possibility of a second Grain Belt Consultation on Hunger, which might be linked with area and/or conference consultations.

The committee adopted in principle a recommendation from the Council of Bishops that a second consultation be held, with the suggested dates of Feb. 7-10, 1978, under joint sponsorship of the council and the Board of Global Ministries.

In other actions, the committee:

• Approved eleven new program components of the World Hunger Missional Priority Advance Special project, totaling some $190,000 and ranging from rural fish production in Bangladesh to training persons in hunger issues and public policy to returning forty acres in New Mexico to agricultural production by Navajos. The program components must be approved by delegated groups from the General Council on Ministries and the Advance Committee to become official.

• Heard reports from program boards including progress on setting up legislative networks which can respond immediately to Congressional legislative issues on hunger, and on how change in lifestyles can be effected.

• Authorized production of a comprehensive listing of hunger resources for use by church leaders and others and agreed to re-issue an updated, revised version of a "Dimensions of Hunger" packet prepared by program boards two years ago.

Religious fund-raiser files for bankruptcy

LOS ANGELES (RNS) — A religious fund-raising specialist who has helped Oral Roberts, Rex Humbard and Billy James Hargis conduct successful campaigns has filed for bankruptcy here.

The Rev. James Eugene Ewing and his Church of Compassion listed more than $2.7 million in secured and unsecured claims and $486,000 in assets in a voluntary bankruptcy petition filed with Judge Richard Mednick in federal court here.

Mr. Ewing, 44, initially chartered his organization in 1958 in Fort Worth, as Camp Meetings Revivals. In its peak year, 1971, Mr. Ewing's church took in $4.2 million in contributions. His salary in recent years was between $63,000 and $76,000.

In his personal bankruptcy petition, Mr. Ewing reported owning four cars and a motorcycle valued at a total of $23,800, a $40,000 boat, and $7,230 in jewelry and clothing connected with the ministry. He also reported having $1,000 in a savings account.

According to a report by Robert Rawitch in the Los Angeles Times, "Ewing's previous success in fund raising resulted from his uncanny knack of writing letter appeals for contributions and the sale of inexpensive items like prayer cloths and glow-in-the-dark light-switch plates."

Mr. Rawitch also reported that "although Ewing had only an eighth-grade education, his folksy form letters were personalized by computer-typed-in names and mailed to as many as 1.5 million homes a month."

Most of Mr. Ewing's debts apparently are related to publication of the church's World Compassion magazine. Others were judgments against the church resulting from court suits in four states. The Los Angeles Times report said the court suits were "of an unknown nature."

Drive fights alcoholism among teens

GARRISON, N.Y. (RNS) — The Rev. David Wilkerson, the founder of Teen Challenge who has worked with young drug addicts for the past 20 years, has started a major campaign against the growing problem of alcoholism.

"The two most popular words in school today are 'cruising and boozing,'" he said. "We face the possibility of having over one million young alcoholics next year."

He said young people drink because they think alcohol won't "waste" them like drugs and also because it is legal. "Booze is now the preferred 'liquid pot,'" Mr. Wilkerson said.

As part of the campaign to curb alcohol abuse, Teen Challenge, which has headquarters here, is preparing to release a new film, "Teenage Alcoholism — A National Plague."

The film includes interviews with young people at teenage hangouts where they drink, and testimonies from converts who are former alcoholics. They describe the drinking problem and why it is "fast becoming America's No. 1 youth problem — worse than drugs," according to Mr. Wilkerson.

"We are also opening the doors of our rehabilitation centers all over the world to young people who have become alcoholics," he said. "And, through Jesus, we have the highest cure rate in the world for alcoholism among youth — as well as adults."

Mr. Wilkerson, an Assemblies of God minister, said he is speaking bluntly about the growing alcohol problem among adults and youth in all his crusades.

He recently issued a leaflet headlined "Sipping Saints" in which he decries what he calls "the alarming spread of drinking among Christians." His message supports abstinance and questions the justification of drinking among Christians.

"The permissive attitude toward social drinking is fast creeping even into the most conservative, evangelical church circles," he wrote.

Father-mother roles must be shared, Catholic parents told

CHICAGO — If fathers want to change their images from Dagwoods and Ozzies, they should act more like mothers, says a Catholic writer.

"The basic biological fact is that it requires two people to conceive a child. I think nature had it in mind that two would be needed to raise the child as well," writes James Breig in the June issue of "U.S. Catholic."

He says all the dirty tasks — changing diapers, two o'clock feedings, taking kids to the dentist or doctor or music lessons — are considered mother's domain, while dad's duties — playing catch, buying toys, bringing home candy — bring smiles. At the same time, mom's threat of "Wait until your father gets home," makes dad the "hit man" and the "enforcer." Mr. Breig says that in these roles, "the father is being misused, abused, and unused."

The author says the times call for a sharing of tasks "both odorous and joyful." He says the division of labor is easy: "each (parent) should devote equal time to the children."

"U.S. Catholic" readers, surveyed in advance, agree with Mr. Breig. More than half (55 percent) said fathers should share diaper-changing chores while there was almost unanimous agreement (89 percent) that fathers ought to attend PTA meetings as often as mothers.

One father wrote, "As a divorced father raising a teen-aged daughter, I've been forced to become a 'mommy.' The experience has been even more liberating for me than James Breig suggests. I've come to know my daughter in a deeper, richer way than I'd have thought possible, and along the way I've come to know a great deal about myself as well."

Fixing a doll . . . Healing a mind.

Christian love concerns itself with body, mind and spirit. This girl is fixing her doll. In the process she is being helped.

Malnutrition in children, one of the world's most serious health problems, affects body, mind and spirit. At the center for Retarded Children in Santiago, Chile, the church provides food for the body, training for the mind, and joy for the spirit.

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The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST edition

VOLUME 5 NUMBER 27

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

JUNE 17, 1977

This newspaper is read by more than 13,000 United Methodist families

Studies planned for 1977 School of Christian Mission

The two schools of Christian Mission scheduled July 19-22; 22-24 at Centenary College, Shreveport, Louisiana, plan studies for both sessions. Mrs. Cecil Read, dean, announces the courses and their specific teachers.

Women Of The Bible

* Mrs. G. W. Dameron, Pineville, Louisiana, a veteran teacher and former Louisiana Conference UMW president will teach this study. She has a degree from LSU. Estelle has not only served in many offices on the local level, but also as an officer on the Jurisdictional level. She has been an active participant in the State Unit of Church Women United, the Louisiana Moral and Civic Foundation and the Louisiana Interchurch Conference. In her own church she is not only a teacher in the church school, but is Chairperson of the Council on Ministries and is the Church Librarian.

The Carihbean Crescent

Three teachers lead this study.

Marian L. Baker, Evanston, Illinois, is a member of the National Staff of the Women's Division, Board of Global Ministries of the United Methodist Church. Ms. Baker was educated at Brockport State Teachers College and Cornell University. After teaching school six years, she joined the staff of the Women's Missionary Society, the Evangelical Church, as Executive Secretary-Treasurer in 1946. In 1958 she became Executive Secretary of the Womens Division, Board of Missions of the Evangelical United Brethran Church. After merger in 1968 Marian served the Womens Division of the United Methodist Church in many offices. Her travels have been in India, the South Pacific, and the Middle East. Because of her global concerns she maintains an interest and continues to study Latin America.

Mrs. William E. Trice, Dallas, Texas is a graduate of Southern Methodist University with a degree in Journalism and has done graduate study in political science at Louisiana State University.

Leora has taught in our schools of Christian Mission in Louisiana several times and has also taught in Kansas and Texas. She has held district and conference offices in Louisiana and Texas. The last few years she has been a regular substitute in the Dallas Independent School District in High School. Her local church interest has also been with high school and college young people.

Mrs. Charles B. McGowan, Baton Rouge, a former conference U.M.W. president, is a member of the conference Board of Global Ministries and on the Conference Task force on Hunger. She is active in her local church, First United Methodist Church, Baton Rouge, where she is a member of the Administrative Board, the Commission on Mission and The Pastor Parish committee. Elizabeth is on various boards of our Louisiana Institutions supported by the National Division, plus the boards of Scarritt College in Nashville and Lydia Patterson in El Paso.

The Local Church in God's Mission

Will be taught by four teachers.

Mrs. W. J. Cunningham, Bartlett, Tennessee, is a native of Mississippi, and has served with her minister husband in four conferences. She will teach the first session. Lorinne has a B.A. from Southwestern in Memphis and studied Journalism at the University of Wisconsin. In the North Alabama Conference she was Chairman of Spritual Growth. In three Jurisdictions she has taught in schools of Christian Mission. At present, she is Work-Area Chairman of Missions in her local church; is a member of the Work Area of Ecumenical Council on Ministries. Her special interest locally is working with The Transitional Center which works with women coming out of prison plus a jail ministry through Church Women United.

Mrs. I. D. Dorsey, Owensboro, Kentucky, is a graduate of Indiana State University and has taught in elementary and secondary schools. Fannie has served as an officer in the W.S.C.S. and U.M.W. in the local, district, conference, Jurisdiction and in the Women's Division. She had taught in many Schools of Christian Mission; participated in the League of Women Voters, Church Women United, West End Day Care Center and the Boys' Club of Owensboro Kentucky. At present she is working with programs for the aging in Frankfort and Owensboro; is a committee member Human Resources, National Association of Regional Councils, Washington, D.C. and is Vice-President of the Louisville Conference of United Methodist Women.

Mrs. Melvin S. Hemphill, Cleveland Mississippi, received her B.S.E. and M.S.E. from Delta State University in Cleveland with a major in math, which she taught in high school. She has been active in the women's work in the Mississippi Conference; has been Dean of South Atlantic Regional School of Christian Mission. In 1976 Teena attended the World Federation of Methodist Women Assembly in Dublin as an official delegate. Presently she is serving as vice chairperson of the Conference Council of Ministries in the North Mississippi. (Mrs. Hemphill's picture was unavailable.)

Workshop planned for Louisiana renaissance religion and the arts

Reflecting the interdenominationol movement of Louisiona Renaissance, Religion and the Arts, ore representatives of three faiths examining a cast figurine. Left to right are the Rev. Val A. McInnes (Catholic), Dr. David E. Mason (Baptist), and Dr. Kenneth G. Phifer (Presbyterian). Fr. McInnes' art resource book will be distributed at the Workshop.

United Methodist from all over the state of Louisiana will join other religious groups and art groups for a day-long Workshop of 16 sessions to be held June 28 in Natchitoches.

Dr. C. E. "Lum" Ellis of the First United Methodist Church in Natchitoches has been named chairman of the workshop which will use the facilities of four, historic downtown churches, opening at 9 a.m. in the First Baptist Church at Second Street. The Workshop is sponsored by Louisiana Renaissance, Religion and the Arts, and organization that in corporates the religious or artistic contributions of all faiths.

Dr. David E. Mason - Executive Director of the Greater New Orleans Federation of Churches and President of Louisiana Renaissance states, "The workshop will be directed toward reviving the ancient link between Religion and the Arts. We feel we have an opportunity to show how art can enrich the lives of members of any congregation and encourage religious participation by those who hereto fore have not shown interest in church activities," he said.

Also active in Louisiana Renaissance is the Rev. L. Ray Branton of Shreveport, director of the Council on Ministries, and Dr. James L. Stovall of Baton Rouge who is executive director of the Louisiana Interchurch Conference. "Both men have contributed immeasurably to communication between church groups and arts groups and have helped explain the bond we believe should be forged between the two worlds as they once were, "Dr. Mason said. Both Rev. Branton and Dr. Stovall serve on Louisiana Renaissance's Board of Directors.

Occupying a spot on the planning of this Workshop was the pastor of the First United Methodist Church in Alexandria, Dr. Harvey G. Williamson, recently moved to Baton Rouge. The Alexandria Church, long known for its Arts Festivals, has contributed to the program, according to Dr. Ellis.

Sessions at the workshop will include "Creative Writing," "Multi-media in the Church," "How to Make Stained Glass Windows," "The Use of Drama," "Woodcarving," and "Floral Arrangement."

Also listed are "How to Have an Arts Festival for Your Congregation," "The Relation of Theology and Art Forms," "More than the Traditional Use in Religion," and "Louisiana Resources for Programs for the Arts and for Your Congregation."

Dr. Ellis who is also assistant to the President of Northwestern State University said "Pastors and Rabbis for major cities in the state are being contacted to serve on the program along with talented and well-known artists. We feel we have a slate of artists who can demonstrate their art in such a way it can be adapted easily to the use of any congregation," he said. "We hope to have at least one person registered from any interested church or synagogue," he added.

"Louisiana Renaissance, Religion and The Arts, was set up under the auspices of Louisiana Council for Music and Performing Arts and is supported in part with a grant from Louisiana State Arts Council, the National Endowment for the Arts, private donations and LCMPA," according to Mrs. Edwin H. Blum, chairman of Louisiana Reniaissance.

The Rev. Stone W. Caraway of St. Paul's United Methodist Church in Monroe will discuss "Religion and The Arts Month" at the workshop. The month will be observed in October, and all churches and synagogues will be encouraged to plan special activities for that month. Rev. Caraway will be chairman in charge of the committee.

The front page editor asks: *How can we improve?*

How can we improve the front La. page of your paper? (The inside pages are edited by the United Methodist Reporter staff in Dallas.) When we asked persons at the Annual Conference session, they said we should increase, if possible, the number of stories and pictures about Louisiana churches. They told us to increase our network of voluntary reporters and they said we should provide a calendar of events on a monthly or weekly basis. Improved pictures was also a suggestion.

We will carry out as many of these suggestions as possible. Moreover, we want to hear ideas from other readers, too. Write us and give us your opinions.

However, improvement will take your help as well as ours. What can you, our readers do? Here is a list of suggestions:

1. Appoint a La. United Methodist reporter for your local church.

2. Ask your reporter to prepare short articles about significant events at your church. Send a black and white Polaroid picture if you wish. If you want your people to be recognized, use only 3 to 5 people in a picture. If you just want to suggest an activity, include a group of people. Rows of posed people are only of interest to those in the picture. Articles in this form get first consideration.

3. Mark important news items in your local church newsletter or bulletin and mail it to us. Marked bulletins or newsletters receive second consideration for publication, while unmarked ones are given third consideration.

4. Call us about news of an emergency nature, such as the death of a minister or a disaster. Brief items of this kind can be put in the paper on a short deadline basis.

5. Mail your news item to us three weeks before you want it in the paper. From ten to fifteen days normally elapses from the day we get your story until it appears in the paper, except for emergency notices.

With your help, we can make the Louisiana page better and better. We pledge ourselves to work with you toward that goal.

L. Ray Branton
Editor

Dr. Webb Pomeroy, Shreveport, Louisiana, is professor of Religion at Centenary College, occupying the T. L. James Chair of Religion. He received his B.D. from Union Theological Seminary of New York and his Ph.D. from the University of Edinburgh, Scotland. He has taught in several schools of Christian Mission. He is in demand throughout the conference as a teacher of the Bible.

Bishop's message

"Commitment to Christ" is the watchword for the Second National Congress of United Methodist Men July 15-17 at Purdue University, Lafayette, Indiana. About 5,000 representatives of local United Methodist Men's groups and others affiliated with United Methodist congregations are expected.

The rally is the second such gathering for men since the merger of the Methodist Church and the Evangelical United Brethren in 1968. They first met at Purdue in 1969. As the participants examine their commitment to Christ and to Christian outreach, three laymen and two clergymen will lead their activities.

The laity are Mr. Keith Miller, a business consultant and free lance writer; Mr. Don Paarlberg, Director of Agricultural Economics, U.S. Department of Agriculture; and Mr. Bill Mann, tenor.

Among the clergy are Bishop Joseph H. Yeakel, Syracuse Area, and Reverend George H. Outen, General Secretary, Board of Church and Society.

The conference schedule will include worship, singing, Bible study, and educational experiences designed to deepen men's commitment to Christ.

Promotional Chairman for the Louisiana Conference is Ernest Arnold, 4320 General Pershing, New Orleans, Louisiana, 70125. He has registration materials for interested persons. A fee of $40 includes room, board, and all activities. I would like to see a large delegation from Louisiana participate in this great meeting. If you are interested, please contact the Promotional Chairman at once, because the deadline for registration is at hand.

Sincerely,

J. Kenneth Shamblin

Dr. Clark presents checks to seven agencies

The first annual report of the United Methodist Foundation of Louisiana. Shows many exciting things have happened in that area since January 1, 1977. In addition to our present holding we know of commitments which will bring the productivity of the Foundation within the first year of its history to approximately one half million dollars. There perhaps are many other commitments which have been made by our United Methodist people that we don't know about. Although the commitments of which we speak are now a fact, I need to call your attention to the fact that you never can be certain what is in a will or bequest until the probate court is finished with it.

We now have on deposit $181,000.00. This includes designated and undesignated funds. At the end of 1976 we had paid out of the designated funds account $2,230.35 and are presenting checks to various institutions and causes totaling $1,916.92. The distribution of income form the undesignated funds account is made by the Appropriations Committee of the Foundation which is made up of two leading pastors, the Bishop and an equal number of laymen. We are pleased to present these small checks to various institutions of the Conference as evidence of our stewardship that we exist only for the purpose of service. Other institutions will likely be remembered next year. We look forward to the day when our resources will be great enough from income that we can put all of our Conference institutions and agencies on a percentage basis.

Meanwhile we shall continue to serve where the need is the greatest. We feel that we have had a great beginning. We thank each of you for your continued support and interest in this great stewardship adventure in the Louisiana Conference.

The continuing need of the Foundation is for all pastors and all United Methodist members in Louisiana to give their support to the work of the Foundation that it may grow in strength and resources as it seeks to serve all the institutions and Conference agencies of the Louisiana Annual Conference.

The institutions receiving checks are represented by the following persons:

School of Church Careers	Rev. David R. Dykes
Dillard University	Rev. Leslie P. Norris
Methodist Home Hospital	Rev. Bill Mayo
United Methodist Children's Home	Mr. Terrel DeVille
Dulac Community Center	Rev. William Spiller Milton
Sager-Brown School for Children	Rev. Clarence Hillard
Cabinet	Rev. Edward R. Thomas

The last of these checks is the largest and quite unusual I think. Dr. Edward Thomas accepts it on behalf of the Bishop and the Cabinet. A good lady, whose name or church I will not identify, has been listening to her pastors over a period of years and felt there is great need for better preaching.

Mount Zion UMC, New Orleans, completes Mission Studies for 1977

Mount Zion United Methodist of New Orleans has studied the following courses for Mission Study — 1877.

"The Gospel According to Mark" was led by Rev. Abraham Davis, pastor of First Street U.M.C. and Rev. Samuel W. Walker, pastor at Mount Zion; "The Nations of Southern Africa" was coordinated by Dorothy Patrick, Gladys Knott and Edmonia N. Rouvelle; and "People and Systems" was coordinated by Virginia D. Riley, E. Mae Calvin and Lucille M. Hunter. The courses proved to be informative, enlightening and inspirational.

Hilary Dennis, a student at Dillard University and Tunji Yusmf, a student at Tulane, both natives of the continent of Africa, related interesting views of their countries and compared their countries with the countries of Southern Africa. Highlights during the course on "People and Systems" were visits from Dr. Rita M. Perma, a professor at Dillard and a native of Cuba; and Dr. Caroline Dotson, a professor at S.U.N.O. who led a lively discussion on the role of women in the United States.

Michael Moody served as leader during Youth Night. Ro k Stevenson and Mack Moody dramatized the play "Sizive Banse Is Dead" from Indaba: Let's Talk edited by Sheila Bruton. Other youth participating were: Robert Taylor, Brenda Taylor, Belinda Taylor, Ruth Thompson, Kenneth Walker, Angele Wilson, Timothy Moody, Lionel Smith, Richard Jackson, and William McCullum. Adults who shared information in worship, poems and reports included Dorothy Sarapura, Olga Johnson, Joseph Bradford, Marion Walmsley, William Giles, Elizabeth Hansberry, Maude Philips, Ollie Parker, and Wadsworth Davis. Urselle Lunnon displayed many beautiful and interesting posels. Jeanette Rauselle presented an exhibit of African Art.

Interesting enough, the most widely attended course was "the Gospel According to Mark," which was presented during the lenten season.

Lucille M. Hunter, Work Area Chairperson of Missions convened and arranged with her committee the Church Wide School of Mission.

Editorials

Anti-homosexual crusade in Fla.: morality confused with the law

Volatile issues frequently evoke more emotion than reason among human beings. As the recent debate in our own church illustrated, homosexuality is among the most volatile issues of our time.

Recent developments in Dade County, Florida have added a new dimension and new intensity to the homosexuality debate. In January of this year, Dade County Commissioners passed an ordinance designed to protect the civil rights of homosexuals. That ordinance was repealed last week by voters in Dade County by a margin of more than two-to-one (see story elsewhere in this issue). Now leaders of the anti-homosexual forces there are vowing to take their crusade to other parts of the country. Led by singer Anita Bryant, the anti-homosexual forces say that they are "following the will of God."

The United States Constitution asserts that citizens of this nation are entitled to certain "unalienable" rights — "including life, liberty and the pursuit of happiness." These rights are legitimately taken away only when a citizen engages in criminal activity which makes him clearly a menace to society.

We believe last week's Dade County referendum is a classic example of people voting with their emotions rather than their minds. We believe reason shows there to be great danger in seeking to deny Constitutionally-guaranteed human rights on moral or religious grounds.

The United Methodist General Conference adopted a statement dealing with homosexuality in 1972, and reaffirmed it in 1976. We believe this statement properly distinguishes between morality and law. On biblical and theological grounds, we do not condone homosexual behavior, and consider it "incompatible with Christian teaching." At the same time, we affirm that homosexuals are entitled to the same human and civil rights guaranteed other citizens.

Having won her battle in Florida, we hope Miss Bryant will decide not to take her anti-homosexual crusade into other parts of the country. It is entirely appropriate for her — and for us — to express moral disapproval of homosexuality. It is entirely appropriate for society to set limits on the public behavior of its citizens. It is something else to reduce persons whose private lifestyles we disapprove to the status of "non-citizens." Once such a pattern is established, there is no limit to the number of groups which could be added to the "non-citizen" list. We find it difficult to conceive any such effort to be consistent with the will of God as revealed in Jesus Christ.

Christian martyrdom still occurs

Since the beginnings of Christianity situations have arisen when individual Christians have been called upon to give their lives in witness to their faith.

It is easy while living in a nation such as the United States for us to think of Christian martyrdom only in the past tense. We usually associate martyrdom with church history and Bible stories rather than with people today who suffer death because of their beliefs.

It takes a tragic death such as that of Dr. Glen J. R. Eschtruth, missionary doctor in Zaire (see story elsewhere in this issue), to awaken us to the fact of Christian martyrdom in the world today.

Because Dr. Eschtruth was an American missionary sent by our own church to serve in a distant land, his death stands out for us. But as we bestow on Dr. Eschtruth the Christian esteem he well deserves, we must also remember other recent Christian martyrs in Zaire who, like Dr. Eschtruth, gave their lives for their faith. And we must remember those other Christians around the world who struggle to live faithfully each day amid persecution and violence.

Bishop W. McFerrin Stowe (Dallas-Fort Worth Area) placed needed perspective on the subject recently when he pointed out during his "State of the Church" address at an annual conference that "there have been more Christian martyrs in this century than any other century, including the first century. There have been more persons who have given their lives for Jesus Christ and the church than ever before."

Let us each lift a prayer of thanksgiving for all those among us who—in the words of Dr. Eschtruth's widow—"live for the faith" and are "willing to die for the faith."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.
The United Methodist Reporter maintains an independent editorial policy nimed nt providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.
The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.
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My Psalm 23

By NELL BLOCK SINGLETON
Beaumont, Texas

The Lord is my Comforter;
I shall not moan nor complain.

He makes me to lie down on lamb's wool;
He provides pitchers of water for me (And a lake to look upon).
He restores me, body and soul —
He leads me in the right way,
As I have chosen to belong to Christ.

Now that I walk in the valley of a wheelchair —
I will call it good — not evil,
For He can relieve pain that way also.

God's "ravens" have prepared
A table for us often,
And our cupboard has never been bare.

My body is anointed with lotion,
And my head shampooed by a nurses' aide.

My cup overflows —
When my mailbox is full,
My friends drop in or call,
And my pot plants bloom and thrive.

Goodness and mercy have
Followed me all the days of my life,
And I shall be a part of the household of God forever.

Here I Stand

Flag placement, idol worship, and the preservation of religious liberty

By GEORGE GARDNER HILL

During my pastoral career I have been assigned to churches where I found the American flag placed in a position of "honor" superior to the Christian flag. Hoping it might be just a mistake that no one cared about, I quietly moved them to set our priorities straight. Then in a week or two there came to me a church member or members with a red-white-and-blue pamphlet issued by the local American Legion, quoting the National Flag Code or a Congressional resolution: in a that-settles-it manner they pointed to the section that says, "in the chancel of a church the U.S. flag is placed to the speaker's right."

I replied that I do not concede the right of the American Legion, the army, or the federal government to tell the church of Jesus Christ how to worship; I have researched the matter and know whereof I speak; that even the government flag code says that the church pennant may be flown above the flag during church services of the Navy, and that the flag of the United Nations may be displayed in a position of superior prominence or honor at Headquarters United Nations; both of those exceptions should logically imply preference for the Christian flag in a Christian church; that the early Christians endured persecution rather than drop a pinch of incense on the emperor's altar; that I think idol worship is a tremendous problem in today's church, and that the nation is the worst idol.

They replied that they certainly do not worship idols or put the nation ahead of God. That putting the U.S. flag on the right is simply the right way to do it, as everybody knows; that every other church does it their way.

I replied — but enough of this. In one such discussion, a layman with talent for mediation suggested that the General Church should offer some guidance for us. I agreed to check that out.

A U.M. executive in the area of worship was unable to help me, beyond pointing out that the Worship Manual of the Minnesota Annual Conference recommends removing flags from chancels, believing that the flag of any one nation is out of keeping with the universality of the Christian faith.

A National Council of Churches executive was also unable to give me any positive guidance and questioned whether it was worthwhile to disrupt personal relationships over such matters.

I still think it is important enough to deal with. My research into the U.S. government regulations, and observation of other priority-revealing behavior of some church people, convince me that flag placement is not really just a matter of "doing it the right way"; it is a matter of supreme loyalty and lesser loyalty.

Also, there is an important matter of religious liberty at stake here: the U.S. government is doing through local vigilante action, what it almost certainly could not do by law. I believe that a law regulating the symbol life and worship life of churches would be found unconstitutional; we are supposed to have freedom of religion here. The government should not be able to accomplish outside the law — by using "codes" and local pressure — what would be unconstituional legally.

I am still trying to gather material on how churches deal with this problem. There isn't much. I have thanked the American Baptist Executive Minister in my state who sent the following message to their churches in late 1974: "As I visit amongst the churches, it is interesting to note the number of churches that have the American flag on the right of the pulpit (or left as you face it). This is proper and patriotic everywhere but in church. The Christian flag is the only one that can take the place at the right of a speaker or at the top of a mast."

That statement seems to me to be straightforward, Godly and obviously true. I wish we had such a statement in our Social Creed. I wrote one in a petition, (copy available from me) and successfully exhorted our Annual Conference to approve it; however, it apparently did not get out of committee in General Conference.

Too bad. Debate of this issue would certainly have removed the ho-hum image that caused one prominent journalist to say the Conference was of interest to no one an eighth-of-an-inch away from the institution! As I once heard the late Bishop Gerald Ensley say, "controversial" is a synonym for "interesting." More important, I think the General Conference missed an opportunity to give muscular religious leadership to our congregations and to our country, and to support those of us who care for church integrity as we try to help people worship God instead of idols.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. George Gardner Hill, is pastor of the East Avenue UMC in Norwalk, Connecticut (New York Conference).

Letters to the Editor

Council on Ministries should be abolished

To the Editor:

The creation of the Council of Ministries by the 1972 General Conference was part of what Dr. Albert Outler has called the "wretched restructuring" of our church.

The Council of Ministries was a bad invention. A large portion of the cost of any item or device or equipment is the labor cost. Labor is valuable. Yet the Council of Ministries wastes labor with its innumerable committee meetings. The Council of Ministries is sterile. It can only recommend. The details of any program have to be hashed out in the various commissions. Then the actual work has to be assigned and carried out within the commission. This leaves the chairman of the Council of Ministries, who is usually a valuable and capable person, to run around doing busy work.

In Minnesota, after about two years it was seen that The Council of Ministries was just not working out. So the Conference set up district-wide meetings to explain its workings. I went to our district meeting with high hopes that an alternative or brief form for small churches would be offered. NO WAY. It was either or else.

That is where we stand today. Hopefully, somehow or by some means we will be rid of the Council of Ministries.

Marshall K. Gorney
Minneapolis, Minnesota

Bishop is final authority in making appointments

To the Editor:

Sharon Mielke's excellent article about appointment making was much appreciated (see TM/UMR, May 27), but one statement may be subject to misunderstanding. The writer states in regard to an appointment proposed by bishop and cabinet: "Either party (pastor or PPR Committee) may reject the decision, and then church law provides . . ."

The phrase "either party may reject the decision" is apparently based on the language of Para. 529.5 which states: "If it is determined that this decision should not be carried out . . ." The determination of whether an appointment decision should be carried out clearly rests with the appointment making authority and is not subject, as the article suggests, to a veto by either the minister or the Pastor Parish Committee.

The interview has been a standard part of appointment-making in our area for at least six or seven years, and we believe in it strongly. We give great weight and consideration to the outcome of the interview, but assume the responsibility laid on us by the Discipline "to determine whether an appointment decision should be carried out."

In a system which is appointive and which also provides a guarantee of appointment for its ministers, this interpretation seems to us essential.

Bishop Jack M. Tuell
Portland, Oregon

Bishop's views appreciated

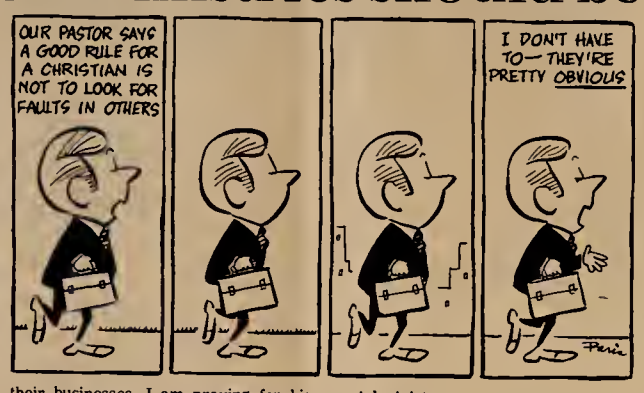
To the Editor:

May I express my sincere gratitude for the thoughts given by Bishop Milhouse as quoted in the article by Pat Sites in your May 6 issue regarding over-emphasis on social action. Bishop Milhouse may have just struck the chord that will reverse the downward trend in membership and mission support of the United Methodist Church.

It has for years been my feeling that we cannot create a Christian society without Christian people. So our first priority must be evangelism. Another problem I have seen within the church is that many of our ministers and our higher echelon leaders seem to be unable to discern between social concerns and socialism. If our social concerns are based on our love for God and our fellowmen, as Jesus taught, we will never embrace socialism, which is based on covetousness and the relinquishing of our social responsibilities to the state.

I was so happy that Bishop Milhouse had the wisdom and courage to object to our BGM trying to tell other countries (and certain corporations) how to run their businesses. I am praying for his success in changing the direction of the United Methodist Church. Thank you for printing his statements.

Alfred C. Bonney
Laguna Hills, California



Welcome to readers of Westcliff UMC edition

With this issue TM/UMR welcomes 1100 new subscribing families from Westcliff UMC in Fort Worth, Texas (Central Texas Conference). Westcliff members will receive a special edition which combines their local church's news with annual conference and general church news in a single 6-page weekly paper.

To our new readers in Fort Worth we say "Welcome." We hope you will find your new church paper informative and that you will join our more than 400,000 other readers across the church in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or (The United Methodist Reporter)."

Did bishop really say that?

To the Editor:

Did Bishop Paul W. Milhouse really make these bald assertions? "A church fully committed to social service loses the heart of its motivation . . . When local congregations get social action-oriented, they decay" (TM/UMR, May 6).

After the multiple agonies of the civil rights movement, Vietnam and the Nixon years, I should have thought that no bishop of the United Methodist Church could mouth such half-truths. When will people learn that Christians do not have the option of excluding either public sector ministry or personal outreach?

I share the bishop's concern over our evangelistic failure in recent years. I rejoice in the evangelism priority. In fact, I now chair the work area on evangelism in my local church; something I would not have done ten, or perhaps even five years ago.

But what comes through to me in the reported interview is a call by the new president of the Council of Bishops to throttle down our church's prophetic ministry, and to power up on private religion. I see in that a set of priorities which values institutional success above integrity of message and mission. If that is what the evangelism priority is going to mean in the United Methodist Church — back to the "great revival" and its warmhearted slaveowners — it will be tragic.

Fortunately, Methodism's leading world evangelist knows better. Dr. Alan Walker said recently, "The need now is to develop a larger evangelism which accepts biblical scholarship and recognizes that the Christian gospel seeks both the conversion of men and women and to build a just world society" ("The Interpreter," May, 1977, p. 41).

The General Conference also knows better. Our current missional priorities and theme, "Committed to Christ . . . Called to Change," recognizes the inseparable mutuality of personal and social ministry.

I believe that United Methodists will hear men such as Alan Walker and will heed the stated call of our General Conference. I think that they will find ways — both at home and on all connectional levels — to engage in a whole ministry. I do not believe that they will settle for a half a gospel, even when offered to them from the most prestigious administrative/pastoral office in the denomination. They know that it is both unscriptural and un-Wesleyan.

C. W. Brockwell Jr.
Louisville, Kentucky

Let us pray for BGM

To the Editor:

In the May 6 issue of TM/UMR Bishop Milhouse is reported by Pat Sites as blaming the Board of Global Ministries for not sending much needed doctors, nurses, and evangelists to Sierra Leone. In another article in the same issue Bud Herron reports that the board is faced with more than a million dollar budget cut.

How can we get our church members to read Board of Global Ministries literature? In "Response," "New World Outlook," and the "Prayer Calendar" needs and how they are being met are clearly pictured. There is always space for letters for the expression of opinions.

Let us pray for our BGM, and our church people, and for the kingdom of God on earth.

Anne Herbert
Spartanburg, South Carolina

Bishop's statements must be seen in perspective

To the Editor:

I found it refreshing and reassuring to read Bishop Milhouse's frank appraisal of the UMC "overemphasis" on social action (TM/UMR, May 6). Of course, any printed account of an address or interview lays the speaker wide open to criticism for any remarks that might be quoted even slightly out of context.

For example, at one point it might seem that the bishop was faulting a church which is "fully committed to social service." However, in the context of his complete statement, it seemed clear that he was criticizing "over-emphasizing social issues."

Overemphasis in any direction poses problems. We readily accept that "faith without works is dead"; but we need to see as clearly that works without faith can become mere humanism. Pronouncements from all across the spectrum — from the "evangelicals" to the National Council of Churches — have emphasized the importance of seeing evangelism and social action as inseparable halves of the Good News whole.

I did not see Bishop Milhouse condemning social action, or proposing that all social action be eliminated. Rather, he seemed to be saying that for too long there has been an overemphasis of social issues at the expense of our unique job of "making Christians."

When evangelism is given top priority, and our emphasis on social concerns results from a strong commitment to Christ, there will be neither neglect nor decay.

I am grateful that our top episcopal leader is a man who is not afraid to state his personal convictions, even if that means challenging power structures or prevailing views, whether it be at the level of church agencies or local congregations.

Clark Robb
Phoenix, Arizona

Stop pollution of language

To the Editor:

I enjoy reading your paper very much, even though your quick acceptance of such obnoxious terms as "chairperson" and "clergyperson" is offensive to me personally.

Therefore, I was shocked when I saw Rep. Shirley Chisholm called a "Congresswoman" in a headline (TM/UMR, April 15).

For the sake of consistency, no matter how obnoxious it is, should she not have been called a "Congressperson"?

By the way, why can't people be people anymore? Why does everyone have to be a "person"? The preamble to the U. S. Constitution does not say "We the Persons."

Please, let us stop the pollution of the English language.

Gail Driskill
Oklahoma City, Oklahoma

My witness

Passing the road test!

By CHARLOTTE ADELSPERGER

In the spring of 1963, I proudly purchased my first new car — a shiny, light blue compact. It was paid for, in full, out of my careful savings from my first year of teaching.

Before I took my new prize out on its first jaunt, I stood beside it, in thanksgiving, and prayed something like this: "O God, thank You that I can have this car. I want it to be used to Your glory. All that I have is from You, so I dedicate this vehicle to You now. Go with me, Lord — always."

Within a week, a test of my "dedication" came. I was driving home from school in a downpour of rain, when I saw an elderly woman dragging her feet as she walked. She carried a large shopping bag and was grimacing in her struggle with the elements.

I offered her a "lift" and she gladly accepted, saying that it was not far to her house. When she climbed in, her obesity was felt, for the whole front seat of the car seemed to sink down. I glanced at her feet. They were covered with soggy mud which squished on the floor of my new car. Her legs, which were thick and heavy with no recognizable ankles, seemed to press the mud in deeper. I said nothing. We talked of the weather. She directed me up a gravel, muddy road which led to her humble home. She got out; the seat went up to its usual position, and she mumbled a "Thank you."

As I drove home, I saw the slush hardening on the floor and I heard mud chunks flying off the wheels as they bombarded the fenders. I cringed. Then a smile came over my face as I thought: "That woman was 'one of the least of these' who happened to come queen size — with mud. She has initiated my car. I think I just passed the test."

Today I still drive that 1963 automobile and, with God's help, we both continue, in at least some ways, to pass the test!

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian life. This week's contributor, Charlotte Adelsperger, is a member of the Asbury UMC in Prairie Village, Kansas.

Classified

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ROSEVILLE, Mich. — Lena Eschtruth, wife of slain United Methodist medical missionary Glen Eschtruth, speaks to a battery of television cameras and reporters at a press conference here near Detroit. Seated beside her is the Rev. Tom Brown, pastor at Trinity UMC and personal friend of the Eschtruths. TM/UMR PHOTO BY BUD HERRON

'He died as he lived'

Widow remembers 'miracles'

By BUD HERRON
Associate Editor

ROSEVILLE, Mich.—Lena Eschtruth does not know the exact details of her husband's death—she may never know. But she does know how he died.

"He died as he lived," she told reporters at a press conference here June 7. "He was a man who lived his faith, and was willing to die for it."

Glen Eschtruth

Dr. Glen J. R. Eschtruth's body was discovered May 26 in a shallow grave along a road about 25 miles from the United Methodist mission hospital where he had served for 17 years in southern Zaire. His executioners were soldiers of the "Congolese rebels" — a force of dissidents who invaded Zaire from bases in Angola in early March. They held the Eschtruths and seven other United Methodist missionaries under house arrest at the mission hospital for nearly three months before being pushed back by government forces.

The "why" of the 49-year-old doctor's death remains unknown. One theory says that in the senseless paranoia of war Glen Eschtruth was executed as a suspected spy. Another theory says he was killed because he represented authority and responsibility and refused to buckle under when confronted by the rebels.

Lena Eschtruth, however, who served at his side and watched as soldiers led him away for the last time, has quit asking the "whys" and the "hows."

"He is where he wanted to be," she says simply, "with the Lunda people" (the dominant tribe in the area he served.) She says her memories of her last months in Zaire will naturally have an element of sorrow, but to a greater degree she will remember miracles; miracles of people drawn together by faith, miracles of weakness turning to strength, and even miracles of bombs that failed to explode.

Normal day begins

The cycle of events which was to bring both the sorrow and the miracles began March 8. It began as a normal day — a day at first indistinguishable from hundreds of other days for the Eschtruths in this central African nation.

Other missionaries at the station likewise started a "normal" day. They included: the Rev. and Mrs. Marvin Wolford, Bible translators from Abingdon, Ill.; Gaye Radford, Wilmore, Ky., whose missionary pilot husband, Richard, was away on an assignment (see TM/UMR, May 20); Myrtle Pritchard, a social worker from Birmingham, Ala.; Randy Vincent, Roseville, Mich.; Prudence Kirk, Simsbury, Conn., and Methe Rasmussen, a missionary from Denmark.

Dr. Eschtruth spoke at the morning chapel service — as he usually did — then made his rounds at the 250-bed Samuteb Hospital he headed. Mrs. Eschtruth busied herself with chores around the house, where only a few months ago she had planted a garden.

At noon, Dr. Eschtruth returned from the hospital for lunch, then lay down for a nap. At 1:30 p.m. Mrs. Eschtruth awakened him.

"Some soldiers are outside," she told him. "They're driving the landrover from the Catholic mission, and they want to talk to you." He arose and walked to the front of the house.

Under house arrest

"We have come to liberate Zaire," the leader of the soldiers told him in Lunda, a language Dr. Eschtruth spoke fluently. "You are all under house arrest."

"At first we were treated quite well," Mrs. Eschtruth recalls. "They confiscated our shortwave radio, but the commander was friendly. He said nothing would be taken from us by his troops without a signed requisition. There was no looting."

Missionaries could not leave the mission station, but they were allowed to continue their work at the hospital. Once they were even allowed to use the confiscated radio to get word to the outside that they were safe.

"We were told the war had nothing to do with us," she remembers. "They said they had just come to liberate Zaire and that we should just stay out of politics" — advice she said all the missionaries always followed, even before the invasion.

The friendliness, however, was shortlived. On April 15, slightly more than a month after the mission station was overrun, there was a sudden, frightening change in the mood of their captors. The change coincided with the arrival of a new "political officer." (The old one, rumor said, had gone back to Angola to get married.)

Under armed guard

Immediately, all missionaries were put under direct armed guard 24 hours a day. No one was allowed to carry on work at the hospital. A number of political slogans were painted on the walls at the hospital. One read: "Down with the United States and the CIA." Missionaries and others were harrassed. All electronic devices were examined in an alleged attempt to find transmitting equipment. Even transistor radios were confiscated.

On April 18, Dr. Eschtruth was taken from his house to the hospital for interrogation. He returned that evening and told his wife only that he was to be taken to Angola for trial. He would not tell her about the interrogation nor would he discuss what charges had been made against him.

'God works for good . . .

The next morning, Dr. Eschtruth wrote in his wife's Bible: "Romans 8:28." That verse reads: "For we know that in everything God works for good with those that love Him, and are called according to his purpose." At 3 p.m., four soldiers with submachine-guns entered the house and ordered Dr. Eschtruth to a waiting landrover, supposedly for a trip to Angola. He walked from the house to the landrover, and was driven away. About 48 hours later the landrover returned without the doctor. No one would say where he was.

Another month passed. Armed guards continued to confine the missionaries.

Then on May 20 the bombing began. Mirage fighter bombers attached to the counterattacking government forces began to unload their deadly cargo on the villages of the area. Town after town was literally flattened by the bombing. Then bombing began at Musumba, the town of 20,000 inhabitants which surrounds the mission station.

As the bombs began to fall, the missionaries began a prayer vigil. The bombing continued from morning until evening. The praying went on hour after hour.

'There was a miracle'

"There was a miracle," Mrs. Eschtruth says. "Bombs fell everywhere, but half of them failed to explode. Out of 20,000 people, not a single one died in the bombing. And the injuries were only minor."

On the same day the missionaries began to hear the sounds of approaching battle. The government forces were pushing back the rebels.

On Saturday morning, May 21, the town cryer of Musumba began running through the streets shouting "the enemy (government forces) is near." Rebel forces were withdrawing and villagers, frightened from tales of reprisals by government troops on persons in the occupied lands, began to evacuate the village. Many headed for the river to escape into Angola. Others headed for the bush country. Within two days only eight Africans remained in Musumba — each either too old or physically unable to travel.

The missionaries were "free" of the rebels at last. Now they wondered what to expect from the government troops. The sound of the fighting grew louder and louder until it seemed to be right on top of them.

On May 26 a priest from the near-by Roman Catholic mission (missionaries from Austria) arrived at the mission station in what was the only vehicle of any kind not confiscated by the rebels, a mobilette — a small vehicle used to transport patients.

The missionaries discussed ways to safeguard against being caught in the line of battle. The priest volunteered to take a white flag and ride his mobilette out to meet the advancing troops. His plan succeeded and he was unharmed by the astonished Zairean troops he approached on the road.

White man seen killed

After the government troops arrived at the mission station, rumors circulated that villagers had seen a white man killed by rebel forces along the road to Sandoa, about 25 miles away. The Rev. Marvin Wolford and Dr. Mbuya, a doctor who worked with Dr. Eschtruth, set out with government troops to try and find the spot. There along the road in a shallow grave, they found Dr. Eschtruth's body.

On May 28, four United Methodist-owned airplanes, piloted by missionaries, flew to the mission to evacuate the missionaries, as well as personnel from the Catholic mission.

As the missionaries began their journey back to the United States, the members of Glen Eschtruth's church in Musumba were on their way to recover his body. They carried his remains to the mission hospital, where they buried him on the site of the work for which he had given his life.

Mrs. Eschtruth arrived at her home in St. Clair Shores, Michigan, just north of Detroit, June 5.

"I learned three important things in Africa," she told reporters. "God gives strength where there is no strength, faith where there is no faith, and peace where there is no peace."

Asked by a reporter whether she would go back to serve as a missionary in Zaire, Mrs. Eschtruth replied, "If God asks me to go back, I will."

Lena Eschtruth answers a reporter's question at the press conference held in Roseville, Mich.

A clarification

In last week's issue, TM/UMR reported the Board of Global Ministries, Women's Division and the Board of Church and Society voted not to meet in states which have not ratified the proposed Equal Rights Amendment (ERA). That decision holds only for national meetings of those agencies. The action does not affect area, jurisdictional, regional or conference events they sponsor, spokespersons emphasize.

U.M. clergy quote 'Discipline' on both sides of Dade County issue

By PAT SITES
Staff Writer

MIAMI — In the hotly-contested fight over a civil rights ordinance for homosexuals in Dade County here, United Methodists were out in force — on both sides of a campaign they admit has been divisive and emotional in the community.

When the battle ended June 7, at least temporarily, with repeal of an ordinance which has drawn the national spotlight, at least some persons were pointing with pride to "a conspicuous lack of bitterness" among United Methodists.

But the sticky issue of what the United Methodist Church position on homosexuality actually is — and what was at stake in the Dade County election — continues to haunt them.

Was the Dade County ordinance — which would have forbidden discrimination against homosexuals in employment, housing and public accommodations — strictly a civil rights issue? (The denomination's "Book of Discipline" says that "all persons are entitled to have their human and civil rights ensured.") Or was the ordinance an attempt to legitimize a lifestyle? (The "Discipline" states that "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.")

It was strictly a civil rights issue, says the Rev. Brice Harris, pastor of Palm Springs UMC, who actively supported the ordinance. "I do not condone homosexuality but I firmly believe homosexuals must have their rights insured, and the 'Discipline' so states."

Miami district superintendent the Rev. Pat McBride disagrees. Civil rights were not at issue, he maintains, because "none of their civil rights are denied without the ordinance, and they already have redress. I would fight for their civil rights, too, if they were denied. But this ordinance asked to legitimize a lifestyle and I cannot accept theologically their becoming a role model for others."

It's "probably a reflection of where we are as a church," says urban minister the Rev. Morrell Robinson, that both camps were able to quote the "Discipline." "We have a long way to go and a lot of work to do before we can speak for the church instead of to the church."

Who speaks "for" the church was clearly a sore subject to Dr. Kim Porter, U.M. campus minister at Dade Community College and chairperson of Clergy and Laity for Human Rights. Dr. Porter said a letter to U.M. ministers from the district superintendent "misrepresented" the official church position when it said the "Discipline" does not give support to the civil rights ordinance. "To me it's unequivocally clear that it does — but I'm speaking personally. No one can speak officially for General Conference statements except General Conference." Dr. Porter headed a pro-ordinance group which he says included some 20 of 50 area U.M. ministers.

Dr. McBride says his "clarifying statement" grew out of his personal understanding of the "Discipline." "I personally see no ambivalence in the statement," he told TM/UMR.

Misunderstanding of the church position led Bishop Joel McDavid to release the statement from the "Discipline" in full several weeks ago, he said (Part III, paragraph 71, D). He was concerned, he told TM/UMR, that both sides were using "only parts of the 'Discipline' statement" to support their positions.

The job of the church now, he says, is to reconcile persons and "provide a redemptive fellowship for all persons from all perspectives. There is division, but not irreparable division," he believes. He encouraged persons to speak out, he says, and he does not think anyone "proposed to speak for the church or exploited the church."

Mr. Harris at any rate, believes that despite "discomfort" over the issue among United Methodists, there has been no "overflow of anger." A number of persons in his congregation were upset at first over his pro-ordinance stand and there was "some fear of divisiveness but it didn't happen. They're still coming to church and no one resigned a position. Once they saw I was supporting human rights, not condoning homosexuality, they were more comfortable. I anticipate our getting back to normal."

Nor are relations among ministers who were "diametrically opposed" severely strained, he says. "The Rev. Wight Kirtley, pastor of First UMC, and I were on different sides. We both wrote letters to other pastors and spoke from our pulpits. Yet we're working together on other things and having a great time. Sure the United Methodist community was divided. But we can withstand it."

Singer opposes 'gays'

MIAMI BEACH — Singer Anita Bryant, a television promoter for the Florida Citrus Industry, pours orange juice for board members of "Save Our Children" before a meeting in her home here.

The group was instrumental in the repeal of Dade County's new ordinance barring discrimination against homosexuals. RELIGIOUS NEWS SERVICE PHOTO

Church should face up to sexuality, expert says

TM/UMR Staff Special

NASHVILLE — United Methodists in Dade County, Fla. — or anywhere else — would have to support the civil rights of homosexuals if they want to be true to the denomination's Social Principles. (See related story.)

So says a U.M. pioneer in the fields of marriage and family relations and human sexuality.

The Social Principles (contained in the church's "Book of Discipline") clearly affirm those rights, according to Dr. Leon Smith, director of family ministries for the Board of Discipleship. But the church still hasn't come to terms with human sexuality, he says, and until it does, "a lot of people will be hurt."

Despite refusal by the 1976 General Conference to authorize a general church study of human sexuality — a study he still believes is greatly needed — the picture isn't entirely bleak, Dr. Smith told TM/UMR last week.

Under strong pressure to remove the statement affirming the civil rights of "gay" persons, the General Conference instead retained it. A task group (which he will help staff) has been assigned by the General Council on Ministries to compile a list of already-existing resources in human sexuality for study by local churches.

At Lake Junaluska this summer, the Southeastern Jurisdiction will attempt to set up certification procedures for adult leaders in human sexuality. Across the denomination there are perhaps 100 persons already trained in that field, should certification procedures become available. Junior high and senior high workshops for young people have been available for several years.

In short, Dr. Smith says, enough leaders are already certified and persons and resources are already available about human sexuality in general to help the church deal with the emotion-packed issue of homosexuality if it only will. But "we are still caught up in the myths. The crux is fear of the unknown. And when we don't know, we cannot understand 'gay' persons as persons."

One problem for United Methodists, he believes, is the failure to understand the difference between sexual orientation and sexual practice.

Admitting that "we still don't know enough about the causes of homosexuality," there is strong evidence, he believes, that "homosexual orientation is not chosen but instead is discovered. Many 'gay' people will tell you that a person would be crazy to choose to be 'gay' in this society! Of course, some will assert that 'gay' is beautiful — they need to affirm themselves. But they do not choose that orientation."

Another "myth", he says, is that homosexuals are potentially child molesters. Only two percent of the total number of child molesters are homosexual, he maintains, the other 98 percent are heterosexual.

Regardless of how the church deals with it, the issue is there and will not go away, Dr. Smith emphasizes. An estimated ten percent of the population is of homosexual orientation — one person in every three-to-four nuclear families, he says.

The job of the church as he sees it is "not to promote sexual activity, but certainly to help persons affirm and deal with their discoveries about themselves."

Trustee resigns in protest

By SHARON MIELKE
Senior Staff Writer

NASHVILLE — Scarritt College board member Mrs. Jane Arterburn, Park City, Ky., resigned at the close of the June 4 meeting of the trustees claiming "there is still no solid commitment from either the board or the president (J. Richard Palmer) to the continuation of the Center for Women's Studies."

Mrs. Arterburn was chairperson of the board's committee for the two-year old Center. The former dean of the Center, Louise Weeks, and two other staffers, resigned in mid-May.

Mrs. Arterburn said the Center made a good beginning, developed a firm base in the area and is meeting the needs of women "no one else is addressing" such as management training, career assessment and counseling for women in transition.

At the trustees' meeting, a board-appointed committee which is studying all school programs recommended:

• the acting vice-president for academic affairs work with the board's standing committee on the Center of Women's Studies immediately to hire a woman as a consultant to help plan and carry out a consultation of women from across the church to give "input concerning future directions and programs at Scarritt College related to women's concerns and issues."

• The president be authorized to "appoint a search committee to interview candidates and recommend a woman who would give full time to developing and carrying out programs related to women's concerns and issues" when the consultation is completed.

During the meeting the trustees received word that $50,000 had been pledged by friends of the college to support the Center of Women's Studies during the current school year.

Mrs. Arterburn said she was "appreciative" of the gift and of trustee actions yet she said these actions contain no commitment to the Center for Women's Studies, and the attitude of the president remains unchanged.

Dr. Robert Reber, acting vice-president for academic affairs, said "No decision has been made to abolish the Center." He emphasized that President Palmer wants the administration "streamlined."

the church today

Two missing U.M. missionaries reported safe in Angola

NEW YORK (UMC) — Two United Methodist missionaries who fled Sandoa, Zaire, "the last night the bridge was open" between Zaire and Angola (May 20), have reached Luanda, Angola. They are the Rev. Frank H. Anderson, 47, and Carleton Stanley Maughlin, 43.

The two remained at Sandoa when their families were evacuated March 13 after Katanga invaders entered Shaba Province from Angola. The men's whereabouts had been unknown for several weeks.

Central Illinois conference votes to use TM/UMR

JACKSONVILLE, Ill. — Delegates to the Central Illinois Annual Conference voted here last week to begin a weekly edition of the United Methodist Reporter in January of 1978.

Circulation of the Central Illinois Conference edition is expected to be 7,500 plus more than 2,000 in congregations which already have local church editions of TM/UMR.

This new edition will increase to 36 the number of annual conferences which utilize the services of The Texas Methodist or the United Methodist Reporter.

New president of Alaska Methodist University named

ANCHORAGE — The new president of Alaska Methodist University is Dr. Glenn A. Olds, announced the Rev. A. C. Wischmeier, chairperson of the Board of Trustees. He will take office July 1.

Dr. Olds, a United Methodist minister, has served as president of Kent State University, Kent, Ohio, since 1971. He came to the office shortly after the well-publicized student riots which received national attention. Asked why he accepted the presidency of financially troubled Alaska Methodist University, Dr. Olds replied, "I thrive on challenge and I am extremely optimistic about the unlimited educational opportunities it will provide for Alaskans."

PASTOR TO PASTOR
about Evangelism Explosion III

Kenneth E. Carter, Jr., Pastor
First United Methodist Church
Carrollton, Texas

I have been serving as pastor for the past ten years.

In 1971 I received training in the Evangelism Explosion ministry and instituted it in our church. We now have over 100 persons trained and actively involved in our personal evangelism program.

During the past six years we have seen the membership of our church grow from 1125 to 1900. Over half (450) of our new adult members were initial professions of faith.

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This ministry has added a new joy, a new enthusiasm, and a deepening of committment across our whole church.

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I strongly encourage you to attend an Evangelism Leadership Clinic and see for yourself.

Please send information on the clinics coming in my area as soon as possible (clinic at above church July 22-27, 1977)

Name _____ title _____

Address _____

City _____ State _____ zip _____

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Clip and mail to Evangelism Explosion III
Box 23820, Fort Lauderdale, Fla 33307

NA ARC'08

PHOTO BY BEV BOCHE

'Gay' protests church action

MANKATO, Minn. — Richard Huskey, 27, [right photo], whose deacon's orders were discontinued last week by action of the Minnesota Annual Conference here because he is an avowed homosexual is shown kneeling [top photo, center right] during an interruption of the ordination service. A supporter [top photo, far left] reads a statement to the assembly while 15 other persons joined in the "kneel-in" to protest the conference action. Although the protestors knelt for 45 minutes, there were no further interruptions.

Dr. Huskey told the conference "I would pray the ministry of this church would be understanding as it reaches out, even as far as into persons."

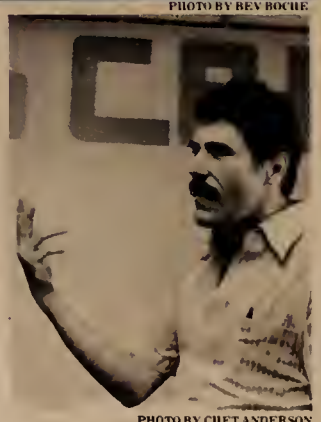

PHOTO BY CHET ANDERSON

Food declared 'basic human right'

Church and press consult on how to tell hunger story

By SHARON MIELKE
Senior Staff Writer

NEW YORK — "Life" is the most basic human right, and food is the only way life can be guaranteed, Senator George McGovern said in remarks prepared for more than one hundred newspaper and television personnel here at a first media consultation on hunger.

Expressing pleasure with the prominence of "human rights" in the current Administration, the Senator and other hunger activists called for recognition of food as the most basic ingredient to "life, liberty and the pursuit of happiness" and urged that freedom from hunger be a top concern on the national and international policy agenda.

The media consultation was sponsored by 35 denominations and church organizations, including the United Methodist Church, which are committed to finding solutions to world hunger. The media were invited for the purpose of discussing the problem of world hunger and exploring ways religious groups could help the media "marshal public spirit."

Boyce Rensberger of the New York Times cautioned, however, that what the media does will not affect public opinion very much. He said that "the energy crisis is much easier to understand than the complexity of food production and distribution problems. Yet, in spite of extensive coverage given the energy crisis, a recent Gallup poll reports almost half the population is not aware the U.S. needs to import oil — "the most basic reason for the crisis!"

He said one of the difficulties for the media is that people aren't interested in a topic until a crisis occurs. "We have to seize on opportunities in time of crisis — when the attention of the public is caught — to do extensive, depth coverage."

Using the energy crisis as an illustration, economist Gail Alperovitz of Washington, D.C. said in the next two decades the food crisis will hit home in much the same way as has the energy crisis. "The first to hit us will be food inflation, which is already here." He noted that 40 percent of the inflation problem right now is the result of "food inflation." This affects the poor first, he said, but gradually it hits home in the middle class as it eats deeper and deeper into the family's purchasing power.

"Like energy, the ramifications of a food crisis on the total economy are widespread," he said. "Food is not just a poor people's problem or a helping problem, but a problem for all of us."

Top concerns for the majority of speakers and panelists at the consultation were:

• Hunger is not just a problem for the 130 food deficit nations but of equal concern to developed nations;

• Development of a public "will" to attack this "modern plague" of hunger and poverty must precede any changes in government policies;

• A full scale public debate examining the "root causes" of hunger and testing alternatives could go a long way beyond simplistic humanitarian solutions toward the goal of social justice.

Statements by some leaders at the consultation include:

Senator George McGovern: "The basic rationale for continuing to support and strive for international cooperation is moral. But it must also be clear that the successful management of international economic systems for trade, finance, food production and distribution is now ultimately part of a wider definition of our own national security . . . Within the developed countries this means coming to grips with the transition from a global interdependence based on charity to a real interdependence based on mutual accountability."

United Nations Ambassador Melissa Wells: "We in the U.S. should consider ourselves a 'developing nation' as well. We haven't solved all of our problems nor can we stand as a model for the rest of the world in light of the waste, ostentation and poverty that exist side by side here." She said wealth is not an adequate indicator of development; it must include social, economic and cultural indicators. Defined as the development of all persons' fullest potential, every nation is "a developing nation."

Triloki Saraf, representative of the U.N. Food and Agriculture Organization:

"Hunger cannot be eradicated unless people can get jobs; hunger is a poverty problem. Donor countries have a responsibility to tell recipient nations that their problems cannot be solved without basic reforms." He urged the expansion of the concept of human rights to include freedom from hunger — "not just the political rights of free speech, assembly and movement."

Rhodesian U.M. bishop issues call for help

EVANSTON, Ill. (UMC) — A call to the Western world to support black Rhodesians in their struggle against the white regime of Prime Minister Ian Smith was reiterated here June 3 by United Methodist Bishop Abel T. Muzorewa, one of the four most prominent leaders in the majority rule effort.

Making what he called a "last appeal" in a commencement address at Garrett-Evangelical Theological Seminary, Bishop Muzorewa urged the West to "please come to us with material aid before it is too late." Before delivering the address, the African leader received an honorary Doctor of Divinity degree from the seminary.

Earlier, in a statement released at a news conference, Bishop Muzorewa said "it is most unfortunate, disgraceful and disgusting to know that the black civilians of Zimbabwe are suffering, being maimed and massacred by mercenaries from countries that claim to be democratic and believe in majority rule.

"It is such a shame," he continued, "that when Zimbabwe (the blacks' name for Rhodesia) finally becomes free the West would be counted on the side of those who destroyed life of Zimbabweans to prevent them from becoming free."

Both in his commencement address and in the news conference, the churchman stressed again that the "war being fought in Zimbabwe is a war of resistance, of self-defense." He reiterated earlier suggestions that study of the root causes of the American revolution would give insight into the Rhodesian struggle.

"The armed struggle will go on until power is transferred from the minority to the majority," he declared.

He told the Garrett-Evangelical graduates that "the black people of Zimbabwe are fighting an evil system, not white people."

Bishop Muzorewa also urged the class to be "prophets of action," saying people "who are oppressed especially need our help." Christians, he continued, "must be engaged in turning the world right side up."

The bishop received two standing ovations from the 75 graduates and several hundred parents, friends and faculty who filled Alice Millar Chapel on the Northwestern University campus here, one when the honorary degree was presented, and another when he concluded his 50-minute address.

While in this country, Bishop Muzorewa also will address several annual conferences.

Corporations change TV policies

NEW YORK (RNS) — Executives of two major corporations have told religious leaders that they have adopted policies against sponsoring television programs with excessive violence.

Representatives of the Interfaith Center on Corporate Responsibility met with executives of Procter & Gamble and the Pillsbury Company and announced that they have decided to withdraw stockholder resolutions urging the companies to adopt such policies.

Nelson Price, director of the Public Media Division of United Methodist Communications, reported on the conversations. He said that Pillsbury has adopted a new set of guidelines with a list of specific programs it refuses to sponsor, and that Procter & Gamble officials explained the firm's longstanding policy on sponsoring television programs.

Stewart M. Hoover, communications director of the Church of the Brethren, and Sister Antonita of the Sisters of St. Joseph of the Poor joined Mr. Price in meeting with Procter & Gamble executives in Cincinnati. They commended the soap manufacturer for sponsoring the controversial two-part program, "Jesus of Nazareth."

Mr. Price reported to United Methodist Communications that "we urged both corporations to adopt positive policies of support for programs that present controversial ideas and issues on television. Television needs to be a free marketplace of ideas. If corporations back off from controversial programs, the American people will not have the vital information they need to make survival decisions for themselves and the country."

The United Methodist media specialist also noted that "it is not appropriate to remove all violence from TV, e.g., 'Roots,' and 'Jesus of Nazareth.' It is a matter of judgment."

Asked what criteria should be used, Mr. Price said, "We must ask the question: Is violence presented as an appropriate way to resolve conflict, or is it shown as an aberration?"

He stressed that "it is not simply whether violence is shown in context, but whether the preponderance of violence on TV presupposes we are a violent people and violence is normal."

Christian newsmakers make news

OAKLAND, Calif. — Controversial Oakland Athletics' first baseman Dick Allen says he could not have weathered the years save for his belief in Christ, a source of strength he had not discussed publicly until recently. "How could I have gone through all of this alone, without Him? The namecalling, Having things thrown at me. The lies in the papers. I couldn't have done it by myself," he said.

DALLAS — Former Miss American Sweetheart, Durline Dunham, is the new co-host of "Reflect," the Christian Broadcasting Network's popular television show, produced here by co-host Don Hall. Ms. Dunham works on camera with Mr. Hall interviewing special guests who share in discussions of issues and concerns of the Dallas-Fort Worth metroplex.

NEW YORK — A new book on Dr. Jacob Preus, president of the 2.8-million member Lutheran Church-Missouri Synod, entitled: "Preus of Missouri and the Great Lutheran Civil War," concludes in the final chapter that "while he may have won, and may yet win several battles, President Preus will lose the war on behalf of his approach to contemporary Lutheranism."

RELIGIOUS NEWS SERVICE PHOTOS

Pointers offered for 'pastor-leaving' trauma

NASHVILLE (RNS) — "Breaking up is hard to do," according to the words of a popular song.

When it comes to pastor and congregation going separate ways, suggests Fred McGehee, career guidance consultant for the church administration department of the Southern Baptist Sunday School Board, the last weeks of a pastor's tenure are especially important, and often mishandled.

Mr. McGehee offers some pointers, because "it's very important for ministers to know how to leave and for churches to know how to let them leave."

In general, he thinks, "we have too much movement in the ministry at the present time. Tenures are too short, and that's unfortunate."

Before departing for a new position, Mr. McGehee suggests, "the pastor ought to make a brief sweep over his church roles and ask himself, 'How will my leaving at this time influence these people?' When he does this, he's going to come across people who will be influenced in different ways.

"Some, for example, are going to feel really rejected by what he's going to do. Others will be shattered. They've depended upon him in certain ways. He's in the process of going through certain important experiences in life with them, and these experiences and these times together are going to be interrupted."

In some cases, he adds, a whole congregation "may feel like its pastor is going on to bigger and better things," but that "implies that their situation is both smaller and lesser, which in a sense is a personal putdown. So to lose a pastor is to receive a personal judgment."

The pastor should respond to these concerns. Mr. McGehee says, by reassuring the congregation of its uniqueness and avoiding comparisons between the present and future situations. In addition, the pastor should try to heal strained or weak relationships between pastor and parishioner.

Mr. McGehee feels special attention should be given to the reaction of the congregation's children.

"Many of them aren't going to understand why the pastor's children who are their friends, are going to leave. And they aren't going to understand why this man who has been their pastor and Vacation Bible School leader and so forth, who has said he loves them, is now going to leave them," he says.

To respond to that feeling, "the pastor can explain the meaning of the will of God at an interpersonal level, and it also helps him move into a friend-pastor role and build a bridge for the next pastor."

As for those in counseling, the pastor "needs to do everything in his power to stimulate growth in those last few sessions. Some counselees, for instance, may say some things they never felt free to say before since they know the pastor is leaving."

The elderly, Mr. McGehee says, are another group which may feel particularly threatened by the pastor's move.

'Turn off TV' week set

SOUTHAVEN, Miss. — The National Federation for Decency has mailed 14,000 letters to churches and groups seeking their participation in Turn The Television Off Week (TTTOW) July 24-30. The federation is promoting its second TTTOW as a protest over the excessive violence and distorted image of sex on the tube.

Donald E. Wildmon is executive director of the federation and a United Methodist minister here.

Listing said to jeopardize concept

WASHINGTON, D.C. (UMC) — Ethnic minority congregations approved for Missional Priority funding through "second-mile giving" cannot be identified and promoted without jeopardizing the whole priority concept, a United Methodist committee asserted here June 1.

The Coordinating Committee for the Ethnic Minority Local Church Missional Priority opposed a recent Council of Bishops request for lists of local churches approved for Advance Special funding under the priority. The bishops called such a list "essential if we are going to raise money for minority churches." The committee said such publicity would "fragment the design" and hurt the "wholistic package" adopted by the 1976 General Conference.

'Mama Laughter' reminisces

Methodism deeply-rooted in Zaire

By MARY SUE BEST

INDIANAPOLIS — When in 1912 pioneer Methodists sought the right spot in the heart of Africa to begin the mission of the church, they met the largest man they had ever seen, cannibal chief Wembo Nyama. Now, some 65 years later, the Methodist-begun hospital which serves the entire Central Zaire Conference bears the name of this African who converted to Christianity.

Lorena Kelly

Wembo Nyama, medical center ministering to one million people of the Otetela tribe as well as others, is now the focus of Indiana United Methodists. Miss Lorena Kelly, an educational missionary for 33 years to the Otetela people, tells the story to bring to Hoosiers a greater understanding of the social, political and spiritual climate of Zaire, formerly the Belgian Congo.

Addressing church groups across Indiana, Miss Kelly, a vivacious lady whose own spirit of love is evident in all she says and does, is now retired. Yet she still exhibits the fervor which took her into the Dark Continent in 1936.

"When I was eight or ten, the Lord spoke to me, telling me I should go to Africa as a missionary. No special country, just Africa. There was never a doubt that this would be my calling. And knowing I was in His will for all those years gave me a great peace and security, even during difficult times," she says.

Her "Don't-you-want-to-go-to-Africa?" zeal transmits as she assures Indiana United Methodists that their "long arm of faith" reaches the Zairean people directly, as "We have trained and train them to accept leadership roles in the church, schools, hospitals.

"The Otetela people are very intelligent," she continues. "Once missionaries set their dialect — one of 200 in Zaire — into written form, then they translated the Bible and developed text books."

'Mama Laughter'

Miss Kelly helped develop a junior high school, expand work to the high school level, and direct home economics across the area. "I was known as a strict disciplinarian," says the lady named "Mama Laughter" by the Zaireans. "We emphasized Christian morals and ethics as we taught religion, a required program in all the grades, in the schools. The church directed all education."

Taken over by the government for a short time, education was soon returned to the church's domain. Leaders came to realize that the church taught "what they wanted in the hearts of their children."

Pills with love

Hospital work, begun in 1914, has continued to advance through the years. Now Wembo Nyama's Christian doctors, nurses, mid-wives, administrators, find Zaireans more receptive to loving Christian concern than to the often impersonal care of the government hospitals. "We give our pills, with love," Miss Kelly says.

War in the 1960's set in motion a state of transition. Now extra funds are needed for upgrading and re-orienting the medical programs for the 120-bed hospital and its 50 dispensaries. "We need specialists, medicine, equipment and supplies," she says. Major communicable diseases are malaria, measles, and sleeping sickness. But a chief concern continues to be malnutrition.

Animism, spirit worship, has been perpetuated by the witch doctors. "Yet belief in spirits helps people conceive of God as a spirit. When people come to know Jesus Christ, then great transformation takes place in their lives," Miss Kelly says.

She recalls many instances of the conversion experience of Zaireans — including the transformation of a witch doctor into a flaming missionary for the Gospel — the Christian acceptance of death, and the reliance of the Holy Spirit to direct lives. Miss Kelly says, "He has revealed Himself in marvelous ways."

Major church leaders in the Methodist Conferences, from bishops to preachers to district superintendents, are Africans.

Sometimes homesick for the warm, friendly, outgoing Otetela people, often touched by nostalgia, Miss Kelly sees hers as deputation work. "We have a privilege and a responsibility to reach out to these people, to carry the Gospel, to continue to support the work which truly alleviates suffering, opens new horizons, and helps develop human potential to the fullest," she says.

Mrs. Best, a free-lance writer in Indianapolis, is a frequent contributor to TM/UMR.

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The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 28

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JUNE 24, 1977

Registration

Deadline Extended!

1st Few Days July

Purdue Congress

July 15-17

The "State of the Church" responds to change

Rev. Thomas

The State of the Church was given in the opening session of annual conference by the Rev. Ed Thomas, chairman of the cabinet, and District Superintendent of the Ruston District. Rev. Thomas reported "What a library it would be to tell all the things that 136,208 Methodists did last year!" It is exciting to think of 2,000 young people sharing with their ministers in confirmation classes, coming to grips with the questions — How does our Church fit into God's plan? What does God want me to do with the life he has given me? Last year an average of 50,000 persons attended Church each Sunday. That is 37% of our membership. To those who came — New decisions were made! Old decisions fortified! Homes opened to Christ's love.

A few days ago in front of a historic marker on the lawn of the Jena church, I saw where a man named Nolley passed that way. And that made a difference. Think of the little things that we hardly notice: A mind opened to God, help for a family in need, guidance for a troubled youth. As a man put it at a charge conference, "I don't know what I would have done without the influence of the church in the life of my family."

But how is our church doing today? St. Timothy, started last year on the North Shore of Lake Ponchartrain, continues to grow and mature. This year we have added Aldersgate in Slidell! In less than one year it has a membership of 145 and is beginning a building to house its varied activities. Last year the United Methodist Foundation of Louisiana was envisioned and already its assets exceed $200,000.

Now this year has been one of challenge and change. General Conference in Portland challenged us to come to grips with EVANGELISM, WORLD HUNGER, THE ETHNIC MINORITY LOCAL CHURCH. On the first of these priorities our Conference has been working. A net gain has been made in membership for three years and the trend is continuing. On world hunger $40,000 was given during the year with and an additional $90,000 for UMCOR.

A special committee has been organized on the Ethnic Minority Church. Rev. Spiller Milton reports that Native Americans have been placed on several committees, Commissions, and Boards of the Louisiana Conference which was a first since the organization of the Congregation in Dulac 1936. Under the direction of Lawson Lee, our Spanish American Ministry has grown.

Jurisdictional Conference brought to us a new First Pastor. As it happens in our local congregations, we said goodbye to one leader and welcomed a new one. We appreciate the work of the Crutchfields and will remember them often as news comes to us from Houston. We know they will be loved and appreciated there too.

Bishop Shamblin came to us after 15 years as Pastor of St. Lukes in Houston. He brings a pastoral concern for persons and that wonderful ability to make the Christian faith clear and challenging. Under his leadership an episcopal office has been set up at Centenary where he might minister more effectively to the North part of the state. He has put into action a "realignment plan for Lafayette, Hammond, New Orleans and Baton Rouge Districts." We look forward to our years with Bishop Shamblin and his lovely wife, Virginia. We appreciate the way in which he has given effective leadership of our Conference.

Rev. J. Thomas continued to tell of the great ministries of our financial program, the institutions in our conference, the Youth, the work of the Conference Council on Ministries with its goal this year — "Personal Commitment of Christ;" Church schools, the Laity, especially the work of the 1000 Club, and The Methodist Hospitals.

"One thing we all do know — that the future never waits for us to catch up. God calls and we must respond now."

July-August calendar

June
- 25-26 Men's Retreat - Louisiana College Pineville
- 25 Rock Concert - Centenary College
- 26 New Orleans District Celebration (honoring UMW leaders)
- 27-July 1 Shreveport District - Elementary 5/6 Caney Lake

July
- 5-9 Evangelism for the Whole Church - Mt. Sequoyah
- 18-22: 22-24 School of Christian Mission - Centenary College
- 16-22 Laboratory School and Seminar - Mt. Sequoyah

Camps
- 11-16 Senior Hi Christian Community Experience - Caney Lake
- 18-23 Junior Hi Camp - Caney Lake
- 18-22 Junior Hi Camp - Camp Brewer
- 25-29 Elementary Camp - Caney Lake (Ruston District)

August
- 1-4 Pastors' School - Centenary College
- 1-5 Tour Camp Ruston District
- 1-6 National Youth Convocation University of Oklahoma - Norman
- 10 Children's Ministries Training Trinity - Ruston
- 17 Children's Ministries Training - Baton Rouge

Camps
- 1-6 Senior Hi Camp - Caney Lake
- 1-5 Elementary 5/6 Brewer (Monroe District)
- 15-19 Senior Hi Caney Lake (Ruston District)
- 11-15 Youth Assemble South Central Jurisdiction Mt. Sequoyah
- 16-22 Leadership Training - Mt. Sequoyah

LCMF adds Harrington to staff

Mr. Mark Tullos, Executive Director of the Louisiana Moral and Civic Foundation, presented Dr. Robert F. Harrington as the new Director of Promotion of LMCF to the conference, and thanked Bishop Shamblin for this appointment. Mr Tullos predicted, "With the cooperation of Christian People like the United Methodist, and with the unity of financial support, and hearts dedicated to purposeful praying, the LMCF may succeed in its goal and ambition to seek Christion solutions to the moral problems of our day."

Louisiana Memorial United Methodist involves whole church, all ages

Top Row: 1. Mike Young, Marie Dunbar, Julia Pavy participated in service honoring seniors.
2. CAP (Children's Activities Program) Easter Egg Hunt
3. CAP Choir practices for Sunday Services
2nd Row: 1. YAP (Youth Activities Program) sponsored by Rev. and Mrs. Einsel meet in parsonage every other Monday PM. Front Row: Mike Young, David Einsel, Julie Pavy, Margaret Archer, Sandy Einsel. Back Row: Matt Salmon, Bob Casanova, Julia Williamson, Julie Salmon, Tommy Talbot, Debbie Burleigh.
2. Wesleyan Bell Choir, First United METHODIST Church, Lake Charles in concert at Louisiana Memorial UMC.
3. Hand Bells are examined after Concert.
3rd Row: Opelousas United Methodist Women have Rummage Sale to earn money for missions and to help needy individuals in the community. Helpers were Nettie Chachere, Bussie Rose, Ruth Kreswell, Myra Byrd and Mae Aymond.
4th Row: "Bishop Shamblin Day" Biship Shamblin preached at the morning worship and led the dedication of two historic plaques mounted on the church exterior. In the center from left to right — Bishop and Mrs. J. Kenneth Shamblin, Rev. Alan Einsel, pastor, and Mr. Wayne Gilmore, who presented the Shamblins with a Louisiana watercolor painting from the congregation.

Benton United Methodist dedicates memorial

The United Methodist Church of Benton received and dedicated a lovely Baldwin Piano during the morning worship service May 29. The memorial was presented by the family and dedicated to the honor and glory of God in loving memory of Mrs. Ruby Owen Grisham.

Mrs. Grisham gave many years of loving and faithful service in the Methodist Church in Benton and in Bossier City. She served as pianist in many parts of the church life. For many years she played for the congregation during the church service.

W. O. (Billy) Grisham made the presentation in the name of the family. J. A. Dunham, Jr. received the gift. He represented the trustees of the Benton church. The Reverend William V. Sirman, a son-in-law, offered the invocation. Mrs. Carol Hatton sang a solo and was acoompanied by her sister, Mrs. Mary Beth Edwards.

The Reverend Clarence B. Krumnow, pastor, conducted the dedication service. Thirty-nine members of the Grisham family were in attendance.

Wesley United Methodist Church holds Calendar Tea

The Wesley United Methodist Church held its Calendar Tea in Wilson, Louisiana. At the tea were twelve captains to represent the months of the year. Mrs. Dorthy J. Holloway was the creator and sponsor of the program. Each captain was asked to raise $100.00. The captains were Mrs. Sonja T. Taylor, Mrs. Harriett T. Sensley, Mrs. Hattie W. Williams, Mrs. Willie Mae Drake, Mr. Willis Terrell, Jr. Mrs. Geneva B. Bates, Mr. Rodney Haynes, and Miss Pamela Y. Sensley. Bro. Weatherspoon led the devotion with prayers and scripture. The three high captains were Mr. Terrell, Mr. Bates and Mr. Haynes.

People

David Earl Lane

David Earl Lane has assumed the duties as Assistant to the Minister at the Southside United Methodist Church, Monroe. His pastor, the Rev. Lea Joyner, lists among his responsibilities work with the Neighborhood Concern group, visiting and special work with adults.

James Whitaker, former minister of the Louisiana Conference, was recently in a serious accident. His address is Box 397C Greentown, Pa., 18426.

John Hollingsworth, son of Mrs. John Hollingsworth, Sr. and the late Rev. Hollingsworth, a Louisiana Conference minister, was killed in a skiing accident June 8, 1977. He is survived by his wife, and a daughter.

The Rev. Don Emler, Professor of Christian Education at Centenary College, and **The Rev. Bill James**, pastor of Bethany UMC, New Orleans will participate in the Louisiana Renaissance Workshop June 28 in Natchitoches.

Dr. W. D. Boddie was presented the keys to a new 1977 automobile by the Pastor Parish Relations Committee and the Staff of the First United Methodist Church, Monroe. Contributions were from members and friends. Dr. Boddie received his car in appreciation for his dedicated leadership over the past four and three-quarters years. He has assumed his new appointment as the District Superintendent of the new realigned New Orleans-Slidell District.

Rev. and Mrs. Eskell L. Tatum were honored at a reception in the fellowship Hall of First United Methodist Church, Winnfield prior to their departure to the Oakdale-Pine Prairie Charge.

The Reverend and Mrs. James J. Caraway, Monroe's new District Superintendent and wife were guests at St. Paul's, Monroe on June 12. Reverend Caraway had the Anniversary Sermon.

The Rev. Leland Clegg, retired Methodist minister living in Magnolia, Arkansas died June 16, 1977.

The Rev. Otis Spinks, Ruston is recovering from a stroke suffered in April. He is having physical therapy while staying at the home of his son Tommy Spinks, 735 Wilkinson, Shreveport. He welcomes visits with friends.

The Rev. Thomas Peyton III has had recent surgery at St. Joseph Hospital in Houston and has more surgery scheduled in July. He is on the staff at First Methodist Church in Dallas and is working on a Master's Degree in art history at SMU.

Prior to his current assignment, he was an associate minister at First United Methodist Church, Alexandria, La.

Special notices

Purdue Congress — A few seats are still available on a bus from New Orleans to Purdue University. Contact Ernest Arnold, 4320 Gen Pershing, N.Y., 70125, Ph. 504-821-5408.

Applications Are Being Sought — Anyone can nominate a preacher for "The Protestant Hour" — 1980. Send two sermons and a biographical sketch by August 31 to Bruce Mosher United Methodist Communications 475 Riverside Dr., Suite 1320, New York N.Y., 10027.

Natalie Cole Benefit — will be presented at the National Youth Ministry Organization Convocation On the O.U. Campus August 1-6. Discount tickets for the church audience prior to general public sales will be available on a first-come basis June 1 for $5 through the Oklahoma Annual Conference office. Write "tickets" Box 60565, Okla. Oklahoma City, Okla. 73206.

St. Paul United Methodist Church, Monroe, celebrated twenty years June 12 with a birthday gift of a Bell Sound System for the church tower. Charter members, the Reverend and Mrs. James J. Stovall, former pastor and wife, and the Reverend and Mrs. James J. Caraway, Monroe's new District Superintendent and wife will be guests. Reverend Caraway will have the Anniversary Sermon.

At the Men's Retreat in Pineville, June 25-26 the speakers will be: Al B. Nichols, Houma, **The Bible**; Cecil A. Ramey, Shreveport, **Prayer**; Jimmy Pyles, Jennings, **The Holy Spirit**. Group leaders will be Jack Dew, Monroe, John Tubbs, Pollock, Tom Metheny, Hammond, Joe Solomon, Clebourne, Bob Goff, Pineville and Cecil Bland, Shreveport.

Christian Rock Festival features Ed Kilbourne

Ed Kilbourne

An all-day Christian folk-rock Festival will be held at the Centenary College amphitheatre, Saturday, June 25, from 10:00 a.m. to 6:00 p.m.

The festival will feature music and entertainment by many nationally known performers, including The Damascus Road, a Christian rock group from Jacksonville, Texas; Dogwood, Nashville's new country band; Young Country, a fresh new sound out of Dallas; Ed Kilbourne, an Airborn Records recording artist from Crested Butte, Colorado; Frank Boughton, a dramatist who will present a portrayal of "The Sermon on the Mount;" Bunny Martin, the World's Yo-Yo Champion, and Kent Kilbourne, a folk artist, youth leader and director of the church relations office at Centenary College.

The festival, open to the public, has been scheduled at Centenary to bring together youth groups from all over the South in a celebration of the Christian lifestyle with groups from Louisiana, Arkansas, Texas, Mississippi, Oklahoma and other states expected to attend.

Tickets for the one-day gathering are $4.95 in advance and $5.95 on the day of the festival. Overnight accomodations and meals will be available from Kent Kilbourne, office of church relations, Centenary College, Shreveport, Louisiana 71104, telephone 869-5154.

Louisiana Conference
United Methodist

Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce

Editorials

Sad story, remarkable response

The story of the Pennsylvania couple who recently sold all of their belongings to buy "Instant Bingo" tickets in the state-operated lottery is among the more bizarre tales we have heard concerning how infected people can become with the "something for nothing" mentality of gambling.

But as bizaare as the story is, it is not nearly as fantastic as the response state officials made when they heard what was taking plaace.

Tom and Philomena Drake bought $20,000 worth of tickets in the Pennsylvania lottery in an all-out attempt to win the grand prize of $1,000 a week for life (see story elsewhere in this issue).

Upon hearing about the action of the Drakes, a state official commented that the lottery was not intended to entice people to squander their earnings and their possessions.

Such a statement is remarkable. We submit that state lotteries — like all gambling — are organized precisely on the premise that people will "squander their earnings and possessions." If such were not the case, the state would make no profit.

Dr. Olds, AMU made good choices

What would make the president of a financially-solid, major university resign a secure post and move 4,000 miles to head a financially-troubled church-related college which has teetered on fiscal collapse for several years?

Dr. Glenn A. Olds, a United Methodist minister, recently made that decision when he left the presidency of Kent State University in Canton, Ohio, to become president of Alaska Methodist University in Anchorage (see TM/UMR, June 17). Asked why he would make such a move, Dr. Olds said he is "extremely optimistic about the unlimited educational opportunities it (the college) will provide for Alaskans."

Christian mission through the years has been personified by a brand of committed individuals, such as Dr. Olds, who have been willing to forsake security for the challenges of serving others and for obedience in answering a "call."

We applaud Dr. Olds for his decision and Alaska Methodist University for its wisdom in selecting him to lead the school in these difficult times. The university and the new president should be in the prayers of all United Methodists.

Granting of vote long overdue

Among the more emotional moments at last spring's General Conference in Portland, Oregon, was an impassioned plea by a delegate from the Oklahoma Missionary Conference for full voting rights for members of United Methodism's missionary conferences.

While the mood of that body seemed to favor such rights for missionary conference delegates who were seated with "voice but not vote," such rights could not be granted because they violated Constitutional provisions of the church. Those provisions could only be changed by recommendation to and ratification by at least two thirds of the church's annual conferences.

Although not all annual conferences have completed voting, it now appears certain that the amendment will be overwhelmingly approved.

We congratulate the entire church for removing this inequity from our Constitution and welcome into full General Conference and Jurisdictional Conference voting rights the Oklahoma Indian Missionary Conference, the Red Bird Missionary Conference in Kentucky and the Alaska Missionary Conference.

The pattern

By ESTELLE D. BROADRICK

Perhaps you cannot yet trace it —
But all things for you and me,
Are part of the pattern God designed
In some pre-conceived unity.

My Witness

Only asking God is not enough

By DIANE SCOTT

I ran, laughing, shouting for my son to stop and wait for me, knowing that at last the opaque bubble of my mourning had burst and I was free. I had the answer. How sad, how wasteful that so many months had passed before I recognized it.

My husband's growing disinterest and eventual request for a divorce had been so unthinkable to me that even as they occurred I denied their truth. In the early days of increasing distance between us I suggested that we see a marriage counselor, asked about his feelings for his job, asked if I was the source of his problems. He would not talk, seemed unwilling to do anything to halt the erosion of our marriage. Naively I believed his vague "It's all right. It'll pass" attitude. When finally there was nothing left and he had gone, I looked through the ghostly structure of what had been our marriage and felt betrayed.

Other voices reminded me that I was not alone. Two children needed me. For several months the daily necessities that must be met — the ordinary decisions that must be made — carried me. I listened to Bobby shouting, laughing with his friends, playing ball, arguing. I asked Barbara how she felt about our changed life. "We don't want it, Mom," she admitted with moist eyes, "but we know it happens. Some of my friends' parents are divorced. I know God will help us meet it." They seemed to have recovered from the initial shock But inside me a knot lay, cold and hard and undissolved.

On the day the hot water heater burst and flooded the hall a half-hour after the dog tore his paw on some barbed wire, I threw myself across my bed and let the tears and thoughts flow. "What happened to all the joy, Lord? Where is your justice? Where is the peace you promised?"

Some words of Catherine Marshall kept moving behind my eyes. "Thank God in all circumstances, not just the good times." I didn't know how I could thank Him for the pain I felt, but it was time to try anything. Haltingly, embarrassed at my awkwardness, I thanked Him for my present circumstance. I rested in the quietness and peace.

In the months that followed I felt as if I were waiting for something. We had average and not-so-good days as a family. The children anticipated their father's visits with smiles and greeted him with affection. I went to my room to avoid speaking to him. Everyone seemed comfortably adjusted — everyone except me. What did they know that I did not?

A few weeks ago I took Bobby shopping. He kept a running conversation going about the toys he saw, why we need different screwdrivers for different jobs, why he was going to need a fielder's glove when he got to second grade. As we drove to the park he was still talking.

"You know that old, empty house on our corner? There was a light in there last night. Do you 'spose it's a ghost?" His eyes were so big I almost believed the possibility. "See that giant cloud? It looks just like Bruno chasing a frog. Do dogs chase frogs?" At the park he brought me some reeds. "You can braid these, Mom. Do you know how to braid?" Then he was off, chasing ducks. I was glad for the quiet. I needed to think about more important things: Why had my husband left us? How much of it was my fault? What part . . . Bobby's excited shout cut in, stopping me in mid thought.

"Mom, look at the giant swan." Instantly, I knew the secret.

Look! Look at the swan! Look at the day that is! Stop looking back. Life is in the clouds above us, the reeds in our hand, the child running by the lake. Notice them. Love them. I had asked for peace and joy, but asking is not enough. I must believe and behave as if I have them. I was running before I knew that I had moved. Panting, I caught up with my son, help him tightly, and whispered three more words: "Thank You, Lord."

"My Witness" is a column through which TM/UMR reoders moy tell of meaningful experiences of Christion Life.

This week's contributors ore: Dione Scott of Follbrook, California, and Betty Sergent of Lexington, Kentucky.

Here I Stand

Our greatest 'drug' problem is TV

By DAVE MALY

For the past several years now, I have been growing in my fear of the greatest drug problem in the USA — TV. So much so that I was causing a great deal of discomfort in my home among my wife and three children with a constant barrage on TV and the programming they preferred. The bickering was becoming more than my wife could take, and so she suggested this past Lenten season that we give up TV as a family.

The prospect sounded glorious to me, and my kids looked in exasperation at the worst possible six weeks in history for them. What we experienced needs to be shared.

First of all, the kids were watching approximately 30 hours of TV per week, and to lose something so ingrained in them was indeed a threat. Yet during those six weeks, my eldest daughter, age 13, read her first books without being bribed or forced by school or parents. She read them because she was bored, and they provided excitement she had not known before. My middle daughter, age 11 and already an avid reader, never missed the TV and continued her campaign to "read every book in print by 1980." My son, an active 10 year-old, became an expert Scrabble player and a constant game player.

How much did we miss it? When the experiment ended on Easter Sunday, the TV did not go on till a special movie was watched by the whole family — by their choice, not mine! Since that experiment, many evenings the TV is not even turned on because "there is nothing worth watching" by my childrens' new standards. All of my kids would still prefer to play a game, and the eldest is still reading.

I wish I could tell you the feeling of closeness we all achieved through this self-imposed TV drought — but I would far rather that you would experience that feeling yourself. I would plead with parents to take the initiative and ask their family to do without TV for a period of time. I would ask you as humans who are rapidly losing your humanity to a TV, to sit down with a TV schedule, rather than do what we had done for years (turn on TV and flip around till we got to the least boring show). I would urge you to purchase games, books, crafts and many other exciting and imaginative alternatives to TV and insist on two nights a week without TV.

Plan it any way you like, but plan it soon.

Of course there is a price to be paid for this. Parents will again need to be parents without the TV to keep the kids quiet. Dads will need to give up their regular "fix" of TV sports (my terrible weakness). Mothers will need to cut down on the junk food they buy (without the TV we consumed far less than ever before). Parents will have to sit through "plays," talent shows, and many other imaginative alternatives to the TV we thought our kids had to have.

You, of course, can choose to ignore this and many other similar statements by people far more knowledgeable than I am. You can go back to teaching your children about life by watching "Baretta," "Starsky & Hutch," "Kojak" and many other "how to do it" cops and robbers shows. You can teach them the imperatives of life from the Norman Lear situation comedies. You can teach them manners from Fonzie ("Sit on it!") or Kotter ("Up your nose with a rubber hose!") — or you can teach them proper sportsmanship from the "million dollar babies" of the NBA, etc.

For our family, we will continue to use the TV sparingly, in the hope that the TV will no longer use us.

"Here I Stand" is a column through which TM/UMR reoders moy express their opinions and concerns obout the church.

This week's contributor, the Rev. Dove Moly, is postor of Brook Pork United Methodist Church in Brook Pork, Ohio.

God is with me wherever I am

By BETTY SERGENT

Waiting for the results of a cancer test,
His Grace sustains me.

Courage and strength unbelievably
come as their father tells my children be
is leaving.

Joy and satisfaction flow within me as
I run beside the marching band in which
my son is playing.

My heart swells when I hear the voice
of my adopted daughter say, "I love you,
Mother."

Communion comes when my young son
states his understanding of handling
problems: "You just get up and go on."

Later, he expresses his understanding
of his role in the world — "I'll do all I can
where I am — in my world."

I see Him in the rising sun.
I hear His voice in the wind.
I feel His presence in the quiet of the
countryside, in the den of the city, in the
babbling brook, in the touch of a hand,
the smile of a friend.
He is there by the coffin of a loved one.
He is there in the birth of a baby.
He walks beside me when answers are
not easy and questions are not clear.
I see Him in the creases of mature
faces and in the bud of a rose.
I hear Him cry with the broken
hearted.
I feel His ache for lonely persons.
I sense His hope for what can be.

Letters to the Editor

General Conference did outstanding work

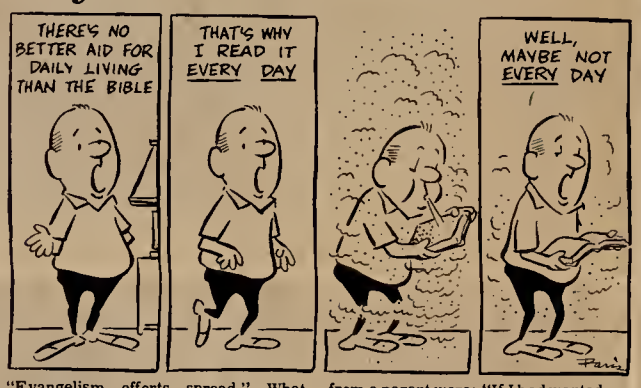
To the Editor:

Bravo to you for the contrasting articles in your "Here I Stand" column by Dave R. McKown and Loyd Whitbeck (TM/UMR, June 3). Jeers for not setting the record straight! Dave McKown asks the question "Why has evangelism just been discovered?" then proceeds to tell us he considers himself a dedicated lay person with more insight into the reason for being of our church than the General Conference — "a great convocation of clergy" and "assorted Bureaucrats" and — implied but not said — a small number of "dedicated lay people." He tells us he is a thoughtful person who does not quarrel with the No. 1 priority, alleviation of world hunger (heaven forbid, as that would be like being opposed to motherhood) — or the No. 2 priority, to strengthen ethnic minority churches, although he considers this a "knee jerk reaction to a revelation of need under pressure" (whatever tbis is). He berates the General Conference for apportioning the "munificent" sum of $125,000 for the No. 3 priority, evangelism, that is so close to his heart, as compared to the huge sums spent for social activism and a huge bureaucracy, both of which he classifies as failures. Contrasting all this, Loyd Whitbeck declares the church beats its chest in denuciation of sin but fails to act with a "relentness social action gospel that could save."

In my view, they both stand in a sea of ignorance or self-interest. The wisdom of the General Conference action on evangelism is clearly supported by the reaction across Methodism as reported in the article in the June 3 issue titled "Evangelism efforts spread." What amazing results for a mere 15/100 of 1 per cent of a total program of $83,672,000! The low response to the No. 2 priority is of deep concern to the General Council on Ministries, according to another article in the same issue, which adds some credence to Loyd Whitbeck's stand. However, the General Conference did allocate $5,000,000 for world hunger and $5,500,000 for ethnic minority churches, without naming several other items that are surely in support of social action. These two items alone account for over 12.5 per cent of the total budget. Isn't it unreasonable to classify such a failure to act? It will be the fault of we dedicated laymen if the priority is not achieved. It is also unreasonable not to recognize that strengthening ethnic minority churches is evangelism where it is most needed. The same is true of alleviating world hunger.

I would stand with Loyd Whitbeck if I had to choose between the two. Since I have other options, I stand with the General Conference. I think it is time we "dedicated laymen" (and clergy also) come forth with some active support of the goals and objectives set by our General Conference. The delegates and the bureaucrats did outstanding work under adverse conditions. They deserve praise and support, not brickbats.

J. O. Steele Jr.
Fort Worth, Texas



Evangelism articles were well stated

To the Editor:

The "Here I Stand" article in the June 3 issue of TM/UMR was one of the greatest, and I commend Dave R. McKown for what he wrote. No one could have stated it better, and I am sure that there are many who are asking, as did he, "Why? Why, indeed!"

The article by Loyd Whitbeck under the same caption in the same issue was likewise very well stated. And in the same issue, the "Letter to the Editor" written by Frank M. Lyon brought out a point which I feel needs to be brought out..

I was a recent voting delegate to the Florida Annual Conference, and I came away feeling that most of the voting done had been a mere formality — that issues had already been decided. The local church has actually very little voice in decisions that are made.

To return to the subject of evangelism, a very dedicated young man in a conference in Ohio had taught the confirmation class in his local United Methodist Church for some few years. His conviction was that the main purpose of the lessons should be to bring young people into a personal relationship with Jesus Christ. Comments he received from a parent were: "If I had wanted my child to have been taught this way, I would have sent him to a Baptist church;" and from the minister he heard, "Perhaps you would be more comfortable in another church." Need I add that he is no longer a United Methodist?

Mrs. Harry R. Hunt
Avon Park, Florida

Church shouldn't sell Hal Lindsey's books

To The Editor:

The letter from H. M. Derry of Austin in your June 10 issue is well said, and Iam glad to see some people waking up to the foolishness put out by Hal Lindsey. Perhaps his letter will awaken a few more Christians who have been misled.

I must make a comment, though, about the quote from Dr. Ewart Watts. He quotes Dr. Watts as being surprised at intelligent people reading and accepting Lindsey's books. Perhaps one reason is that the United Methodist Publishing House continues to sell Mr. Lindsey's books.

While living in Tulsa, where there is a Cokesbury Bookstore, I became discouraged with the kind of books similar to and including Lindsey's which were sold there. Those running the store tried to be as helpful as possible, but the selection either was out of their hands, or for some reason they continued to promote these books.

I do not believe in censorship, but neither do I believe our own bookstore should traffic books that do not meet with our own editorial policies.

David L. Severe
Oklahoma City, Oklahoma

What grave?

To the Editor:

With reference to P.H. Saito's June 3 "Letter to the Editor" — Jesus turn over in His grave? Unbelievable.

Have you ever read Revelations 1:18 which says "I am he that liveth and was dead; and behold, I am alive for evermore?" Don't you know that the grave could not hold Him? He is risen!

Doris S. Parmerter
Varysburg, New York

Defense of mission board appreciated

To the Editor:

I have just read "Here I Stand" by June R. Barneson (TM/UMR, June 10). Let me express my profound gratitude for her vigorous defense of the priorities and working relationships of the Board of Global Ministries.

A part of its ministry is activist. Wherever activism is involved, there will be disagreements. I find myself, as others have doubtless found themselves, in disagreement with certain of its resolutions related to complex issues. Even so, I thank God for the quality and commitment of its leadership, for its openness to new possibilities while remaining faithful to acceptable, traditional ministries and for its sensitivity to the plight of the powerless and the oppressed the world over.

It will continue to have its critics — among them, thoughtful editors, bishops and other conscientious voices. Even so, the things Ms. Barneson wrote needed to be brought to our attention.

Again, I thank God for the Board of Global Ministries of the United Methodist Church and for its leadership!

James Armstrong
Aberdeen, South Dakota

Does God pick race results? Why not?

To the Editor:

Your editorial "Does God pick winners of auto races?" (TM/UMR, June 10) seems to this reader to carry a pharisaical judgment on athletes who claim God plays a role in the outcome of contests.

If "God picked A. J. Foyt to win," you ask, "what about the other 32 drivers in the race? Did God pick them to lose?"

Well, why not? God destines millions to be losers.

"And," you continue, "what about those drivers who have died in that race? Did He pick them to die?"

Could be. He picks everybody to die.

You speak of "rewards of our own choosing to the faithful and swiftly punishing the wicked, all in the course of an afternoon of racing." This interpretation would seem to me to miss the point, falling into the trap of the First Psalm. In Job, the righteous suffer. The losing racers lose not because they are wicked, but because only one driver wins. The disciples asked Jesus about the blind man, "Who sinned, this man or his parents?" The reply was, "Neither did this man sin, nor his parents, but that the works of God might be made manifest in him."

A. J. Foyt may simply be recognizing that many factors go into winning a race, not all of which are under the control of A. J. Foyt. Man proposes, but God disposes — to coin a phrase.

T. Willard Hunter
Claremont, California

New Easter date proposed

To the Editor:

I write in response to the article "What do we mean when we call Bible 'Word of God' " by Robert W. Hanford (TM/UMR, June 10).

"Do you believe the Bible as God's holy Word?" is asked of new members joining the Methodist Church. I do not know how this ever got into our order of worship, but I do know that I wrote church leaders about this and why I oppose it. Now we do not have that question any more. We have not heard any criticism about it. Maybe our members do not know of this change — as yet.

Now I would like to see the Methodists start something new and set the first Sunday of April as a permanent Easter day of worship.

Milton Vallery
Pineville, Louisiana

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Socataco celebrates God's love - without a word

By LINDA M. LOGAN

NORMAN, Okla. (UMC) — Delegates and visitors to the first United Methodist National Youth Ministry Organization convocation to be held here, August 1-6, will find a clown in the pulpit on Wednesday evening, August 3.

Socataco — wearing his ruffled, balloon-covered clown costume, black derby, white face and red, bulbous nose — will be celebrating God's love in Communion, the passing of the peace, or possibly a sermon, but all without speaking a single word.

Socataco is the image the Rev. Floyd Shaffer assumes in carrying out the ministry of the now national program of Faith and Fantasy run by the American Lutheran Church. Mr. Shaffer, an ordained Lutheran minister who has served in parish ministry for 20 years, began experimenting with a clown ministry in 1969 in response to his discovery of the almost universal recognition of the clown as a religious symbol.

"I found that the symbol of the clown was found in every culture, every race, and that there were some consistencies that were found in each of them. In almost every case, it was a religious type symbol," Mr. Shaffer explained in an interview with Bill Wolfe for the Board of Discipleship's Young Culture Lifetime Cassette Series.

Speaking to Mr. Wolfe, Mr. Shaffer elaborated: "Every clown . . . in every culture has used the white face . . . the symbol of the death mask . . . to remind people that they were human, and that they, too, would die, that they had a destiny . . . And in the role of the clown helping to remind people that they are human, I felt that there was a real connection between the church and the world . . . How important it is to remind the world of its humanity and its dependence upon Almighty God."

Symbol of new life

Traditionally, clowns give up speech when the white face goes on, Mr. Shaffer pointed out, "because dead people don't talk." But the clown's makeup does not end with the white face. "A new face is put on over the white makeup, . . . so that the face that the clown puts on is the symbol of new life . . . resurrection."

With this symbolism in mind and with the feeling that worship ought to be a celebration, a party of the Lord, Mr. Shaffer has designed a worship event that uses the symbol of the clown to instill a childlike dignity into the worship. The service has no words, but contains all the major parts of Christian worship: invocation, confession, absolution, communion, a sermon, an offering and praise.

"There would be a praise or gloria, but since you can't sing it, you do it with your whole self. So I might use finger snapping, people swaying and standing, arms raised above heads, rhythmically moving as a taped background is played throughout the entire service, using music from the world which God said he loved enough to do something about."

Socataco

Floyd Shaffer

There will be a sermon. "All my sermons are textual, taking a fragment of the Scripture, studying it, praying about it, and stepping into the realm of fantasy and translating it into action through the clown medium."

There will be an offering, too, but a different kind of offering. Instead of taking up a collection, which seems very presumptuous to many Christians, because "we can't write out a check to God," Mr. Shaffer distributes the offering that comes from God. The offering might come in an explosion of smoke with a gift box containing the gifts for Holy Communion appearing. Or the offering might consist of a basin and towel, the symbol of servanthood, or possibly, just a nail pressed into the hand of each worshiper to remind them that they, too, will have to carry a cross.

Communion without words?

But how can you celebrate the words of Scripture which indicate "this is my body, this is my blood," without saying a word?

"Very gently, I take a whole loaf of bread. I have a cross on the altar, a plain wooden cross with a crown of thorns over the top. Very slowly, holding those before the eyes of the people, I bring them together, putting the loaf of bread upon the cross, letting the crown of thorns fall over the top, hold it out before the people to show, 'This is the body of Christ,' and then, very gently . . . taking hold of the bread with my other hand, pull it down to show the broken loaf, 'broken, given for you.'

"I take a bottle of wine and hold it in my one hand, take the cross and, with pantomime, indicate that I am pouring it into the jug. With the final pouring, the cross is inverted. That inversion indicates that it is poured out completely 'for all of you'."

It is a quiet communion service which quickly changes into a colorful celebration, "because when we have this means of grace given to us . . . it's a cause for celebration." So the clowns may put a red dot on the people in the church to identify them as fools for Christ. Or they may hand each worshiper a balloon which has "Love" written on it.

Then the clown disappears. There is no conclusive ending to the service, "because worship ought not to end. So often we package our worship with a hymn and a benediction, we shake hands at the door, and we communicate very clearly, 'the worship is over.' But I believe that worship does not end. Worship is a lifestyle."

Ms. Logan is assistant director of communications for the Board of Discipleship.

'Evolution-creation' dispute revives

U.M. scholars blame both camps for excessive claims

By PAT SITES
Staff Writer

Evolution or creation? Those old familiar catchwords of the 1925 Scopes "monkey trial" are a part of our past — or are they?

If renewed debate in public school boards throughout the country tell the tale, the verdict isn't in yet, after all, on what to teach our children about the beginnings of life. Both state and local boards are finding "evolutionists" pitted against "creationists" in a science textbook controversy many thought long laid to rest.

Why is "science versus Scripture" being refought in 1977? Perhaps, say some United Methodist educator-theologians, it's a basic failure to understand the difference between "apples and oranges" — and excessive claims by devotees of both sides that theirs is the whole view.

The United Methodist scholars don't see the fight as necessary or inevitable. They believe school curriculum can legitimately present both views. But it needs to:

• distinguish between the questions theology primarily asks (the "why" and "who" of life's beginnings) and the one science asks ("how" life began and developed); and,

• avoid the claim that either side offers the only explanation of human origins, or that either has already achieved its ultimate in understanding.

A text prepared by the Creation Research Society of Ann Arbor, Mich., has been the focus of debate in several public-school districts. Entitled, "Biology — A Search for Order in Complexity," it describes both creation and evolution and suggests both as alternative explanations for origins, although it is critical of evolution and stresses creation as the more plausible account.

Opinions vary widely

In Texas, trustees of the Dallas Independent School District earlier this year adopted the book for use as a research source, and state commissions have approved it in Alabama, Georgia, Oklahoma and Oregon. But a Superior Court judge in Indianapolis has ordered it removed from the approved list of books for public-school use in Indiana.

Although the Indiana Textbook Commission had argued that the book merely presents both biblical and evolutionary creation theories, Judge Michael T. Dugan said it clearly seeks "the promotion and inclusion of fundamentalist Christian doctrine in the public schools."

In 1973, the California State Board of Education approved revisions of science textbooks to refer to evolution as a theory rather than proven fact. Although the agreement reached at the time provided for the inclusion of creationist accounts in the books, this has not been carried out. But proponents of the creationist view consider it significant that the board's action has removed the aura of unquestioned authority from textbook presentations of evolution in California.

The crunch comes, the United Methodists say, when those who hold a biblically-based "creationist" view become too locked into that view to settle for a both/and approach. And it also happens when "evolutionists" move beyond the boundaries of their discipline and use science to explain the meaning and purpose of existence.

"Excessive claims for one's ideology, whether religious or secular, is a human problem," according to Dr. Tex Sample, professor of church and society at St. Paul School of Theology, Kansas City, Mo.

The biblical view is a sound theological principle, "as long as we don't insist that God zapped the earth and created everything by command in exactly six days," he maintains. "Science deals with the sequence of events, the secondary level of causation."

Evolution is only a theory, too, he says (an admission evolutionists are not always willing to make) — "and we'll continue to learn a lot more scientifically — but it's still by far the most defensible. I personally find no conflict between evolution as it talks about how life emerged and the Christian view of creation."

Dr. Howard Grimes, who is a Christian education professor at Perkins School of Theology, Dallas — and who has watched the Dallas controversy evolve — agrees that a biblical view of creation can be included in curriculum "but not as science. There's very little science in the biblical view, and what there is is thousands of years old. Creationists make poor scientists."

On the other hand, he says, if the evolutionists say that the only view of creation is "accidental, mechanistic, I can't buy that. Then they're being poor theologians. We must make the differences very clear."

Literalists have trouble

Creationists take on a lot of problems when they insist on a literal interpretation of the biblical view, says Dr. James Buskirk, formerly a professor at Candler School of Theology, Atlanta, and now Dean of Oral Roberts University Divinity School, Tulsa. "The Bible is a book of faith, not a book of science. If faith can witness and science can give information and we can let people appropriate what they will, there's no need for conflict."

This approach is educationally sound, he also believes — though he isn't certain that the "separation of church and state" issue always permits that kind of balance.

Resurgence of the old controversy, all three agree, is a reaction by some persons to what Dr. Sample calls "a bureaucratic, rationalized attempt to explain life." He believes it's part of a resurgence of "neo-evangelism" as well as a "residual hostility toward science and toward scientists who make claims they can't support."

Old questions are being raised again, Dr. Buskirk says, which were "put to sleep from lack of interest" because "people are searching for wholeness and science has not met that need. They need to have their 'relation' hunger fed. But the importance of the study of science ought to be obvious."

Retirees donate skills to Navajo mission school

FARMINGTON, N.M. — The Roving Volunteers in Christ's Service are at it again. This time the group of retired couples who donate their skills to needy church projects are working at the Navajo Methodist Mission School here. For the past several months the men reworked the second floor of the old infirmary to create four efficiency apartments for school staff members while the women made curtains for a dorm and helped with the painting. The roving volunteers now number eight couples who are self-supporting and have their own recreational travel vehicles.

NAVAJO METHODIST MISSION SCHOOL PHOTO

Albuquerque school to become urban center

GEORGETOWN, Tex. (UMC) — Agreement to assume the administration of Harwood School and to provide two conference staff positions highlighted sessions of the Rio Grande Annual Conference here June 10-12.

The conference agreed overwhelmingly to lease the Albuquerque, N.M. school from the Women's Division of the Board of Global Ministries and to operate it as a center for urban ministries and other training and community organizations. Its board of directors is to be named by the conference council on ministries.

Until a year ago, Harwood was a girls' school under the Women's Division, and then was used by the Chicano Communications Center, whose programs have been strongly criticized. (See TM/UMR May 20, Mar. 25.) The facility will continue to have support from the Women's and National Divisions.

The conference voted to continue its stewardship program and director and to create a new staff position for ministerial recruitment. The latter position will be held by the Rev. Josue Gonzales, who has been pastor at Emmanuel Church in Austin, Tex. The new recruitment post has been made possible by a $20,000 grant from the Division of the Ordained Ministry of the Board of Higher Education and Ministry. Funds for this grant have come through the ethnic minority local church missional priority apportionments and Advance Special offerings.

The stewardship decision came after significant increases in giving during the two-year crusade directed by Raul Quintanilla of San Antonio.

the church today

New York Conference votes to begin TM/UMR edition

BRIDGEPORT, Conn. — Delegates to the New York Annual Conference voted here last week to begin a weekly edition of The United Methodist Reporter in January of 1978.

It is expected that more than 5,000 subscriptions will distributed to conference members in Southeast New York and Eastern Connecticut.

This new edition will increase to 37 the number of annual conferences which utilize the services of The Texas Methodist or The United Methodist Reporter.

Scholarships granted to 500 ethnic minority students

NASHVILLE (UMC) — Five hundred ethnic minority individuals have been selected to receive United Methodist scholarships totaling $230,806 for the 1977-78 academic year.

Support for the scholarships comes from one-fourth of the offerings taken by United Methodist churches during the 1976 observance of World Communion Day.

The number of recipients and the money available for 1977-78 represents almost half the recipients and amount available during the entire 1972-76 quadrennium. During the quadrennium, 1044 persons received scholarships totaling $576,480. The increase this year was due to larger World Communion Day offerings in 1976.

Administering the scholarship program for the denomination is the United Methodist Board of Higher Education and Ministry.

Advertising for South African coins criticized

NEW YORK (UMC) — United Methodist officials have objected to an advertisement on a television station here promoting sale of South African gold coins, the Krugerrand.

Peggy Halsey, a staff member of the Board of Global Ministries Women's Division, says the ad is misleading because it makes no mention of South Africa and is part of a campaign by the apartheid government of that country to sell itself and its policies to the American people.

The Northern Illinois conference of the United Methodist Church in its recent session in DeKalb passed a resolution similar to the Women's Division stand against the Krugerrand. The conference resolution calls the Krugerrand "a symbol of apartheid" (racial separation) and urges United Methodists to "refrain from buying" the gold coin. It also calls for people to "work and pray for an end to apartheid in South Africa."

Classified

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CHRISTMAS EVE in Bethlehem. 8-day Holy Land Tour leaving New York December 22. A $50 deposit reserves your place. Brochure available: Rev. Walter Wnek, 9 Woolley Ave., Somerset, Mass. 02726.

UNITED METHODIST HERITAGE TOUR to England, Oct. 21-29, $799 from San Antonio. Visit London, Stonehenge, Stratford-upon-Avon, Coventry, Oxford, Epworth, Bristol, Salisbury, Gloucester. Brochure from United Methodist Heritage Tours, Box 247, Azle, Tex. 76020.

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'No frills' annual conference

Indians gather for 'family affair'

By BUD HERRON
Associate Editor

PRESTON, Okla. — When most United Methodists make comments about the weather at annual conference sessions each spring, the talk can usually be categorized as "polite chit-chat." The worst weather news might be a broken air-conditioner or a misplaced umbrella for the trip from the auditorium to the hotel.

But for United Methodists meeting here, "weather talk" is more than "chit chat." Two years ago when the conference met in Antlers, Okla., 100 degree temperatures beat down on the tin roof of the open-air shelter where business sessions are held, making it feel like an oven. The heat that year was broken by rain that turned the meeting grounds into mud, followed by high winds that damaged some of the tents just as delegates were settling down for the night.

The conference is the Oklahoma Indian Missionary Conference, one of only two annual conferences in United Methodism organized along racial/ethnic rather than geographical lines. (The other one is the Rio Grande Conference of Spanish speaking United Methodists in Texas and New Mexico.) The Indian Missionary conference encompasses 127 small local churches mainly in Oklahoma, but with a few scattered congregations in Kansas and Texas.

"We're the 'no frills' conference," one pastor said at the recent conference session (June 9-12). "In fact, sometimes we're even the 'no necessities' conference." Another person described the annual session as "the way the whole church used to meet before it got rich."

But what the conference sessions lack in "frills" they make up for in fellowship. Annual conference is a "family affair." There are only 65 Native American ministers and a like number of lay delegates there to cast votes on conference business, but three or four times that many persons show up to take part in the "outing."

Reunion atmosphere prevails

They ring the conference grounds with tents and camping vehicles. Meals are cooked communally and served in a series of dining rooms in a semi-circle around the main shelter. Craft activities and Bible school classes are provided for the children. Teen-agers also have their activities, play volleyball, and operate a cold drink and candy stand as a money making project for the conference youth organization.

Throughout the session there are prayer times and worship services with singing in several Native languages — Creek, Cherokee, Choctaw, Kiowa, Comanche, Chickasaw. Twenty-eight different tribes are represented among the 11,500 Indian United Methodists with memberships in conference churches.

But amid the "reunion" (and often "revival") atmosphere, outsiders visiting the conference soon pick up two recurring themes in conversations and floor speeches which set the tone in the Indian Missionary conference today: One is a deep pride about the role Native Americans have played historically in the spread of the Christian Gospel in Oklahoma. The other is a deep concern about the future of the conference.

Native Americans are quick to point out that although the conference has had to depend on the connectional church for financial aid because of the high level of poverty in the conference, much of the mission and evangelism work in Oklahoma has historically been done by Indians.

Conference steeped in history

When the federal government "removed" the Indians living east of the Mississippi River and forced them into Oklahoma in the early part of the 19th Century, Indian Christians brought the Gospel to Oklahoma along the "Trail of Tears" at great personal cost. Some white missionaries walked that trail with the Indians, but early Indian pastors and lay persons brought Christianity with them to what was to become Oklahoma. What was to become the Indian Missionary Conference was begun in 1844 — 62 years before the white Oklahoma Annual Conference was to begin. The list of early Indian pastors who struggled for Christ among their people is long.

But what about today? Every conference delegate, pastor and local church member knows that poverty dictates much to the conference. Only two local churches out of 127 are self-supporting. The remainder must depend on aid from the rest of the church. Pastors' salaries are for the most part below poverty level, and not even a pension is promised at the end of service — although the conference tried to raise $75 per year of service for payment to retiring pastors.

Such a weak financial picture discourages young, educated Native Americans from entering the ministry, adding to a decline in qualified conference leadership. Membership growth in the conference is at a near standstill.

Integration with the Oklahoma Conference is not considered an option by the Indians. They want to maintain their own conference rather than be "swallowed up" by the much larger white conference in Oklahoma.

Should that ever happen, they point out, there would be no more conference sessions in the heat and rain in Antlers, or Preston, or Anadarko. But they don't think an air-conditioned auditorium is worth it.

Couple gambles all on hopes for lottery

PITTSBURGH (RNS) — A young Pittsburgh area couple has decided to gamble everything they own in the Pennsylvania lottery's Instant Bingo in the hope that they will win $1,000 a week for life.

Tom Drake, a 30-year old former real estate salesman convinced his wife, Philomena, to quit her job as a secretary at U.S. Steel and join him in an all-out effort to get rich on the instant lottery.

They have sold their 1974 Vega, taken out their entire $1,100 in savings and plan to buy 20,000 of the $1 tickets before they are through. After the first week, they scraped through 1,500 tickets and came up with "instant winnings" of about $500.

Official odds against winning the $1,000 a week top prize are about 35 million to one. Since the Drakes plan to buy 20,000 tickets, their odds drop to about 1,700 to one, according to one estimate.

A spokesman for the state lottery told the "Washington Post" that the game was not intended to entice people to squander their earnings and possessions.

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Kenneth E. Carter Jr., Pastor
First United Methodist Church
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This ministry has added a new joy, a new enthusiasm, and a deepening of committment across our whole church.

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Prayers answered as rain falls

PLEASANT GAP, Pa. — Farmers will do just about anything during a dry spell, as suggested by this heavenly-directed message mowed in a hayfield near here. The area had been without a substantial rainfall since May 18, until prayers and "advertisement" were answered with a measurable rainfall on June 6. RELIGIOUS NEWS SERVICE PHOTO

Peace academy proposed

Old ideas get new life at U.S. Senate hearing

WASHINGTON, D.C. (UMC) — While nobody appears to oppose peace, concrete proposals to teach and research peace-making have not gone far in Congress. The latest, to study the idea of a National Academy of Peace and Conflict Resolution, got some support in a Senate hearing here June 6.

Thirty-three years after the Allied D-Day invasion of Europe, Sen. Jennings Randolph of West Virginia pleaded for the means to "prepare our youth, who desire to serve in a new and honorable and patriotic capacity, to go forward trained in the use of peaceful methods of resolving differences . . . much the same way we provide young people with training they desire at our military academies."

The alternative, he held, is to continue "the almost cyclical disruption and depletion of our finest young men and women and total resources to conduct wars — that might be avoided."

Sen. Randolph spoke before the Senate Foreign Relations Committee at its hearing on S. 469, which would authorize a commission to study the academy or alternatives for one year, with a budget of $500,000. His testimony noted the support of the United Methodist Board of Church and Society and other religious agencies for a peace academy.

Sen. Randolph recalled that the idea of a department of peace dated from the "early days of the Republic" and that more than 145 bills for a peace academy have been introduced since World War II, including his own in 1945. He noted the support of Presidents Eisenhower and Kennedy as well as military and other leadership.

While war is easier to comprehend than the concept of peace — the absence of war — Sen. Randolph agreed, "the time is overdue to insure the teaching of fundamental and advanced knowledge of international relations . . . to teach to others what we already know and to research new techniques and methodologies of peace and conflict resolution." To this he added the need to "learn more about 'causing peace,' " not only in international disputes but also in domestic conflicts.

As to cost, the senator said the study commission would cost less than a single Cruise missile and the academy itself should be viewed as an investment and in terms of how much it will save, rather than cost, since "managing conflict has become increasingly costly." He called the cost infinitesimal alongside that of war.

Sen. Randolph questioned whether the nation is fully satisfied with the military keeping of the peace through force, with no interest in possible alternatives." Violence and force, he said, should not be the "only solution."

Prelate condemns global growth of torture

LONDON (RNS) — The widespread use of torture and the detention of political prisoners in Communist Eastern Europe and certain Latin American nations was condemned by Cardinal George Basil Hume of Westminster.

Referring to human rights generally, Cardinal Hume said, "I doubt whether there are many nations which can claim to be faultless in their defense of human freedom. There are, however, two areas that can serve as examples of what happens in many others places — Latin America and the Soviet Union."

"Again," he said, "it would be good to be proved wrong, but there seems to be firm evidence that in both areas there are many prisoners of conscience and widespread use of torture."

Cardinal Hume went on to list two prisoners of conscience from each area and added that "in Latin America there is evidence of increasing brutality by security forces. The use of psychological torture and physical pain by cigarette burns, electrodes, by tearing off fingernails, has become more common in countries like Chile, Uruguay and Argentina."

He also noted that throughout the Soviet Union and elsewhere in the Soviet Bloc men and women are "to the best of my information, being imprisoned and tortured solely for views they conscientiously hold."

The cardinal's comments were expressed in a long statement in the London "Guardian" and timed to coincide with the opening of the Belgrade conference to review the Helsinki Accords. The Conference is to be attended by representatives from some 35 nations.

The Belgrade conference is aimed at checking on how well each nation has lived up to promises made at Helsinki in August, 1975, in relation to improving their relations and contributing to world peace, justice and human rights.

Cardinal Hume said, "It was not until the 1960s that the problem of world hunger really stirred the conscience of the West. How we are beginning to realize that human dignity demands more than bread — it cries out for freedom and justice . . . the basic right is that of life itself."

The British Roman Catholic prelate vigorously rejected the suggestion that the defense of human rights involved unjustified interference in the internal affairs of sovereign states.

He also proposed a "double line" of argument in defense of human rights. First, for those without Christian beliefs, he appealed to the "humanity which is common to all of us." Second, for those with a personal God, he argued that man, made in God's image, "expresses some aspect of the divine which no one else can do. That fact is a reason for the unique value of each individual; it's the ultimate basis for respect."

Noting that the subject of human rights is not primarily "academic," Cardinal Hume said "where there's injustice, there's suffering. It would be unacceptable, even if one single person were involved, but there are tens of thousands throughout the world currently in prison for following the dictates of their consciences and who, with increasing regularity, are being subjected to barbarous practices of physical and psychological torture."

By Minnesota Conference

Clergy divorce guidelines adopted

MANKATO, Minn. (RNS) — New guidelines covering United Methodist clergy when they become involved in divorce situations were adopted here by the Minnesota Conference.

They are based on the principle that divorce, in itself, does not necessarily preclude continued service in the ordained ministry. However, they provide that under certain circumstances the minister may have to surrender his or her ministerial orders, permanently or temporarily.

Conference action, the guidelines say, "must be both responsible and compassionate, and addressed to the particular circumstances of each divorce situation."

When a divorce is contemplated, the minister and his or her family is expected to avail themselves of counseling to determine whether the marriage can be saved, the guidelines say.

Where a divorce has occurred or has been decided upon and the ordained person wishes to continue in the active ministry, it is suggested that a review committee be set up to assess the circumstances and make a judgment as to appropriate action by the bishop's cabinet or by the conference.

If the review committee decides a leave is appropriate, the ordained person may continue to receive a minimum salary and housing and utilities allowance, the guidelines state. The committee may also recommend a change of appointment for the divorced minister or a surrender of ministerial credentials.

"With respect for the lives and personhood of all members of the family, we shall do all we can to remember and practice the admonition of St. Paul, 'Let all that you do be done in love,' " the guidelines say.

A recommendation by the committee which drafted them made them subject to review after a five-year period.

Establishment of a $20,000 fund to aid ministers on leave because of divorce was authorized. The fund will be provided by ministers of the conference.

Conference votes to raise $9 million to save homes

REDLANDS, Calif. (UMC) — In a massive effort to save its bankrupt retirement home network from liquidation, the Pacific and Southwest Annual Conference of the United Methodist Church adopted here June 13 a nine year plan to raise nine million dollars.

Churches of the conference must raise $1.2 million by mid-July. About $800,000 in cash and commitments toward this amount already has been received from the churches, according to John W. Kirkman, conference treasurer.

The action is a key part in a reorganization plan for the Pacific Homes complex and indicates the conference intends to save the homes rather than lose them. The corporation which operates seven retirement and seven convalescent units in California, Arizona and Hawaii, filed for bankruptcy Feb. 18.

Although the vote was approved by an overwhelming majority of the some 1,500 delegates — climaxing more than ten hours of formal consideration — some delegates feared other parts of the conference program would be jeopardized by the amounts being raised for the retirement homes. Considered particularly vulnerable at this point were church development funds and campus ministries.

Some delegates wore red arm bands. In the words of one, these meant the wearers "refused" to have conference programs "swallowed up fiscally by Pacific Homes." Substantial cuts already had been made in programming for 1977 by a special session in late 1976 when the conference made a major move to aid the beleaguered homes.

The nine million dollars approved here will be used to make up operating deficits and repay part of the loans and interest owed to creditors by Pacific Homes. Most of the money will be raised through a special funds campaign, although $710,000 is included in the conference apportionments to its 470 churches this year, and a similar sum is projected for 1978.

The alternative before the conference to voting the nine million dollars in assistance was liquidation of the homes, the largest such network in United Methodism. Almost 2,000 senior citizens currently are cared for in the facilities.

Couple offers alternative evening out

CHARLOTTE, N.C. (UMC) — After Bill and Carolyn Mitchell and their friends were embarrassed at the language used in a play at a local dinner theatre here, they decided there was a need for a place where people could go for dinner and an evening of good, clean entertainment.

That's the way Celebration Christian Supper Club got started. Mr. Mitchell called on the manager of the offending supper club and arranged to use his facilities on Monday and Tuesday nights. With a capacity of 177 persons, they were pleased when they had 170 customers the first night, he said.

Later they moved to a motel and changed to Friday and Saturday nights.

Mrs. Mitchell recalled last December when things looked bleak. One night, there were only 13 persons in the club. More customers came the next night, but when the books were checked, there was a deficit of $77. One of the customers had pushed a folded check into Mr. Mitchell's pocket, commenting, "The Lord told me to give you this amount." Remembering the check, the couple looked at it — it was made out for $77.

The Mitchells, who are members of Belmont Park United Methodist Church, said they are convinced the Lord is supporting them. "If He wasn't we'd have closed down a long time ago," Mr. Mitchell said.

The organization still doesn't have any money, but that's not the purpose, claim the Mitchells. It is providing Christians an alternative evening out.

Kansas West 'firsts'

SALINA, Kan. — The first black United Methodist bishop to serve the Kansas West conference, Bishop Ernest T. Dixon Jr. (left), congratulates the first black minister to be ordained elder and become a member of the conference, the Rev. O. Fredrick Cravens. Mr. Cravens is also the first black minister to come from a conference church, St. Mark UMC in Wichita. He now serves Quayle UMC here in Salina. In addition, the conference named its first black staff member, Wendell Looney, Wichita, as associate director of the conference council on ministries. KANSAS AREA U.M. NEWS

A prison ministry

CUP pours out hope

By PAT SITES
Staff Writer

WOODSTOCK, Ill. "I began to wonder: if you cared about me, why shouldn't our Lord? And slowly I began feeling inner peace."

It's letters like this one, from an inmate in an Illinois prison, that keep a handful of churchpersons here in McHenry County on the job.

The "job" is prison ministry. The 25 county churchpersons are part of CUP (Community Upholding Persons) — an ecumenical ministry begun by the Northern Illinois Annual Conference of the United Methodist Church for prisoners and their families.

"Nobody really enjoys visiting a prison," admits Donald L. Hildebrand, a member of Marengo UMC and active participant in CUP. "But 90 percent of the prisoners we visit are 17-25 years old. Many are first offenders. When we see that we've brought hope and encouragement to some of these young lives, the visits become worthwhile."

Since CUP began 18 months ago, the McHenry County contingent has reached out to perhaps 50 inmates, most of them at Woodstock County Jail. The jail houses persons convicted of misdemeanors with sentences up to a year, but it also holds felons awaiting transfer to the state prison.

The CUP program offers, besides "hope and encouragement," help for a variety of needs, Mr. Hildebrand says. Twice each week a CUP volunteer drops in at the county jail for a two-hour visit with the prisoner to whom he has been assigned.

Sometimes the prisoner just needs someone to talk to. Sometimes the need is for shoes or toilet articles from the prison commissary. Frequently the prisoner is deeply concerned about his family, from whom he may be alienated, or whose problems may be troubling him. "We just indicate, 'I want to be your friend. How can I help you?' " Mr. Hildebrand says.

Nor does the help stop when the prisoner leaves the jail. Every effort is made to maintain contact, by visits or letters, with a person who is transferred to another prison. And when a prisoner is paroled or released, CUP tries to find him temporary housing and a job.

CUP also coordinates worship services at the jail every Sunday afternoon, where laypersons conduct services and meet prisoners.

While jail authorities do not actively oppose CUP efforts, the attitude of most of them is, Mr. Hildebrand maintains, that "what we're doing is a waste of time. The rehabilitation rate is so low."

But CUP members disagree. They quote the parable of the lost sheep and, like Jesus, rejoice over that one sheep more than over the 99 that never went astray, Mr. Hildebrand says.

And they treasure a recent letter from Dan Richards, now serving time in a state prison. "Your group has been with me every step of the way," Mr. Richards wrote. "I am just beginning my journey with Christ, but unlike before, I am looking forward to the trip instead of fearing my every step, because our Lord and many of you are with me. I am no longer alone."

Flood damaged churches helped

NEW YORK (UMC) — The National Division of the United Methodist Board of Global Ministries has set aside up to $300,000 to rebuild church facilities destroyed or damaged by the worst Appalachian flood in decades.

An initial check for $100,000 has gone to the West Virginia Annual Conference where six churches have applied for assistance totaling $241,305.

Under an agreement reached between the National Division and the United Methodist Committee on Relief (UMCOR), funds sent in response to the $1 million disaster appeal of bishops in the Northeastern and Southeastern jurisdictions will be shared by the two divisions.

However, only $131,888 had been received in New York by May 31 for Appalachian flood relief. And UMCOR has already sent humanitarian aid totaling over $100,000 to the Kentucky, West Virginia and Holston conferences.

"Naturally the needs of people came first," said Robert J. Harman field representative in the church extension office of the National Division, "and UMCOR is handling these. Now it is time to start rebuilding churches. But from the little that has come in to date it seems highly unlikely there will be enough to cover total damage to churches and parsonages."

National Division is advancing funds from other accounts, and Mr. Harman expressed the "fervent hope" that churches in all the jurisdictions will make some kind of response to the flood appeal "so the funds we have diverted from other projects can be replaced."

Appeal rejected to convert tobacco fields to food crops

FAYETTEVILLE, N.C. (RNS) — Delegates to the North Carolina Conference of the United Methodist Church voted down a resolution urging the conversion of tobacco lands for the production of food and clothing.

It was rejected by a show of hands that was estimated at 2 to 1 against the proposal, which had been prepared by the conference's Division of Church and Society.

During the debate, S. B. Everett, a tobacco farmer from Scotland Neck and a delegate, said, "We wouldn't be here without tobacco. This is a classic example of biting the hand that feeds you, of killing the goose that lays the golden egg. Where do you think North Carolina Methodists get their money?"

Hearing Loss is not a Sign of Old Age

Chicago, Ill.—A free offer of special interest to those who hear but do not understand words has been announced by Beltone. A non-operating model of the smallest Beltone aid of its kind will be given absolutely free to anyone answering this advertisement.

Send for this non-operating model, put it on and wear it in the privacy of your own home. While many people with a hearing loss will not receive any significant benefit from any hearing aid, this non-working model will show you how tiny hearing help can be, and it's yours to keep, free. The actual aid weighs less than a third of an ounce, and it's all at ear level, in one unit.

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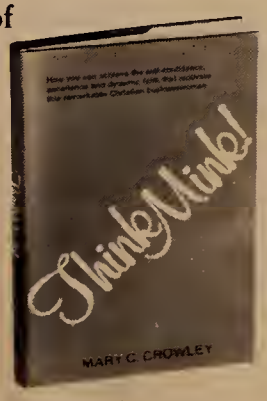
Think Mink!

By MARY C. CROWLEY



Mary Crowley has relied on God's guidance from her first job as a $7-a-week shop girl to president of her multi-million dollar Home Interiors and Gifts, Inc. and a director of the Billy Graham Evangelistic Association. Her book *Think Mink!* shows you, as it has shown thousands of others, how to achieve the same self-confidence and faith. $4.95

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Subscriptions

THE LOUISIANA METHODIST
is published each Friday
Cost of a single subscription
is $3.00 per year
Send all subscription
requests to:

The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 29

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

JULY 1, 1977

Local church highlights

Youth Conference team bombards Conference session

Very graphically members of the Youth Conference team paraded their placards as they rode on the Conference floor on their bicycles. Their messages included District Team Training at the Centenary June 12-14, Youth Assembly at Centenary June 15-18, The National Youth Convocation at Norman Oklahoma August 1-6, and the Natches-Trace Bike Tour June 26-July 1.

Pictured here is Sylvia Seeliger in the top picture. Standing in the lower picture is Doug Robinson, Karen Koelemay, Tricia Warren, Ricky Willis, and setting on bicycles are Sylvia Seeliger, Rev. Willis Dear, Conference Youth coordinator and Marty Tulmer.

Kathi Finell, director of the Youth Assembly June 15-18 on the Centenary Campus reported a busy week with discussion groups in the morning and field trips in the afternoon. The Theme, "How to Get Along with Your Family and Like It" was divided into topics such as 'Single Parent Families' and 'How to Cope with Crime.' Agencies visited included The Shire House, Caddo Parish Juvenile Detention Center, the Rutherford House, Oakwood Home for Women, which deals with alcohol problems. Kathi felt that there was a 'heightened awareness' among the youth attending as the problems and solutions were dealt with.

Special notices

Mrs. Elva Vining, mother of the Rev. Kirby Vining, died and services were held in Ruston Tuesday, June 21 at 10:00 A.M. at the Kilpatrick Funeral Home.

A CHURCH MUSIC INSTITUTE will be held August 1-4 (during Pastors' School) at the Hurley School of Music, Centenary College for organists, choir directors, people who head music committees or worship committees in the church. The cost is $60.00 including 3 nights' lodging, 10 meals or $25.00 just for the course. To pre-register send check to Church Music Institute, Hurley School of Music, Shreveport, La. 71104.

The Rev. George Harper who retired at the 1977 Annual Conference died June 21 at the Baptist Hospital in New Orleans. Services were held the 25th in the Thirkield United Methodist Church.

Caraway's Welcomed

A reception honoring the Rev. and Mrs. James J. Caraway was held June 19, 1977, at St. Paul's United Methodist Church in Monroe.

The Rev. Mr. Caraway is the newly appointed district superintendent of the United Methodist Churches of the Stone Caraway, the host pastor, and his wife Eleanor are pictured above welcoming Mary Linn and Jimmie.

Some 200 people representing 22 churches of the district attended the Sunday afternoon event. Ladies of the St. Paul's United Methodist Women and Altar Guild were responsible for the refreshments and decorations.

St. Paul celebrated its twenty fifth anniversary June 12 and Rev. Jimmie Caraway preached the sermon for the morning services. It was a great celebration and thanks go to many who made it happen: to the anniversary committee, to the wives of the first trustees plus the confirmation class, to Rev. & Mrs. James Stovall, a former pastor and wife, for their presence and appropriate words, for the chancel choir, for the morning music and the afternoon oratorio, "The Conversion of St. Paul."

Earlier in the week the new 1977 Anniversary Directory was printed with the help of Mr. Ben Price & the Central Bank.

As a result of the excellent attendance and support of the church leadership $6,214 was given toward a new bell-tower system.

New stained glass windows dedicated at University, B.R. UMC

Bishop J. Kenneth Shamblin preached and dedicated the new stained glass windows in the sanctuary at the University United Methodist Church, Baton Rouge, Sunday, June 12. Bishop Shamblin was assisted by Dr. Harvey G. Williamson, the newly appointed superintendent of the Baton Rouge-Lafayette District. The church's ministers, Dr. Lamar E. Smith and The Rev. Charles B. Simmons, also took part in the service.

The windows were designed through and constructed by Dufour Glass Studio, Ltd., of Baton Rouge, Louisiana. Paul A. Dufour was responsible for the color coordination of the entire visual continuity but in doing so, he remained sympathetic to the desires and wishes of each artist concerned. Charles A. Devillier, Vice-President and Production Manager of the studio, is responsible for the fabrication of the entire effort.

The church's Stained Glass Window Committee is composed of L. W. Eaton, Jr., Chairman; Mrs. L. M. Harrison, Betsy Reich, and T. O. Perry, Jr. The committee enjoyed unanimous support and encouragement from the Administrative Board and the congregation throughout the project. Most of the windows are memorial gifts by members of the congregation.

People

Miss Martha Mouser, a senior at Millsaps College, Jackson, Mississippi, left June 14 for Oxford, England, where she is now attending University College, Oxford University for six weeks of British Studies, and is taking courses in Modern English Novel and Art History. Miss Mouser, daughter of Mrs. Kathryn Mouser, 1010 Forsythe Ave., will spend two weeks in London and touring England prior to the classes. Her grandparents are Mrs. V. M. Mouser, and the late Judge Vinson Mouser, also Mrs. S. A. Seegers and the late Rev. S. A. Seegers, both grandfathers were active in our Conference for many years.

Rev. Jack O'Dell was presented the License to Preach in his home Church, the First United Methodist Church in Minden by Rev. Ed Thomas, District Superintendent. Jack, the second son in the M. S. O'Dell family to enter the ministry of the Methodist Church, is now pastor at Gibsland-Oak Grove and attends Centenary College. The license to Preach is the first official step into ordained ministry.

Pictured are: the Rev. Tracy Arnold, pastor of First U.M.C., Minden; the Rev. Jack O'Dell; the Rev. Ed Thomas, district superintendent, Ruston District.

C. Burton Weekley was honored with a special day at Mangum Memorial Church. Mr. Weekley who served as local Church treasurer for over 20 years has also served in the Shreveport district as its district treasurer.

Miss Sybil Kelly, representing the congregation, presented a plaque to be placed in the new educational building office complex when it is completed. The plaque will read:

"This office complex and its furnishings are dedicated in honor of C. Burton Weekley in recognition and appreciation for the many years of faithful service to Mangum Memorial United Methodist Church on this date May 1, 1977."

Also on the program were Rev. Carl Lueg, Shreveport district superintendent, and Rev. Henry Bowdon, Jr., pastor at Mangum, as they are pictured with Mr. & Mrs. Weekley. After church a dish luncheon was enjoyed by many of Burton's friends. Burton was crowned "King for a Day" by Miles Hitchcock, and highlights of Burton's life and career were given by Mrs. Harvey Christian, Mrs. C. L. Durrett, Dommie Lawless, Mrs. L. C. Fisher, Mrs. Sue Butchee, and Mrs. Tom Watson.

Big day at don't mention age

Mrs. Jean Enloe, Mrs. Elizabeth Lowrey and Mrs. John J. Rasmussen beside the quilt made for the Rasmussen family in 1940.

Mrs. Ellie Earl Sheppard points to her name on the Dresden Plate quilt brought to the DMA luncheon in April by Mrs. John J. Rasmussen of Shreveport.

Rev. Eldred Blakely, present pastor of the Mansfield church, and Mrs. Blakely also enjoyed tales of earlier days in Mansfield.

TEXT & PHOTOS
By WILBER HELEN LEWIS

THIS ARTICLE WAS PUBLISHED IN THE ENTERPRISE, May 17, 1977, Mansfield, La.

Most anything can happen during a DMA luncheon in Mansfield. But a delightful treat was enjoyed by all when Mrs. John J. Rasmussen of Shreveport presented an especially interesting program to some 30 Mansfield residents attending the April affair in the educational building of the First United Methodist church. "All" included at least one Episcopalian and a sprinkling of Baptists.

Mrs. Rasmussen brought with her a 37-year-old quilt which she proudly displayed. The tale of it covered her arrival in Mansfield and touched a bit upon the family's five-year stay here.

Beginning of her story was late November, 1935, when her husband, John J. Rasmussen, was assigned the Mansfield Methodist church for the next year.

"We came here in fear and trembling," the minister's wife confessed, "being young and inexperienced in pastorship. But we had no problems getting acquainted as our 15-month-old son, John Jr., promptly won the hearts of the ladies." John Jr.'s mother wanted to erase the memory of one Sunday during those early Mansfield days. It was the time the youngster raced down the church aisle to the pulpit while his father was preaching, then scampered back to the pew.

"Needless to say, I quickly removed him from the church and took him to the parsonage. What happened there was the normal procedure required for such an episode. As soon as church dimissed, Mrs. Lowrey and Elizabeth came to call on me and soothe my embarrassment into amusement."

There was a moment of silence before she continued.

"I also remember the day Mrs. Jennie S. Farmer came to spend the day and brought her yard man to plant the rose garden . . . the Stell family planting pecan trees on the church property . . . and a paving debt of $100 which was outstanding when we came to Mansfield."

She spoke of backyard barbecues and the many social activities they attended. Her eyes twinkled, "I was even pitcher for the softball team."

Early in 1940, noted Mrs. Rasmussen, we were invited to an all-day quilting party at Mrs. Mallory's. The quilt, so we were told, would be used to help pay a conference claim. Space on it would be sold to families for a nominal fee and their names would be worked onto the quilt.

"Dresden Plate was the name of the design," she added, "and plans were to meet from time to time to complete it. I thought it strange that during the months following, I was never invited to a party to finish the project." Mrs. Rasmussen learned later why she had lost her quilting invitations. The Dresden Plate was completed in 1940 and given to the Rusmussen family in appreciation for the work they had done in Mansfield. They moved to Minden, the next assignment.

"Two hundred names are on this quilt," Mrs. Rasmussen commented, "and of that number more than half have gone on to a more beautiful and perfect life."

Again she hesitated

"Since my husband's death, I have remained in Shreveport . . . John Jr. lives there also and is now affiliated with Channel 3 television as well as being a minister."

She explained that Shreveport's group at Noel Memorial U.M.C. comparable to DMA (Don't Mention Age) is called 'The Friendly Circle.' Seventy-five persons are on the roll. One of the policies is to send cards monthly to all who have birthdays.

Drawing her talk to a close, she said, "I don't sing anymore, but Mrs. Ellie Earl Sheppard has asked me several times to do this for her . . ."

An appreciative audience listened to her moving rendition of "My Jesus, I Love Thee."

Since Mrs. Rasmussen's visit here, a new publication has paid tribute to her husband and the former Mansfield pastor. According to NOEL AT SEVENTY by Thomas F. Ruffin, "Dr. Rasmussen — a native of Austria and the son of an European Methodist Minister — had few equals when it came to inspiring others through his preaching. Response to his sermons necessitated the placing of chairs in the aisles and the converting of an adjacent classroom into additional seating capacity. Within a few weeks after his arrival Noel Church was forced to add a second morning service. Later, his sermons were telecast. Yet the people kept coming . . ."

These words say much of the way Mansfield Methodists felt about the Rasmussen family. Ruffin's book on the history of Noel Memorial United Church, Shreveport, credited Dr. Rasmussen for completion of Lane Chapel and the Activities Building.

Around the conference

A tea honoring Mrs. Carolyn Sissom was held recently at the parsonage of First United Methodist Church, Houma, LA. Mrs. Sissom has been serving as President of United Methodist Women in Houma. She and Mr. Sissom are being transferred to another city. Pictured left to right are Mrs. Kathryn Baker, Mrs. Pat Rhodes, Mrs. Sissom, Mrs. Velma Hebert and Mrs. Tammie Milton.

Second generation officers of The Friendly Circle at Noel Memorial United Methodist Church in Shreveport were installed at their last meeting of the 1976-77 year by Dr. Albert Trickett. The Friendly Circle was organized October, 1954 while Dr. John Rasmussen was pastor. They meet once a month for a program, fellowship, luncheon. This active group of senior citizens take part in many activities at Noel and are looking forward to a good year in 1977-78.

High School Seniors receiving Bibles from the First United Methodist Church of Welsh, La. were Michele Navarre, Penny Hoke, and Rollenda McGown. Rev. Thomas Lancaster, pastor, presented the bibles.

Francis Asbury United Methodist Church, Baton Rouge, celebrated the consecration of their new sanctuary June 5, 1977. Rev. Robert Crichlow district superintendent was the officiant in the service and Rev. Larry Maddin was the pastor before being assigned to the Luling United Methodist Church at the 1977 annual conference.

"All eyes feasted on the Tom Thumb Wedding. It was fun, hilarious, and joys of old-time pleasures in the church," reported the Thompson United Methodist Church in New Orleans.

The children participated with joy and enthusiasm, as well as the adults who sponsored the successful fund-raising program for the benefit of the 110 year anniversary of Thompson U.M.C. in July 1977.

Mrs. Joyce Williams, sponsor and chairperson of the program and Mrs. C. Augustine gave trophies to all participants of the wedding. A reception followed and Rev. Augustine gave a play-marriage licnse to the little Tom Thumb preacher to present to the bride and groom verifying their marriage.

Pictured are: the bride and groom, bridemaids, and groomsmen.

The Lakeview United Methodist Women of Minden celebrated their 25th Anniversary with a coffee in the Fellowship Hall. Special recognition was given to past presidents and the first circle leaders. Shown in the picture l. to r. are: Mrs. Hoyt Bellamy, president; Mrs. Mary Smith, vice-president and past president, Mrs. Robert Pittard, past president; Mrs. Lonnie Maddry, past president and first circle leader; Mrs. Warren Grigsby, first circle leader; Mrs. James Allison, past president; and Mrs. Monroe McClung, past president. The Rev. Leland Wade, pastor recognized the deceased members of the unit. Refreshments were served to many members and friends

First Church, Crowley, will sponsor an ecumenical Summer Youth Acitivites Program to begin Sunday, May 29. Shown above are key adult leaders for the program: Kyle Jones, Activities Coordinator; Ann Goff, chairman of the adult Advisory Committee; and Rev. James Christie, pastor.

Many members dressed in fashions resembling our ancestors, took part in Heritage Sunday Services North Baton Rouge U.M.C. led by Rev. Robert Carter, on May 22nd. As in worship services of the past, there was no printed order of worship, and songs, such as "The Church in the Wildwood," and "Bringing in the Sheaves" were led by the songleader, Kayo Blackmon. Members of the congregation shared memories from their personal religious heritage recalling the "Brush Arbour" services and camp meetings.

A traditional dinner was served on the grounds.

All were blessed by memories created in this special service and fellowship.

Youth encompass 'Holy Fools' philosophy

"The Holy Fools"

Red and yellow and pink and green
Purple and orange and blue,
Baggy pants and silly hats
And frills and bells and twinkle toes,
Smiles and frowns,
And giggles and snickers
And bubbling youthful glee.

They're teenagers with a vision
And their purpose is unique:

Hospital rooms with the lonely
And sick and broken;
Rest homes where the aged
Sit with glazed eyes
And keep a silent, lonely vigil
Waiting for something — just anything —
Or, better yet, someone
To brighten their day.

Into this gray and quiet and lonely place
Come bouncing The Holy Fools
With a flood of stripes and polka dots —
Jubilant teenagers with funny red noses,
Dispensing their distinctive brand of medicine:
To hold a hand
To cause a smile
To wipe a tear
Or just to share a moment:
These Christian clowns
Mingle the magic of greasepaint
With the joy of honest caring.

They have no pulpit
And carry no handbills
Yet by their lively presence
And their exceptional concern
These clowns for Christ
Have made the world their parish
And the lonely and forgotten
Their very personal mission.

Wherever they go
In the world of sullen gray
They bring their special rainbow.

The rainbows and clowns
Somehow make believable
The reality of hope.

Monday, June 20, the senior high youth from First United Methodist Church in Baton Rouge left for Florida on a ten-day clown ministry trip. As well as spending a few hours on the beaches, and a day in Disney World, the senior highs will visit hospitals in several Florida cities ministering as clowns or "fools for Christ." The philosophy of this type of ministry is quite simple. The clowns operate on a person to person basis bringing, not preaching or pamphlets, but a few smiles, a little laughter, and a genuine sense of love and concern for each person they meet. The youth became interested in this ministry after attending the Louisiana Conference Youth Convocation last fall.

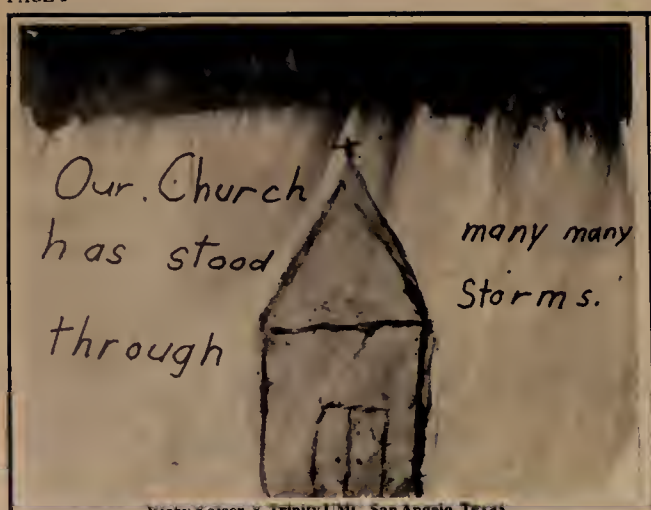
In preparation for this trip the senior highs have been introduced to the arts of costuming and make up in several workshops led by Mr. George Shepherd, director of Children and Youth Ministries at First United Methodist and by Ms. Mary Beth Logue, youth counselor for the group. The senior highs have also had several opportunities to experience clowning first hand at hospitals and nursing homes in the Baton Rouge area.

"Holy Fools" Workshop

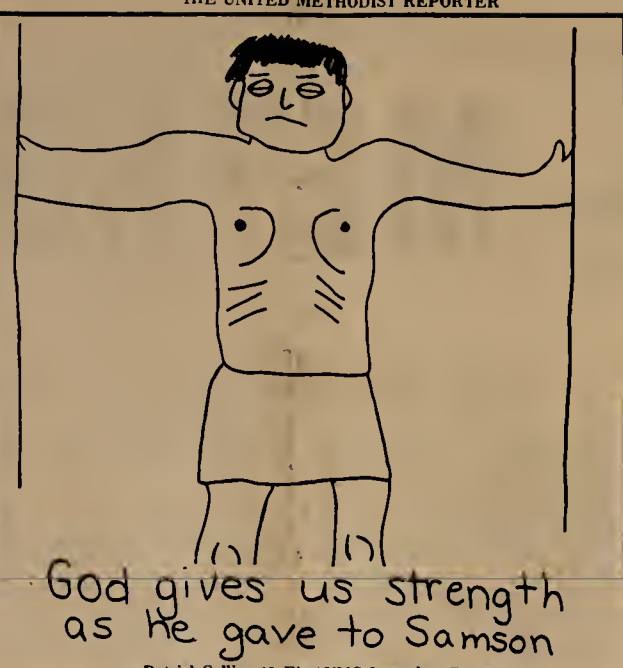
Joe Douglas a talented young magician from Lafayette presented a lively workshop to the "Holy Fools" group of Asbury United Methodist Church Lafayette recently.

The program was especially designed to teach magic tricks that can be handled on a one to one basis. This newly formed group visits hospitalized children, nursing homes, and shut-in. They will be spending Tuesday afternoons all summer visiting and preparing for special programs and entertainments.

The second pictures shows the "Holy Fools" in costume visiting the Charity Hospital during Easter Week.



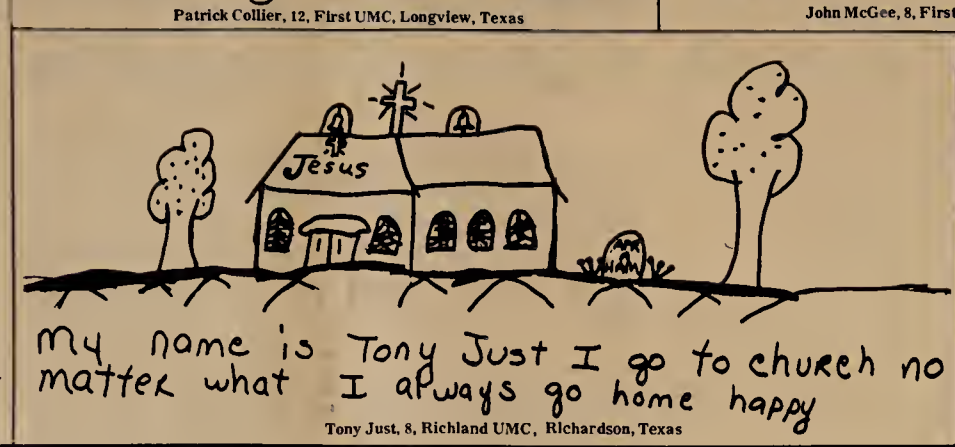
Kichy Kaiser, 8, Trinity UMC, San Angelo, Texas



Patrick Collier, 12, First UMC, Longview, Texas

John McGee, 8, First UMC, Fort Myers, Florida

Toby Hageman, 10, Faith UMC, Elmhurst, Illinois



Tony Just, 8, Richland UMC, Richardson, Texas

Our creed

We believe:

God is our loving Father and maker of all things. He is supreme over all, yet watches over each one of us.

Jesus Christ is the Son of God and the Light of the world who came not to condemn the world but to save it through his life, death, and resurrection.

The Holy Spirit is God working through us. God expects us to love and help others and follow the example of Jesus.

Composed by Fifth and Sixth grade class, May 1977, Jefferson United Methodist Church Baton Rouge, La.

Editorials

Children help adults distinguish between 'childish' and 'childlike'

Adults often have a difficult time distinguishing between what is "childlike" and what is "childish."

It was "childishness" that Paul talked about in I Corinthians 13 when he said "When I was a child I spoke like a child, I reasoned like a child; when I became a man I gave up childish ways."

It was "childlikeness" that Jesus spoke of when He said in Luke 18:16 "Let the children come to me, and do not binder them; for to such belongs the kingdom of heaven."

A frequent pitfall of adulthood is that when we give up the negative aspects of childhood — our "childishness" — we also tend to put aside our positive "childlike" qualities. Occasionally, through the eyes of children, we are able to recapture some of what we have lost.

TM/UMR editors found such to be the case as we sorted through and read material submitted for this special issue — much of which is devoted to the writing, thoughts, prayers and drawings of children.

We want to thank all the children — and their parents — for sharing glimpses of their faith with us. We also thank the children for offering to the adult world:

• **A sense of wonder.** It makes sense to six-year-old Sunni Powell of Sacramento, California, to say "God is all colors, and He is bigger than this house and He lives all around everywhere." Sunni doesn't have to explain it. It's enough to know that God is awesome in His presence.

• **Uninhibited honesty.** Hypocrisy is an adult affliction. When seven-year-old Amy Heather Lawson of Naples, Florida writes "I think God is kind, I believe in Jesus. I don't understand the Bible. I like the church. I forget to pray" we're sure that's the way she sees things. Such precious honesty tells us more about our human state than many of our best sermons.

• **Reaffirmation of what it means to have a "personal" savior.** "He watches me sleep. He gives us apples. He makes our schools. God teaches me how to read. He makes antennas and some stairs. He helps us to walk," says five-year-old Joey Dyer of Los Angeles, California. Children have no patience with vague generalities about God. They know God personally. "He has beards, eyes, mouth and feets," says four-year-old Taneshia Jones of Sacramento, California.

• **An example of faith.** Angelia Miller of Wilmington, Ohio, sounded a theme of many of the children who wrote us when she said "God loves everybody and He won't cwit." Children see few "miracles" because that which seems miraculous to adults is just what children know God will do. "Our friend Dawn was very sick and we prayed every night for her to get well. And she got well and we played witb her last weekend," nine-year-old Pamela Ann Magers of Willard, Ohio, writes matter-of-factly. Who would have expected anything less?

We hope our readers will enjoy and benefit from the glimpses of faith as seen through the eyes of children in this issue. We are sure you will agree with TM/UMR's editors in reaffirming "childlikeness" in expressing our faith.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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Welcome new local editions in Aurora, Lakewood, Colorado

With this issue, TM/UMR welcomes new local church editions at **Green Mountain UMC in Lakewood, Colorado** and **Burns Memorial UMC in Aurora, Colorado.**

Each week 450 subscriber-families at Green Mountain UMC and 620 subscriber-families at Burns Memorial will receive local editions which will have their local church news printed on the front page, Rocky Mountain Annual Conference news printed on the back page, and national and general church news and comment printed on four inside pages.

To new readers in these churches we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers across the nation in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter).

Letters to the Editor

Was Dade County issue civil rights?

To the Editor:

It was with fear and deep distress I read your editorial in the June 17 issue of TM/UMR on homosexuality.

This is not a political or civil rights issue; it is strictly a moral issue and an attempt by the aggressive gays to have society put the stamp of approval on their way of life. They have boasted what they can do once the whole country passes the ERA amendment. It is an old trick to try to slip an undesirable item through on the coattails of some attention getting issue. As Christians, we ought to know our Bible and our God well enough not to be taken in.

Nevertheless, it is so easy to let someone else carry the ball. Personally, I'm very grateful Anita Bryant was alert enough to catch this matter and courageous enough to put her livelihood, and even her family, on the line for her convictions. I'm not sure my courage is that strong. But now that she has stood up and I am aware, I have no choice but to stand with her. I've written her a letter telling her so.

"Civil rights" as interpreted in this context abrogates the rights of their potential victims. If you will read the article on homosexuality in the "Intercessors for America Newsletter," you will understand why I feel as strongly as I do.

God and His people love the sinner; it's the sin that is opposed. If homosexuality were something they were born with and couldn't help, it would be a different matter. They are victims, even as the alcoholics and drug addicts are victims — and as such need our love and prayers, not approval of their sin.

Mrs. R. E. Shull
Kent, Ohio

Crusade misdirected

To the Editor:

This letter is in response to your June 17 editorial "Anti-homosexual crusade in Fla.: morality confused with the law."

I am glad to hear Christians speaking out for human rights. In my opinion, Anita Bryant's crusade is misdirected. Of course, homosexuality is against moral and biblical law, but so is gluttony.

If Ms. Bryant wants to carry her beliefs to their extent, then why does she not speak out against food? "Don't be a sinner — Ban breakfast, lunch and dinner!" Then, all the people who have a problem of overeating will be taken care of. No more food, no more gluttony.

So I agree with you. There is no limit as to how far this campaign can be taken. Every person is entitled to his right to private life.

I just hope Ms. Bryant doesn't find out that I don't drink orange juice.

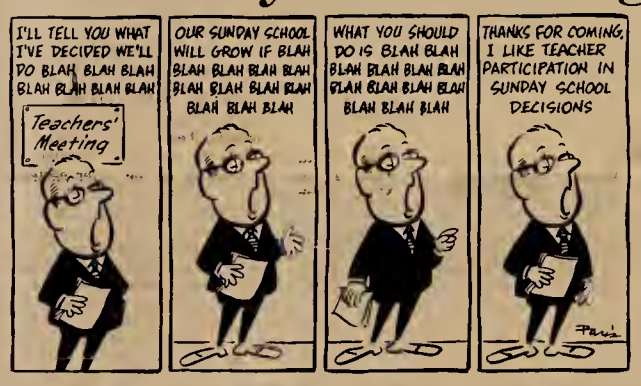
Nancy Angevine
Midland, Texas

Ashamed of TM/UMR

To the Editor:

I hope your office is soon flooded with letters like mine in response to your editorial on the anti-homosexual crusade (TM/UMR, June 17).

I am ashamed to be called a Methodist after what I read in your paper. Homosexual activity is unlawful; how can the church condone such activity when the Bible makes it clear that homosexuality is against God's will? Would you let a homosexual adopt your children (if you had to give them up to someone)? You know they would be



trained as homosexuals. Do you consider yourselves wiser than God?

If homosexuals keep growing in number, our nation's population could take a real nose dive; they can't reproduce. The Lord knows we need to reproduce or our civilization will soon be gone. If we don't put a halt to homosexual activity some way, we are playing with fire.

They need our prayers that they will change and sin no more — not encouragement to bring their lifestyle out of the closet.

Anna Finger
Weatherford, Texas

Editorial reassuring

To the Editor:

It was lonely being on the losing end of the two-to-one vote for repeal of the recent Dade County ordinance prohibiting discrimination against homosexuals.

Your editorial of June 17 assured me that other United Methodists, away from the emotional atmosphere of the religious "crusade" led by Anita Bryant in Dade County, could see the danger in seeking to deny civil and human rights on moral or religious grounds.

Anne Pawley Tabb
Miami, Florida

Rights protected

To the Editor:

Miami's voters were accused of allowing their emotions to overpower their reason (TM/UMR, June 17). The editor failed to report that the voters were not denying homosexuals their "civil rights." "Gays" can still vote, hold public office, drive on public streets, eat in restaurants, live where they wish and pay taxes like anyone else. The Miami voters were protecting their own rights to deny homosexuals the position of openly advocating their abnormal sexual lifestyle to their children in private schools, where they hope to escape that and many other types of aberrant behavior.

What's behind our Constitution's declaration of "certain unallenable rights?" Is it not the very laws of God that make any "rights" possible?

God's laws against homosexuality are more basic than the Constitution itself.

Furthermore, homosexuals are a menace to society. If all society adopted their way, society would cease to exist in one generation. They are also a threat to life because anyone they influence to become a homosexual loses his or her eternal life (unless they repent and change). Does not our church teach that eternal life is more important than earthly life? And are not the "rights" of decent, normal, citizens just as important as the "rights" of those who choose an abnormal type of life?

Curtis D. Benton
Fort Lauderdale, Florida

God and racing

To the Editor:

The editor's question as to whether God picks the winner at the Indianapolis Speedway (TM/UMR, June 10) calls for further questions. Did God inspire the engineers who designed the monster which won the race by guzzling a gallon of fuel every 1.8 miles? And did God move the 350,000 spectators to jam the stands and grounds, driving thousands of cars, some of them from every state in the union, and guzzling more fuel than was spilled from the run-away well in the North Sea?

The President believes that the American people will respond voluntarily if the energy crisis is made plain to them. Let him try his optimism on the promoters, the racers, and the track followers at the speedway. He may have to use sterner procedures. But as a native Hoosier, I warn him not to shoot Indy, our sacred cow, if he expects to have milk delivered to the White House for eight full years.

M. J. Shroyer
Westminster, Maryland

A.J.Foyt right

To the Editor:

I consider it strange for a man in the employ of those who preach a personal savior to publicly criticize a man who makes his living at the risk of his reputation and his life as a race car driver, because he expressed a belief in the help of a Supreme Being in his efforts.

I refer to your editorial regarding A. J. Foyt, after the recent Indianapolis 500 (TM/UMR, June 10).

Harry I. Schetter
El Paso, Texas

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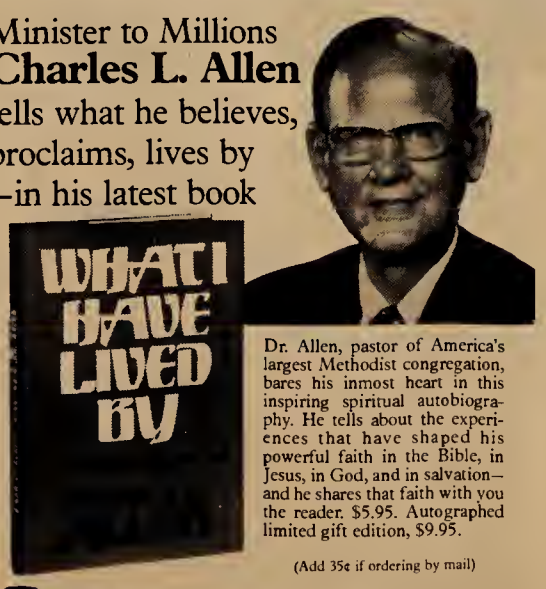

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Special children's issue

Several weeks ago TM/UMR asked the children of its subscriber families to submit drawings, articles, stories, songs — whatever they could best use to express their feelings about the Christian faith. On this page, and on Page 2 of this issue, some of the responses are printed.

TM/UMR editors were overwhelmed by the large volume of material submitted and were frustrated at the task of choosing what to print and what to leave out. Many worthy drawings, articles and other offerings have been left out because there simply isn't enough space to print everything that deserves publication.

We thank all the children who sent material to us.

We hope our readers will enjoy seeing this glimpse of Christianity through the eyes of children. We have not tampered with the children's thoughts, grammar, or spelling. We have printed the material as we received it.

Youngsters express beliefs about God

EDITOR'S NOTE: Among the many pieces of material submitted by children for this issue were a number of statements of belief. Here are some of them:

• • •

I believe in God, I believe in Jesus, I believe in the Holy Spirit, because they believe in me. — Sonya Goodner, 8, Jupiter, Florida.

• • •

God is good, He is our Father in heaven. He is grate. God is very strong. He wears a robe and scandals. — Lorie Anne Richardson, 7, Murfreesboro, Tennessee.

• • •

Being silent is sometimes sad, lonely, scary, or happy. We should learn to be silent and not always be talking. Loving is something special. When you have love inside you, you are happy. If we all could love each other, this would be a loving world. We pray to tell or ask God things. We sometimes are afraid to ask God the things we want. But we should not be afraid to ask God the things we want to. We should do all the things that God wants us to do. —Sarah Green, 9, Oshkosh, Wisconsin.

• • •

I think the Bible is true. One verse that makes me think that I can be brave is Joshua 1:9. "Have not I commanded thee? Be strong and of good courage, be not afraid, neither be thou dismayed for the Lord thy God is with thee whithersoever thou goest." One of my favorite stories in the Bible is when Jesus said for Lazeruth to come, and he did. (He came out of the tume!) Then Jesus said to unwrap, and they did and when they unwraped his face it was soft like babies skin. — Michael Dusek, 10, Houston, Texas.

God will forgive all our sins if we ask for forgiveness. If we do something wrong, and ask for forgiveness, He will forgive us and forget that wrong thing we did. We will remember it, but He will forget it. In other words He will cross that sin off His list of sins. — Linda Beyer, 11, Camdenton, Missouri.

• • •

I think God is kind. I believe in Jesus. I don't understand the Bible. I forget to pray. — Amy Heather Lawson, 7, Naples, Florida.

• • •

We need God because God is peoples helper. To help our flowers grow. To help our trees grow and us grow. To help us eat and walk and be friends too. He makes lamps and electricity and makes chimneys so Santa Claus can come down and come in. That's all. — David McAdams, 4, Los Angeles, California.

• • •

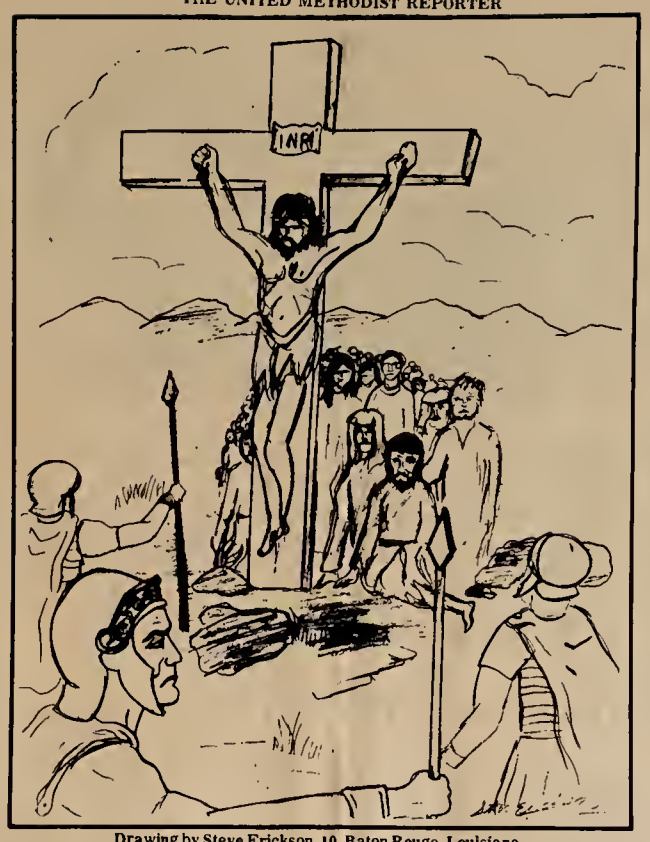
God loves you and me. God loves evry body. He is love and he won't cwit. — Angelia Miller, 7, Wilmington, Ohio.

• • •

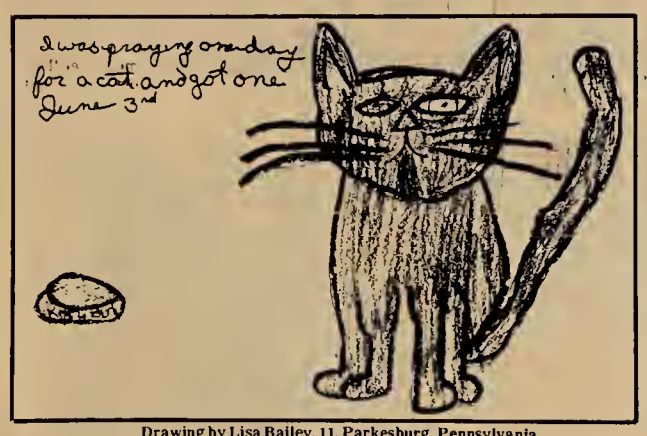
When we are bad we feel sad and that's what Jesus said. Jesus is the best friend. Nobody else. Just Jesus. I hope everybody loves Jesus. Jesus can watch evry body. Not just half the people evrybody. Some people likes the Devil and Jesus feels really sad. — Michele Naomi Watson, 7, New Castle, Pennsylvania.

• • •

I don't know about God, but He has beards, eyes, mouth, and feets. God is good. He is invisible. You can't see Him, because you are not supposed to. But I wish I could, because He is so good. — Taneshia Jones, 4, Sacramento, California.



Drawing by Steve Erickson, 10, Baton Rouge, Louisiana



Drawing by Lisa Bailey, 11, Parkesburg, Pennsylvania

Youth look at Jesus

Children tell stories of faith

Jesus is my friend

Jesus is my friend in many ways. One way is he answers prayers.

Our friend Dawn was very sick, and we prayed for her every night for her to get well. And she got well and we played with her last weekend.

I wish everyone my age could have Jesus as their friend.

I enjoy choir because every time I go I learn something new. We sing some Sundays in church. I got a new Bible from our church and I read it sometimes to my sister. I thank God for sending Jesus to be my friend and savior.

—Pamela Ann Magers, 9
Willard, Ohio

A poem for Daddy

One day my Father went to the hospital for some tests. It ended up he had a brain tumor. My daddy is a Methodist minister serving a charge on the lower eastern shore.

While he was in the hospital I went to church one Sunday and wrote this poem: Dear Daddy. I hope you can understand this note. You have more roots to God than I do. He looks over me as a new bud because I'm yours and you as a flower that has bloomed. The family is a very small patch of flowers. The church is a large group of flowers, and you are two.

—Kim Foard, 8
Newark, Maryland

My first Bible

I'm in the third grade. When I was little I used to always use to take my Mom's Bible to Sunday school. After a few weeks it came my birthday and I got my first Bible and I took it every Sunday and after two years had passed I got a Bible from the church and it had my name on it and my other Bible was a living Bible but this one I got from the church is a Holy Bible and now I take both of them to church. Then in a few months my Grandmother that lives in Burton gave me a little Bible and it is a New Testament and I love it.

—Mark Wesley Engelbrecht, 8
Bryan, Texas

God-given talent

Well, my so called "tallent" in gymnastics was given to me by the Lord. He always is giving me strength and courage in several things. I alwase catch my self in a little talk with Him before I do something hard. I'm really glad.

—Laura Cox, 11
Pearland, Texas

When Christians fight

One day two boys got in a fight and one of them got hurt and they didn't tell and I was going to tell but I was afraid. But I tolled anyway and she didn't do anything about it. So I thought she did stop them, but she didn't. I went and bout something and went out back and looked and I didn't see them so I went back further and I went back even further and I saw them in the woods.

So I found something they don't like. It was glass. So they ran up in the school yard. I went out front and got more things and I got a card of the baby Jesus and gave it to the boys and they stopped fighting and thanked me for giving it to them. They were friends after I told them about Jesus. I went wheth them to the front yard and bout something.

—Tanya Warner, 8
Easton, Pennsylvania

God loves everything

I love God very much. He loves me to. He loves every body in the whole world very much and he loves dogs and cats very much and he likes Mothers and Fathers very much and most of all he likes you.

—Courtney Brown, 6
Naples, Florida

God prevents falls

I love Jesus and God. God is our father. God is the Holy Ghost, son and father. I thank him for my father and mother and my sister.

God and Jesus helps us on the farm. When the cows get out I get so mad and worried, but God and Jesus helps us. When my Dad and his brothers and some of his friends to was building a new barn God and Jesus helped to. They watched my Dad and his brothers and friends so they didn't fall off the barn roof. I hope everybody loves God and Jesus.

—Cindy Daugherty, 10
Creekside, Pennsylvania

Heaven and earth

God put Adam on earth in a beautiful garden. Then He said He had enough creatures and things on earth. But He notices that Adam was lonesome for a mate. He put Adam into a long sleep and He took one of his ribs and made a woman! Then the Devil tricked Adam and Eve into eating the Holy fruit. God knew the Devil tempted them so He didn't make them die right then. He made them leave the Garden of Eden. Because of this we can't live for ever and ever on earth, only in Heaven.

God put us on earth and gave us all of it — except Heaven. In order for us to get to Heaven we must praise God and be brothers to each other.

—Laurie Shannon O'Donnell, 8
Kansas City, Missouri

God helps me

God helped me! He helped me to be kind and good. He makes me want to be in this world. God can do almost anything.

At night, when I'm feeling sick in bed because I'm scared or lonely, I pray that He'll help me, and he does!

When I was in the hospital getting my tonsils out, I prayed everything would turn out fine, and it did!

When I do something wrong I ask Him to forgive me. And when I do it makes me feel good inside!

He gives my Mother and Father a place to work. My brothers and I a school to learn in. He gave the world animals, grass, trees, and most of all humans!

—Kathy Sharp, 11
Pearland, Texas

What I think

I like to read the New Testament. I like to read about Jesus and God. I like to hear stories about Jesus. I got a Bible when I was six years old. I love Jesus because he saved me. Jesus is very sweet, kind and loveable.

—Dorothy E. Dudgeon, 7
Louisville, Kentucky

God likes sharing

God likes me to share and care for other people from everywhere and to share my toys with one oneonother.

—Matthew Frisbie, 8
Hawley, Pennsylvania

What I love

I love God because Jesus is in my heart. I love Jesus because he is God's son. I love church because it is God's home and we go there to worship him.

—Annette Jean Johnson, 8
Oakfield, New York

What God makes

God makes the world and if He doesn't feel good he doesn't make people. Jesus helps people if they are sick.

—Jeremy Less, 4
Baldwinsville, New York

A song

God loves us

(Sing to tune of "Three Blind Mice")

God loves us.
God loves us.
Each and every day.
Each and every day.
He loves us when we're feeling sad.
He loves us when we're feeling glad.
So praise Him everyone today.
'Cause God loves us.

—Roy Gene Thomason, 7
Cleveland, Tennessee

Faith shown through words of young poets

Lord

Love one God,
Obey one God,
Reach out and touch God,
Days are great with God.

—Beth Peck, 10
Austin, Texas

God

He makes the summers heat,
The winter's freeze,
The cool, cool spring breeze.
He leads the blind,
And heals the sick,
And in the darkness He lights the candle's wick.
He blesses the helpful,
And calms the mean,
He gives His food to the weak and lean.
And for everyone, His greatest prize,
Jesus to enter our hearts and lives.

—Lillian Starr Brice, 11
Chestertown, Maryland

God made all things

God made all the animals, the monkeys and the cats,
He made the birds and the pigs and the nasty little rats,
God made all the plants and trees, coconut and pine,
He made the apple to have a pit
And the watermelon He gave a rine.
God made all the people, the people black and white,
He made the people red and yellow,
I'm sure God thinks all people are just dynomite.

—Susie Schedel, 10
Naples, Florida

A psalm of worship

You are the God almighty,
That keeps the world so tidy,
Teacher of everything,
You are the bird's wing.
You're the maker of heaven and earth.
You make money more than it's worth.
You are the God almighty.

—Darren Hannah, 11
Springfield, Missouri

Being a Christian

Being a Christian is hard to do,
You have to stand up to your friends,
Express your belief through and through,
And have your Bible to tend.

You have to remember God every day,
And pray to Him too,
Think of the things you do and say,
Before you do them through.

Think of how Jesus died on the cross,
And bow He forgave our sins,
Think of how you once were lose,
But now are found through Him.

—Thomas Burns, 11
Parkesburg, Pennsylvania

Teach me

Teach me how to play.
Teach me to be gay.
Jesus above teach me thy way.
Thank you Jesus to teach this day.

—Tanya Anne Tatum, 8
Fontana, Kansas

God is great

God is so great
He made everything,
Summer, fall, winter and spring.
He made the trees and the flowers too,
He made the food for me and you.
God is so great
He watches over us
Even when us children
Go to school on our bus.

—Linda Walters, 10
Dawson, Pennsylvania

How to be happy

Whenever I am sad,
I fold my hands and pray,
God answers my prayer,
And it's a happy day.

—Jerri Lynn Hall, 9
Independence, Virginia

Turn to God

When you are frightened,
Or feeling upset,
Turn to God, He's your best bet.

He won't let you down,
When times get rough,
He leads you through them, calmly, not rough.

So when you ever need Him,
Don't be afraid
To turn to God for His precious aid.

—Stacie Earnest, 12
Bunkie, Louisiana

The Lord

The Lord is sweet, I mean it too.
I love Him. Don't you?
He gave us the sun and the moon and the stars.
He gives us anything we need,
Let's thank Him now.
I can hardly wait to thank the Lord
For the grass, the trees, the flowers, and the seas.

—Twila Marie Ehrich, 9
Brainerd, Minnesota

Creation

God made the earth,
And He made the sky.
God made the fish
And the birds that fly.

God made the animals, flowers
And trees so tall!
He made everything,
Great and small.

God made all
that I can see,
He made you,
And He made me.

—Melanie Nestor, 10
Lemont Fice, Pa.

Telling the Lord some things

'Dear God, thank you for blessings'

Thanks for sister

Dear God, thank you for the blessing you have given me and my family. I love her and so does my family. I think my little sister is the cutest in the whole world. I am so glad you blessed us with her. Thank you God for letting me and my family live. God bless the whole world and everything in it. God bless God. Amen. — Michelle Lawrence, 11, Eureka, Kansas.

Birds and mothers

Dear God, thank you for the birds that sing and Mothers who will bring our food to help us grow. — Jill Firmstone, 9, Hawley, Pennsylvania.

My wild prayer

Oh, Dear Lord, thank you for the wild creatures. For the wolf who helps to keep deer and rodent numbers down and is a wild thing I admire very much. Thank you for the deer who unwillingly helps to feed the wolf and other predators and tries to stay alive and is one of them that gives me pleasure. Thank you for the rabbit, their so pretty and nice. Thank you for all the wild creatures, but if men keep killing them we won't have any left. Lord, please help all of them that have the killing fever and help them to stop killing my friends. Amen. — Annette Meserve, 12, Hygiene UMC, Hygiene, Colorado.

Help for others

Please, dear Father, show us each day how we might do without something we do not really need, that might in some way help meet the needs of others. Thank you for everything. Amen. — Kim Talley, 10, Randallstown, Maryland.

Some things about church

Dear Jesus, I just wanted to tell you some things about church. Church is good. I like to sing songs in church and Sunday school. In Sunday school we learn about you and your disciples and other things about the Bible. We also make crafts about what we learned. In church it's okay too. The sermon is not always that great, but it is usually good. — Kim Stith, 10, Lyndhurst, Ohio.

For the church

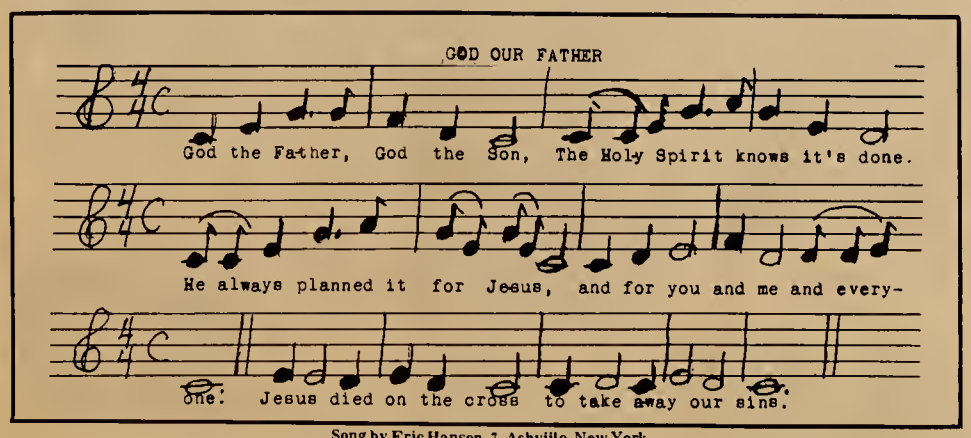
Dear God, thank you for your Church. Please help us to do our share to keep it beautiful and give it loving care. Amen. — Leonard Manley, 8, Rock Hall, Maryland.

Don't forget the animals

Dear God, I like my mother and father and God and Jesus and my cat and dog. — Andy Verner, 6, Elderton, Pennsylvania.

The 'properly' way

Dear God, thank you for all the nice things you made. I will use them the most properly way I can. Thank you. Amen. — Keith Hodges, 9, Houston, Texas.



Song by Eric Hanson, 7, Ashville, New York

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President underwrites two-year missionary

KANSAS CITY, Mo. (RNS) — President Jimmy Carter, the nation's best known Southern Baptist, told the annual convention of his denomination that he "can and will support a volunteer missionary for two years."

He made the pledge in a videotape message which was heard by the 16,000 messengers to the convention here.

"I am proud of our Southern Baptist Convention, our spirit, our growth and our accomplishments," Mr. Carter said. "But this is not a time for pride or self-congratulations."

Mr. Carter noted that "it now takes 5,000 Southern Baptist church members to support one foreign missionary family. There is an immediate, documented need to increase the number of foreign missionaries by 50 percent, but our official approved goal for the rest of this century is only two and one-half percent net growth per year. Once we set such modest goals, it is highly unlikely that we will greatly exceed them."

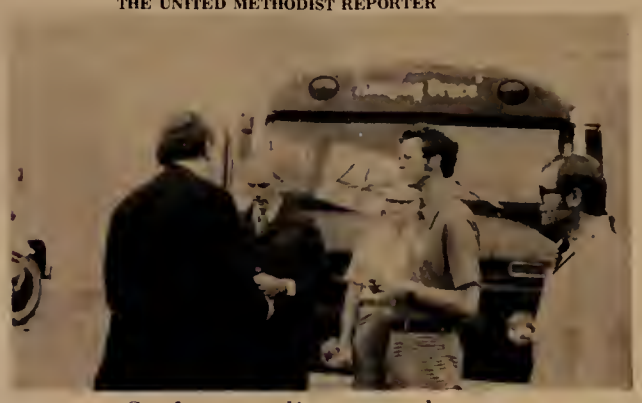
Asking, "Can we do better?", the Chief Executive declared, "With God's help, there is no doubt that we can. Others do. One much smaller denomination in our country now has more than 26,000 missionaries who are volunteering for at least two years of service. We have only 172 joureymen under a similar volunteer mission program."

(His remarks were widely interpreted to refer to the Mormons. The Mormons — whose official name is the Church of Jesus Christ of Latter-Day Saints — count more than 25,000 missionaries and about 3.6 million members.)

He asked whether Southern Baptists can afford "this greatly increased program," and declared, "Of course we can."

Mr. Carter did not refer to his own experience as part of a Southern Baptist evangelistic team in Lock Haven, Pa., and Springfield, Mass., in 1968, when he was a Georgia state senator. But he said, "I have done very little compared to others, but I can and will support a volunteer missionary for two years. My pastor (the Rev. Charles Trentham of First Baptist Church in Washington, D.C.) has agreed to do the same."

After hearing Mr. Carter's appeal, messengers to the convention approved a proposal from the executive committee to seek 5,000 short-term missioners by 1982 and provide them with the necessary financial support.



Conference adjourns to take survey

BILLINGS, Mont. — It happened one evening during annual conference. All 114 delegates to the Yellowstone conference turned out for a churcy preference survey in a rapidly growing section of Billings. Last minute instructions are given some of the canvassers (photo) as they prepare to board buses supplied by local churches for the ride to the neighborhood. The conference Evangelism Committee reported that the 57 teams of two members each completed 846 calls in one hour, with 106 of the families contacted indicating they would support, a United Methodist church located in the area. YELLOWSTONE UMR PHOTO

TV preacher slated for evangelism congress

MIAMI, Fla. (UMC) — Dr. Robert H. Schuller, founding pastor of the 8500 - member Garden Grove (Calif.) Community Church and a popular television preacher seen weekly on the "Hour of Power," will be among the guest speakers at a United Methodist Congress on Evangelism here Jan. 2-6.

Robert Schuller

Church growth will be the major focus of the congress which is being sponsored by the United Methodist Council on Evangelism, an auxiliary of the denomination's Board of Discipleship. Dr. Reynolds W. Greene of Dalton, Ga., president of the council, said as many as 5,000 persons are expected at the congress which will be held at Miami's Fontainebleau Hotel.

In addition to several well-known speakers, the congress will feature 22 conferences on evangelism-related concerns. Sessions will deal with topics such as music, preaching, worship, Bible study and stewardship. One conference will focus on the growth and development of ethnic membership in the denomination and another will deal with evangelism for Spanish-speaking Christians.

Bishop Roy C. Nichols of Pittsburgh, Pa., will give the keynote address and Bishop W. Kenneth Goodson of Richmond, Va., president of the Board of Discipleship, will speak at the closing session.

Other guest speakers will include Dr. Donald A. McGavran, director of the Institute of Church Growth at Fuller Theological Seminary in Pasadena, Calif., and British author and lecturer Michael Green, rector of St. Aldate's Church in Oxford. Dr. Green will give four lectures honoring the late Methodist evangelist Harry Denman.

Other speakers will include the Rev. Paul Morell, pastor of Tyler Street United Methodist Church in Dallas, Texas, former chairman of the "Good News" evangelical caucus, and the Rev. Lea Joyner, pastor of the 1650 - member South Side United Methodist Church in Monroe, La.

Anti-'gay' campaign draws mixed response

NASHVILLE (UMC) - The announcement that Anita Bryant plans to take her anti-"gay" "Save Our Children" campaign nationwide is being met with mixed reactions from church and community leaders on both sides of the issue.

Not disturbed by the announcement is Keith Spare, Kansas City, Mo., chairperson of "Gay United Methodists," an unofficial caucus in the denomination. "We ("gays") have always been nationwide," he declared.

Although critical of Miss Bryant's views on homosexuality Mr. Spare considers her an asset to the "gay" cause and welcomes any national visibility and discussion of homosexuality which the campaign might initiate.

"I am disappointed that the civil rights ordinance for 'gays' was repealed in Dade County," Mr. Spare said, "but we succeeded in getting more public discussion on the issue than we have had in years. We've got a lot to thank Anita for."

Miss Bryant says she won't take her campaign against rights for homosexuals to other parts of the nation unless she gets the go ahead from God.

"We're not trying to stampede a nation," Miss Bryant said. "Only if there's an invitation and God says 'Go,' would I go to another part of the country."

Robert Brake, a Coral Gables, Fla., attorney who is co-founder and secretary of the Dade County "Save Our Children" campaign, told United Methodist Communications that his organization has now been incorporated as a non-profit organization in Washington, D.C., as the "National Committee to Save Our Children."

"As people ask for help to appeal ordinances or fight their passage, we will provide data, expertise and technical assistance," he said.

The South Georgia Conference delegates meeting in Savannah June 6-9 sent a telegram of support to Miss Bryant. There was no debate and very few negative votes on the recommendation made by the Rev. James Varnell, superintendent of the Savannah District.

Among national church leaders commenting on the "Save Our Children" campaign was Peggy Billings, assistant general secretary for social relations for the Board of Global Ministries Women's Division.

"I would hope that United Methodists in the cities where Miss Bryant's crusade is headed would not allow themselves to be led down the garden path of bigotry," she said.

"The crusade has all the trappings of extremism and bigotry: the pretense to represent 'God's will,' the appeal to prejudice, the fanning of fear. Add to this the show biz quality of Anita Bryant and the titilization of sex and you have a potent mixture."

U.M. religion writers vie for awards

NEW YORK (UMC) — Entries are being sought by United Methodist Communications (UMC) for the first annual "Arthur West Awards for Excellence in Religion News Writing."

The awards for news and feature writing are being given by UMC to "honor the quarter-century contribution of Dr. Arthur West to the cause of religious journalism and to encourage excellence in journalistic writing about religion." Dr. West, Dayton, Ohio, who retired in 1975, headed the news operation of the United Methodist Church and one of its predecessors, the Methodist Church, for 11 years.

The West Awards will be given in two categories and will be announced at the November 3-5, 1977 meeting of UMC in Nashville, Tenn. First prize in both the news story and feature story categories will be $100. Second place awards will be $50.

To be eligible, the writer "shall be a member of the United Methodist Church," the article or articles should deal with a religious topic, or be about the United Methodist Church. Members of the agency's board of managers and staff, stories by freelance writers contracted by UMC, or stories appearing in any UMC-published periodicals are ineligible.

Entries must have appeared between Aug. 1, 1976, and Aug. 1, 1977, "in a regional or general church periodical or a secular periodical entered as second class mail." At least one clipping and two photocopies of each story must be submitted and each entry shall consist of at least three stories, which may or may not be related.

Entries must be received by Sept. 1 by: Nelson Price, Arthur West Award, United Methodist Communication, 475 Riverside Drive, New York, N.Y. 10027.

Purdue meeting will look at men's changing roles

LAFAYETTE, Ind. (UMC) — The changing role of men in the church will be reflected in the offering of "experience groups" at the national United Methodist Men's Congress on the Purdue University Campus here July 15-17.

More than 60 such groups will include subjects such as changing male roles, men in ministry with children, overcoming sexism, changing occupations and "being assertive without being chauvinistic."

More than 4,000 persons are expected at the quadrennial event which is for men only this year.

Traditionally, men have been elected to offices responsible for financial and administrative matters in the church. Women have had positions of programatic leadership.

Those roles are changing and most men are glad, according to John Lundy, a United Methodist Men staff member in Nashville who is helping to coordinate the Purdue meeting.

"Men recognize that women have much to offer the church as astute business persons and administrators," he said. "Many men also welcome the chance to perform new roles which have not been traditionally assigned to them such as work with preschoolers."

As he travels about the church, Mr. Lundy said he discovers men "having the time of their lives trying on new roles." As an example, he cited the willingness of men to discuss their faith. "There was a time when to admit doubt or to question threatened one's masculine image."

"It has been our desire to offer sessions for single and married men of all ages, races, and socio-economic backgrounds." Mr. Lundy said. "We have used the term 'experience' deliberately. That's what we want each session to be. Instead of having authorities telling you how it is, we want each participant to consider how it is for his own life."

'Brewing controversy' studied

Church pictorial directories eyed

NEW YORK (RNS) — The United Church of Christ (UCC) Office of Communication has issued "A Report on Pictorial Church Directories," including a ranking of 18 companies according to comments by UCC congregations.

The report was prompted, says the Rev. David Tilyer, report editor, because it is "clear that getting bilked by a directory vendor is a common occurrence."

The report gives a "firm yes" to the question, "Is the pictorial directory concept helpful to the ministry and fellowship of your local church?"

"Is it worth the trouble?" That, says the report, is "at the heart of a brewing controversy over pictorial church directories. The question involves the reliability of vendors, the prices they charge and the ability of the churches to organize. A smooth process assumes an exacting schedule, day-to-day decision making, careful oversight of the vendor's operation and patient and precise communication with your congregation."

United Church Directories, Galion, Ohio and Waco, Texas, not affiliated with the UCC, "received highest marks from churches and conferences surveyed."

Three other companies "received favorable comments from churches pleased with their work" — LeMann & Associates, Skokie, Ill.; Pictorial Directories of America, St. Louis; and Jeffrey's Studios, a division of Winthrop-Scott & Company with home office in Los Angeles. (The listing says the last firm has "many regional offices, not all highly regarded.")

The report includes copies of a sample agreement between vendor and congregation, samples of vendor instructions to directory committees, do's and don'ts, and samples of letters.

The report may be purchased for $1. The UCC office is at 289 Park Avenue South, New York City 10010.

PASTOR TO PASTOR
about Evangelism Explosion III

Kenneth E. Carter, Jr. Pastor First United Methodist Church Carrollton, Texas

I have been serving as pastor for the past ten years.

In 1971 I received training in the Evangelism Explosion ministry and instituted it in our church. We now have over 100 persons trained and actively involved in our personal evangelism program.

During the past six years we have seen the membership of our church grow from 1125 to 1900. Over half (450) of our new adult members were initial professions of faith.

The dedication of our people has increased in the stewardship of giving. Our budget has gone from $83,000 to $442,000.

This ministry has added a new joy, a new enthusiasm, and a deepening of committment across our whole church.

Having taught personal evangelism before, I say without question that this is the finest, most thorough, and most lastingly beneficial program I have ever seen.

I strongly encourage you to attend an Evangelism Leadership Clinic and see for yourself.

Please send information on the clinics coming in my area as soon as possible (clinic at above church July 22-27, 1977)

Name _____ title _____

Address _____

City _____ State _____ zip _____

Church _____

Clip and mail to Evangelism Explosion III Box 23820, Fort Lauderdale, Fla 33307

To know Christ best, break bread together, bishop urges

SCRANTON, Penn. — When the church wants to demonstrate most clearly the presence of Christ, what does it do? Ask people to listen in rapt silence to ethereal music? Gaze motionless at stained glass windows?

No, said Bishop James M. Ault, speaking to the 126th session of the Wyoming Annual Conference of the United Methodist Church here recently. The church "passes around food, it invites people to eat and drink."

Bishop Ault denounced the uncertainty and inconsistency of the sacrament of Holy Communion to about 550 persons at the opening communion service. He said the risen Christ can only become known to men through the breaking of bread.

He pointed to six concerns about the sacrament:

(1) Some congregations celebrate holy communion every three months.

(2) When holy communion is celebrated, there is deliberate absenteeism by members who feel alienated by the service.

(3) Individualistic piety apart from the corporate experience is given the primary emphasis.

(4) Vigorous preaching is displaced by soothing communion meditations.

(5) Liturgies are mangled and misformed by the arbitrary choice of ministers.

(6) The elements — the bread and the cup — are handled carelessly and innovations for administering them are of dubious merit.

In addressing these concerns he asked, "Would the practice of celebrating Holy Communion every three months be continued if the pastor and congregation believed that in the liturgy of Holy Communion — by the action of taking, blessing, breaking, giving and eating the bread and by the drinking of the cup — they were celebrating the birth, life, ministry, death and resurrection of Jesus of Nazareth?"

"Would the practice of deliberate absenteeism be continued if the pastor and the congregation believed that in the liturgy of Holy Communion the risen Lord can be known to them?" he said.

"Would the practice of carelessness in the handling of the elements be continued," he asked, "if the pastor and congregation believed that the bread and cup were pledges of the real, personal presence of Jesus in this fellowship meal until the heavenly feast when the fellowship hall shall be made perfect?

"Not if they understand the message of Luke to his readers: the word to them is simple but true — the risen Christ can be known to them, as He became known to the two disciples — in the breaking of the bread."

According to a report in "The Spark," the Wyoming conference edition of TM/ UMR, Bishop Ault also noted that no matter how hard the church tries to keep the "outside world" from intruding in the sacrament the world intrudes in the form of the bread and the wine.

"The bread it offers them stands for Christ's body, but bread also undeniably stands for the sowing and harvesting, tractors and baking ovens, teamster's unions and touching concerns, economies and politics."

In taking communion, he urged parishioners to hold three possibilities — that you can know Jesus as the risen Christ, that life lived is in imitation of the example of Jesus, and that the spirit of God moves and empowers.

Poem of the Week

Alarm clock prayer

By POLLYANNA SEDZIOL

Not only in the peace
of this awakening moment with Thee
but in the busy hours to come,
Lord, please help me to be
able to live the harmony
synonymous with real Christianity.

the church today

Former Catholic priest joins U.M. conference

MANKATO, Minn. (UMC) — The Rev. James Gaughan, a former Roman Catholic priest, has been welcomed as a minister into the Minnesota Annual Conference of the United Methodist Church.

Dr. Gaughan, 38, has been assigned to the Mora and Ogilvie UMCs. Early in 1975 he joined the United Methodist Church and in June of that year was appointed as a supply pastor to the small Waite Park UMC outside St. Cloud.

He is the first Roman Catholic priest to transfer into the United Methodist ministry in the Minnesota Conference and one of a small number of Catholic ministerial transfers into the entire denomination. His ordination in the Catholic Church is recognized as valid by the United Methodist Church and after a short probationary period he will be admitted into full membership in the Minnesota Conference.

Giving to charity outpaces inflation

WASHINGTON, D.C. (RNS) — For the first time in three years, giving to charity has outpaced inflation, the American Association of Fund-Raising Council has reported.

Contributions to charitable causes during 1976, which totaled a record of $29.4 billion, represented an increase of 9.4 percent over that of 1975, the association said.

Churches and other religious organizations received the largest share of charitable contributions — 43.6 percent.

Evangelism, education groups hold discussion

ANNVILLE, Penn. — It wasn't the Hatfields and the McCoys, but representatives from two groups traditionally holding differing views, met together for two days to hammer out a cooperative plan that is the first of its kind.

The end result from the Eastern Pennsylvania conference commissions on education and evangelism is an all conference effort called "Every Person Committed," which includes both the denomination's "Comprehensive Plan of Evangelism" and "Decision Point Church School."

"This is the first conference to try this approach," said Warren Hartman, a resource leader from the Board of Discipleship, Nashville. According to Mr. Hartman, other annual conferences have utilized the general church programs, but this is the first conference in which the agencies on evangelism and education have worked together from the beginning.

Texas conference shows net gains

HOUSTON — A net gain of 2,590 members in 1976, plus a gain of 3,081 members for the first four months of 1977 were reported at the Texas Annual Conference of the United Methodist Church here last month. Officials said it was the first net gain in several years.

More than $30.2 million was given for all causes by the churches during 1976. Raymond Rhone, conference treasurer said it was a record year in stewardship and giving, exceeding the previous year by almost three million dollars.

Approved by a standing vote of the conference was an eight-month evangelistic effort to "reach the unchurched, reclaim the inactive and renew the faithful."

With 740 churches, the Texas conference has the largest membership of the six U.M. conferences in the state.

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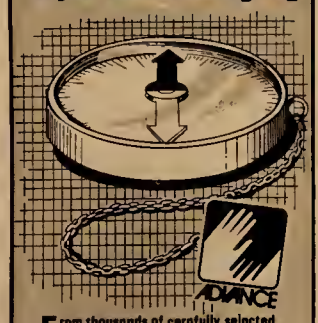

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Cost of a single subscription is $3.00 per year
Send all subscription requests to:

The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104

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JULY 8, 1977

Bishop's message

I would like to encourage Louisiana Methodism to center their attention and concern upon **LAFON HOME**, Sunday, July 10. I am sure that we are all aware that in January of this year, the department of the federal government which is responsible for homes for the aged (HEW) decertified our Home. This simply meant that all government funds coming to patients in the home were cut off. Because of this decision, the home had to be closed, and the occupants were placed in other homes throughout the state.

But this does not mean that we are closing the project to build a new home and to carry on this important and needed ministry that has been carried out in this institution for more than a hundred years. We are working and praying daily for the construction of a new Lafon Home in keeping with our original plans just as soon as the necessary funds can be secured.

The Harry R. Kendall Fund, administered by the health and Welfare Division of the Board of Global Ministries, has continued their pledge of $400,000 to this project, and in addition agreed to support the Lafon Development Office, and Reverend Alfred Pollar and a secretary are in this office. he is going to work on the development plans and fund raising for the home, and also keep in touch with the former occupants and minister to them in every way possible. His address will P.O. Box 8176, New Orleans, Louisiana, 70182.

In the second place, the old building has now been torn down and the lot is being made ready for the new structure. I hope every church will make every effort to pay their pledge up to date at this time. Please send all pledges to Dr. Leonard Cooke, Conference Treasurer, P.O. Box 4303, Shreveport, Louisiana, 71104. If you have not made a pledge, now would be a great time to make a significant gift to this worthy and needed ministry.

I hope and pray that the Methodists of this state will respond in such a generous way to this vital need that we can begin construction upon this new home, and this great ministry can go forward in the name and spirit of our Lord.

Sincerely yours,

J. Kenneth Shamblin

One-half million endowment given by T.L. James and Company

The Board of Directors of T. L. James & Company, Incorporated of Ruston has unanimously approved a half million dollar endowment for the T. L. James Dormitory for Women on the Centenary College campus, the endowment was funded immediately by the firm and a check for $500,000 has been presented to Centenary President Dr. Donald A. Webb by members of the James family.

President Webb said he wished to express the gratitude of the entire College community to the James family for their continued interest in Centenary College. "It is gifts such as these which enable us to continue to offer superior education to the young men and women of this area. The James family and the T. L. James & Company have historically supported higher education, and all of us are much better off for this support. This superb gift completely endows the James building. We shall now be able to maintain it always as the excellent facility for our women students it was intended to be."

Around the conference

THE SOUTHSIDE UNITED METHODIST CHURCH, 1623 S. 4th Street, Monroe, Louisiana will celebrate its 25th Homecoming Sunday, July 10th. The speaker for this great occassion will be Bishop J. Kenneth Shamblin, Bishop Shamblin will speak for both the 8:30 A.M. and 10:50 A.M. services, the 10:50 service he will dedicate the newly remodeled Sanctuary.

The church has grown in these 25 years to a membership of 1,901 members.

Nine ministers have received their license to preach through Southside and are now serving other churches or going to school - Rev. Bobby Burgess, Newellton United Methodist Church; Rev. Hugh Dunn, Jr., on Sabbatical leave; Rev. Pete Medak, Woodlawn United Methodist Church; Rev. Charles L. Floyd, Jr., Colfax Charge; Rev. Dorothy McGowen, Montgomery United Methodist Church; Rev. R. Don Ross, attending school at Iliff School of Theology, Denver, Colorado and serving as assistant at one of the churches there; Rev. C. A. Jordan, Ellzabeth Charge; Rev. W. G. Davis, serving four churches in Whiteboro, Texas; and Rev. Joe Solomon, Kilbourne Charge.

Friends and former members are invited to share this great occasion with Southside Sunday.

Bishop Shamblin

Mr. and Mrs. J. E. Neaville celebrated their 55th Wedding Anniversary at home with their family June 5th.

They are members of Faith Methodist Church of Ruston, LA., Rev. Louie Chrisman is pastor.

To celebrate the traditional moving day of ministers in the Louisiana Conference Rev. and Mrs. Ed Haug of Carlyss (Sulphur) entertained with a fish fry June 9, for fellow retired ministers and wives. Rev. and Mrs. Oakley Lee, Rev. Henry Bowdon, Sr., Rev. and Mrs. Don Risinger and sister, Frances, Rev. and Mrs. D. W. Poole, Rev. and Mrs. Ira Flowers, Rev. and Mrs. Byrl Moreland, District Superintendent of the Lake Charles District, were guests at the "Spring Gully" camp of Mrs. Cecil Bergstedt at Choupique.

The Rev. Glen Rorie (left) and his wife Nancy (right) were welcomed to the pastorate of the Jonesboro United Methodist Church recently at a covered dish supper by Mrs. Nelwyn Frickie (center) Chairman of Social Concerns, and other church members. The Rories come to Jonesboro from First U. M. Church, Natchitoches.

First United Methodist Church, West Monroe, La. Day Campers, boys and girls in grades 3-6 participated in day camp at Cheniere Lake during Bible School. Bible study, crafts, hiking were all a part of the planned activities. Rev. Robert L. Peyton is minister.

Centenary Campus purchased for State Park

Jackson, LA - The original buildings and grounds of Centenary College at Jackson, Louisiana have been purchased through the Department of Culture, Recreation and Tourism for $450,000. The 43.49 acres will be developed as a historical park featuring the history of the Old Centenary College.

George Leake, historical architectural consultant, is preparing the first phase of construction which should begin in the summer of '78.

This campus became Centenary College in 1845. Prior to the Civil War it was a strong educational institution with 250 students. During the war and the Reconstruction period times were difficult. In 1906 Centenary was moved to Shreveport. It is the oldest college west of the Mississippi River.

Special notices

Telling Bible Stories Seminar lead by Mrs. Elaine Ward will be held July 11-15, 1977 at S. M. U. Send $10 registration fee to Dick Murray. Office of Continuing Education, Perkins School of Theology SMU, DAllas, Texas 75275

The Rev. Doug. L. Cain was married to Martha Jane Rannenberg of Waynesboro, Ga. June 25 in the First U.M.C. of Waynesboro, Ga. They will live in DeRidder where the Rev. Cain is associate pastor at First U.M.C.

Rev. Lewis F. Overshire, age 61, died June 19th in the Lakeland General Hospital, Florida. He was a member of the Louisiana Conference and was granted disability leave in 1976. He is survived by his widow, three daughters and a son. Burial was in New York.

Istrouma U.M.C., Baton Rouge is celebrating their 60th Anniversary July 10 at 10:30 a.m. with the Rev. Harvey Williamson, District Superintendent, preaching. Paul Carroll, pastor, welcomes all former members and friends to attend.

NEWS STORIES
Send all news stories to:
Mrs. Frances Pearce,
News Editor
Louisiana United Methodist
P.O. Box 4325
Shreveport, LA 71104

Scarritt honors Virginia Laskey

Nashville, TN — A Louisiana churchwoman who was named as a recipient of Scarritt College's highest award — the Tower Distinguished Service Award — during commencement excercises at the college in May, was presented her medallion and certificate at a special dinner in her honor on the campus early this month.

Mrs. Virginia Davis Laskey — a resident of Ruston and an active member of the United Methodist Church for more than sixty years, was honored for her years of service as a church leader and for her committment to Christian higher education.

Through the years, Mrs. Laskey held leadership roles in the former Women's Society of Christian Service (WSCS), the World Methodist Council and the former board of Missions of the Methodist Church. She served as president of the Women's Division of that board in 1964 at the time that the Scarritt library — which is named in her honor — was constructed. She has served as a delegate to the United Methodist General Conference and was a delegate to the World Methodist Council in Norway in 1961.

In addition to her work at the national level, Mrs. Laskey was active with the WSCS at a regional and conference level.

She has served on the boards of Lincoln Parish, Louisiana Foundation; Sue Bennett College, London, KY; Centenary College, Shreveport, LA: St. Paul School of Theology, Kansas City, MO: Bennett College, Greensboro, NC and Pfeiffer College, Misenheimer, NC and Scarritt.

After attending Newcomb College, she earned her bachelor's degree at Southern Methodist University, She did graduate work at Columbia University. She is the widow of Glenn Eugene Laskey and has one daughter.

Scarritt is an upper division college and graduate school owned by the General Conference of The United Methodist Church. It is committed through its program to preparing lay persons to serve as professionals and volunteers in the local church.

Louisiana Tech Wesley Foundation student honored

Kim Sumrall, son of Mr. and Mrs. Hollis A. Sumrall, 3813 Bobbitt Place, Shreveport, was recently named as the recipient of the Carrie P. Love Memorial Award for 1976-77. This Award, which is given annually by the Love family, names the outstanding student for the year at the Wesley Foundation at Louisiana Tech University, Ruston.

Mr. Sumrall serves as the president of the Student Council for 1977-78. He is a member of the Wesley Foundation Board of Directors and was elected as delegate to the Louisiana Annual Conference of The United Methodist Church.

He is a senior majoring in Civil Engineering. Recently he presented papers for the Louisiana Engineering Society at the Houma LES Convention, and at the state ASCE student chapters convention.

The Carrie P. Love Memorial Award is open for all students at the Tech Wesley Foundation.

Mr. Jimmy Love, (right) representing the Love family, presents the Carrie P. Love Memorial Award for 1977-78 to Kim Sumrall naming him as the outstanding student at the Wesley Foundation at Louisiana Tech University, Ruston.

Music Institute includes varied program

The First Annual Church Music Institute will be presented during Pastors' School August 1-4, by leaders who are trained to respond to any situation. The faculty includes: Robert C. Bennett, Organist at St. Luke's U.M.C., Houston; Thom C. Jones, Nashville, who appears regularly on college campuses and in local churches with his one-man shows, which involve drama, dance, singing and pantomine; Jonn Yarington, whose music program includes singing and ringing choirs, private and class voice instruction. Dr. Will Andress, director of the Centenary College Choir and Choir director at First U. M. C., Shreveport; and Dr. Harlan Snow, director of the institute and head of the music department, Centenary College.

THOM C. JONES

Director of the office of Music ond the Arts for the Section on Worship, Division of Evangelism, Worship, ond Stewardship, Board of Discipleship, the United Methodist Church. Also: Executive Secretary of the International Fellowship of United Methodist Musicions.

ROBERT C. BENNETT

Organist at St. Luke's United Methodist Church, Houston, Texas

JOHN YARRINGTON

Director of Music ot the McFarlin United Methodist Church, Norman, Oklohoma.

Dr. Snow encourages anyone interested in music as an offering of praise and worship to God, to take advantage of these opportunities to help your church have a more perfect offering.

Baton Rouge UMW tours No.O. Missions

Two bus loads, 67 Baton Rouge District United Methodist Women, made a Mission Tour to New Orleans. The group visited the Peoples Community Center which provides child care and learning programs for children of working parents; and other necessary services. At St. Mark's Community Center the group learned of the programs of the multi-purpose agency located on the edge of the French Quarter, with the goal of "Total Youth Development." Also on the Tour was the Methodist Home Hospital where a receiving home and temporary care is provided for abandoned, abused, needy and neglected children 2-14 years of age, in the healing of broken bodies, hearts and spirits. Rev. Robert B. Crichlow is the District Superintendent and Mrs. Chris H. Hall is President of the District Women.

Winan-Hays Charge

Pictures from the Winan - Hays Charge, Franklinton Louis L. Streams, Jr. pastor, shows many activities: A program, which honored the senior citizens of the Winan Church and Community, was sponsored by the usher board and class leaders. Mrs. Mimie H. Turner, mother of Mrs. Streams, and Mr. Johnson were given flowers for being the oldest man and woman present. The UMYF of Winan honored high school graduates. Pictured are Olga Garrett, Silvia Wilson and Rene' Taylor. Not present were Cecline and Tyrone Tate.

The Methodist Men of Havs UMC featured Dr. James C. Dillon, Southern university as speaker for their annual program. In the picture are, 1st row: Dr. Dillon; Rev. Streams, Pastor; 2nd row: Joseph Magee; Eleazor Bickham; David Brown, Freddie Johnson, president; Eli Robinson; Henry Harrison: 3rd row: Emmitt Dillon, Larry Brown; Lucious Magee: Arnold Brown, Sherman Bickham; 4th row. Limmie Dillon; Jerry Marks; Louis Magee; R. W. Johnson; James C. Dillon, Sr.; Henry Robinson.

Of Special Interest On The Inside Pages

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Editorials

Equality can be maintained without denying our differences

What does "equality" mean?

As TM/UMR editors tallied responses and read comments on the thousands of questionnaires we received regarding the Equal Rights Amendment (see story elsewhere in this issue), it became obvious that there is a wide difference of opinion on what it means to be "equal."

Such confusion is not new, either to those who study the founding documents of our country or to those who study Christian theology.

Many persons seem to define "equality" as meaning "without differences." But such a definition defies reason. Any analysis of our world reveals that all people are not the same — physically, intellectually, economically or socially. Different people are inherently unequal in talent, ability and potential.

So what can it mean to say, either as Christians or as American citizens, that all persons are (or should be) equal?

As Christians, our definition of equality is tied fundamentally to the way we understand our Creator's relationship to human life. We believe that in God's sight, all human beings have equal worth, regardless of their sexual, racial, social and economic differences. This kind of equality is described by Paul in his letter to the Galatian Christians: "So there is no difference between Jews and Gentiles, between slaves and free men, between men and women: you are all one in union with Christ Jesus."

In other words, we believe God does not "pre-judge" us on the basis of "what we are." God offers each of us His grace and will judge each of us by our individual actions. As someone has said: "Jesus is an equal opportunity Savior."

It is not accidental that many of these same concepts are part of the way our country's founding documents define the relationship between the state and its citizens. Although Thomas Jefferson, who laid much of the philosophical foundation for our government, had little involvement in organized religion, the influence of Judeo-Christian perspectives on his thought and writing is obvious.

Our lofty — and often elusive — principles of American equality have much in common with the way Christians understand God's view of humankind. We believe in equal opportunity, protection and justice under the law. We believe no one should be "pre-judged" on the basis of sex, race, religion or any other form of stereotyping. Our stated national objective is to judge each person individually, not by group.

For these reasons we support the proposed Equal Rights Amendment to the United States Constitution.

We believe our God-given sexual differences are in no way threatened by such a legal action. We also believe that the amendment is at least a symbolic step toward eliminating the "man-made" forms of discrimination which still exist in our society against women.

Upper Room prayer program applauded

The church's most successful programs normally turn out to be those which rest on some fundamental aspect of Christian belief.

For this reason we are gratified, but not suprised, at the success of the fledgling "telephone prayer center" begun in April by "The Upper Room" in Nashville, Tennessee (see article elsewhere in this issue).

The center, which receives prayer requests from across the nation and relays them to prayer groups across the church, is now receiving between 80 and 100 calls a week requesting prayer. Such an immediate response indicates that an organized plan for sharing concerns and lifting the concerns to God in prayer is needed among United Methodists. Prayer is still one of the most potent forces in our world. Too often we tend to "go it alone" and neglect to solicit God's guidance and direction for our action.

We are pleased that "The Upper Room" staff recognized this need and undertook the task of making the program a reality, and encourage individuals to direct their prayer requests to the center.

Likewise, we encourage local church groups to consider becoming links in the chain of prayer groups across the country. Information on how to become a certified Upper Room prayer group may be obtained by writing: Upper Room Prayer Center, 1908 Grand Avenue, Nashville, Tennessee, 37203.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 38 United Methodist annual conferences which publish special regional editions.

SEND CORRESPONDENCE AND ADDRESS CHANGES TO:

P. O. Box 1076, Dallas, Texas 75221

Phone: (214)748-6491

Include mailing label with address changes

Individual subscriptions $6.00 per year for National edition, rates for Annual Conference editions, and for groups of 10 or more subscriptions to National edition, available upon request.

Second Class postage paid in Dallas, Texas. POSTMASTER: Please send form 3579 to P. O. Box 1076, Dallas, Texas 75221

I stopped one day

By NICK JANUS

I stopped one day in pouring rain
beside a church weathered and bare.
My eyes were drawn to its faded boards,
and the peacefulness surrounding it there.
As if compelled, I stepped inside,
and sat down on the last pew.
I noticed the piano was old and worn.
the altar and flowers were faded too.
But a gentle beauty covered that place
and a sereneness in me had grown.
As I stepped to the altar I felt a touch
that I had never known.
I whispered the words of a silent prayer,
and an answer found me there.
A better man, I left that old country
with its boards weathered and bare.

Letters to the Editor

Genetic research should continue

To the Editor:

It was with much interest that I read the article entitled "Genetic research: road to miracles or monsters?" that appeared in your May 20 issue.

This whole area of recombinant DNA research and genetic engineering is perhaps one of the most significant moral and religious issues currently facing scientists and theologians at the present time. However, rather than present the issue as a Dr. Frankenstein monster story, with reference to Adolf Hitler's super race, it is important to place this entire subject area in proper perspective.

Much has been written about combinant DNA research. Federal, state and local government have all become involved and the National Institutes of Health drafted a set of guidelines which were released last June, 1976 describing methods for containment of the novel microbes. However, before we legislate ourselves out of an area which could be the most innovative biological research of the decade and perhaps the century, it sbould be stated that at the present time, there is no demonstrated evidence that microorganisms containing recombinant DNA molecules are hazardous.

Furthermore, it should be stated that the reactions which scientists wish to do in the laboratory have been taking place in nature since the beginning of civilization with no evidence of a Frankenstein bacteria. The soil contains both beneficial, as well as pathogenic microorganisms, as do mammalian cells. Mammalian cells (both human and animal) which have been infected with some of the most pathogenic microorganisms known to man have found their way into the soil where they have been degraded and the infectious nucleic acid released into the soil to be taken up by the soil bacteria or fungi. No such occurrence of a "super" pathogen has been reported and I propose that it is highly unlikely that such an occurrence will take place.

Rather than taking the position of Dr. Stanley Hauerwas, as presented in your article, I feel a more positive approach is that of Dr. Harmon Smith who believes that the genetic engineering area should be dealt with by the church through study, not shooting from the hip. Dr. J. Robert Nelson presents a reasonable approach, also: an ecumenical "blue ribbon" committee with sufficient funding to begin sorting information and helping to make these complex issues more understandable.

In summary, let me repeat that this issue of genetic engineering is an extremely important issue morally and ethically; however, because of the unlikely occurrence of the "super-cell" I feel that this research should be allowed to continue.

Kenneth J. Andersen
South New Berlin, New York

We need a forum

To the Editor:

I was pleased to see your editorial in the May 27 issue on Christian involvement in genetic research. It has been my feeling for several years that the Christian community should be more aware of the developments in this area and provide guidance and direction. As so many times happens, people do not become concerned until something is done contrary to their beliefs and then they react very negatively to the decisions that have been made.

Now is the time for committed Christians with an interest in the area of genetic research to become involved in the current discoveries and to become aware of the potential developments. If the Christian community of citizens does not provide leadership and guidance in these important areas, we will find ourselves in the position of being "too little and too late."

The book "The Biological Time Bomb" is one of the books that portrays the extent of the potential discoveries and controls in genetic researcb and other scientific developments that will affect all of us.

We must develop a forum for discussion and develop guidelines we would like to see the scientific community follow. Tomorrow may be too late.

Henry S. Wentz
Strasburg, Pennsylvania

Flag placement idea

To the Editor:

I would like to offer a possible solution to the American/Christian flag controversy written about by the Rev. George Hill in your June 17 issue.

In our church and others I know of, as well as many public gatherings, the following code is used (origin unknown, I don't even know if you will find it written anywhere): If the American flag is on a level with or behind the speaker, it should be placed on his/her right. If it is below or in front of the speaker, it should be placed at the right of the congregation or audience.

So — take the flags out of the chancel (they detract from the chancel appointments anyway) and place them down on the congregation's level, with the American flag at the congregation's right, as it faces the chancel.

I hope this may be of some help to Mr. Hill and others.

Ethel M. Purcell
Portland, Oregon

Bible 'commercialization'

To the Editor:

The other day I received a long distance telephone call from Kentucky from someone representing the Cystic Fibrosis Foundation. The call was to ask me if I would be willing to be the chairperson for a fund raising drive for Cystic Fibrosis in the churches of which I am the pastor. The method of fund raising was to be getting persons to sponsor children according to the number of texts they could recite from the Bible.

I hope other pastors will join me, if they are approached in this way, in making known to the Cystic Fibrosis Foundation that this project to exploit people's religious reverence for the Bible for commercial although charitable purposes, is a most distasteful and degrading method of fund raising.

The expense involved in the long distance telephone calls and the fund raising scheme itself lead me, and I imagine others, to have sad but serious doubts about the responsibility of this particular "charity."

Mervyn Russell
Berkeley Springs, West Virginia

Issue outstanding

To the Editor:

The June 24 issue of TM/UMR presented an outstanding selection of reading. Socatoco's interpretation of the gospel in clown's clothing is something I have often toyed with. I encourage him to write a book.

The example of the handling of divorce grief in "My Witness" by Diane Scott is going to be helpful to many still trying to revive a dead past.

But top choice was Dave Maly's "Here I Stand," labeling TV as our greatest drug problem. I have become convinced that TV is the most destructive thing to have hit civilization in its entire history. Mr. Maly's point that it is not so much the blood, sex and mayhem that comes through — it is the habit of TV watching itself. God made us actors and responsible participants in life; TV reduces us to mere uninvolved spectators, and renders us incapable of experiencing either the pain or joy of authentic relationships.

Dana S. Green
Ingleside, Texas

Scarritt congratulated

To the Editor:

Your editorial "Scarritt fund drive offers lesson" which appeared in the June 10 issue is most appropriate in recognizing development skills. For those of us who have been in development and fund raising for a number of years, we have had to learn in order to succeed that specific and unique causes must be identified, and such causes must be given to the constituents in a challenging and clarified manner.

United Methodists are no different than any other segment of people. If we offer them a clear picture of our needs and motivate them properly to give, they will then meet the challenge every time.

President Richard Palmer of Scarritt College is to be congratulated for seeing the picture clearly.

Jack C. Phillips
Nashville, Tennessee

Here I Stand

There are simple guidelines for 'constructive' criticism

William Sanford

By WILLIAM C. SANFORD

At every level of church life — and in life outside the church — criticism abounds. Some has value but much just hurts people without really helping at all.

Recently, I was struggling to cope with some arrows sent sailing my way. I asked myself, "How might my hurt — and others — be whittled way down?" And I decided: "By widespread observance of ten suggestions."

Let's suppose someone has done something and you find yourself wanting to take issue with it or with them. Before you criticize . . .

Check facts

(1) Be sure of the facts. A lot of criticism is based on a very shaky foundation of incomplete, inaccurate and biased data. Seek the whole truth before you undertake to say things you might later be sorry you said.

(2) Ask yourself, "Would Jesus also think that this warrants criticism?" This is a very important question often overlooked. Many people seem to assume automatically that their views are the norm against which all other views are to be judged. It is as if a horn player were to hear a B-flat which doesn't match his own and leap to the conclusion that the other musician is the one who is off pitch. That may be the case, but it isn't necessarily so. He may be the one who is flat or sharp. Or both may be off pitch. Actually, both ought to test their tones against an objective standard — a tuning fork!

Christians should call on Christ to serve as their tuning fork. He should be the norm against which all actions are evaluated. What I think is good or right — or what you think — is not the question. The question is: what does God think? What is the mind of Christ on the matter? That's what we should all be united in trying to determine.

Now admittedly, the quest for the mind of Christ will not put an end to all differences of opinion. That is because the mind of Christ commonly outreaches the mind of man, leaving plenty of space for conscientious Christians to disagree. Still, there will be an enormous gain when people credit Christ, and not themselves, with having the true pitch.

And it is to be hoped, that if people find themselves off pitch, they won't try to get the whole world off pitch with them, but rather will adjust their own tone to the norm.

(3) Consider whether your own conduct gives you a stable platform from which to criticize. For example, if you are thinking about criticizing your fellow church members for not tithing when you are not tithing yourself, then I would say your platform is wobbly. Better shore it up before you speak your piece.

(4) Consider whether you can make your point by commending what you like rather than condemning what you dislike. If so, by all means do so. Your concern will have been conveyed, and with better feelings all around.

Or, if you must be negative about one thing, strive to be positive about something else. People will be able to accept your negative word much more readily if you have demonstrated a capacity for being complimentary.

If your intended criticism has passed these four tests, then there are six further things to be borne in mind as you criticize.

Focus properly

(5) Focus your criticixm on ideas and issues; do not attack persons. Recall the incident in the Gospel of John (8:2-11). A woman had been caught committing adultery, yet Jesus refrained from attacking her, and forestalled the attack of others by saying, "Let him who is without sin among you be the first to throw a stone at her." (v. 7). At the same time, he did not approve her conduct. That is apparent in his concluding charge: "Go, and do not sin again." (v. 11).

(6) Honor the distinction between testifying to your own feelings and pronouncing judgement. Note the difference in tone in these two statements: "I feel the minister should spend more timc on sermon preparation." "The minister is not spending as much time as he should preparing his sermons." One problem with speaking judgments is that they tend to trigger rigid defensiveness. And that you would do well to avoid.

Credit others

(7) Credit others with good intentions until there is compelling evidence to the contrary. Count this an extension of the legal principle that a person should be regarded as innocent until proven guilty. Also, consider how much you would dislike having your motives maligned without ever being given "your day in court." Hear the case for the defense before you bring in your verdict. When you are acquainted with all the circumstances, you may find you have much less to criticize.

(8) Attempt to add constructive suggestions to your criticism. Don't knock down without making some effort to build up. Your ideas may have real merit; they might win ready acceptance. In any event, you should gain some goodwill by trying to be helpful.

(9) Exercise some restraint in sharing your criticisms with friends. Most of us have some very sophisticated "opinion detection equipment" on board. Rarely do we share a view with someone who will not at least give us a very sympathetic hearing. Consequently, we tend to reinforce our prejudices by interacting only with a biased sample of opinion — those who share our bias. I'm convinced that we do this quite automatically, but the natural tendency needs to be countered by some awareness and some watching.

(10) Express your criticism clearly, promptly, directly, but without venom, to the person who evoked it. The person you criticize may very well be able to effect some changes in the direction you desire. But even if that does not happen, you'll still register some real gains. Almost certainly there will be a gain in mutual understanding. Further, you will have spared yourself the mistake of keeping strong negative feelings bottled up within you. And you will save yourself a reputation as one who "bad mouths all over town" instead of delivering criticism where it most belongs.

Yes, criticism can be constructive, and generally will be, if these ten suggestions are faithfully followed.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. William Sanford, is pastor of Kingsburg UMC in Kingsburg, California.

My Witness

Looking at our past can be inspirational

David Richardson

By DAVID E. RICHARDSON

The early Christian churches were set up as independent communities, much like the first English colonies. The settlement at Jamestown was perhaps the foundation of the American tradition and like the early church had three basic societal precepts. There was first of all a voluntary devotion to God in following the teachings of the Bible as best represented in Christ's teachings. This faith in God pulled the early church of few members into a time today when the church has over a billion believers. The same faith brought the settlements of America from cold, hungry winters to the present when America is the most affluent nation on earth.

Faith in God is not true unless it affects the way we conduct our lives. So the early church, as our colonial nation, was also founded upon a concern for society and the dignity of human labor. Those who have studied the beginnings of the church will recall that the experiment would have been in a doubtful state had it not been for St. Paul's decree that those who did not work would not eat. John Smith instructed the residents at Jamestown likewise. Under this policy the church at Jamestown began to prosper. But early Christians, as early Americans also began to feel the need to help those who were widowed or disabled out of a spirit of responsibility.

It is inspiring to look upon our past as a nation and the past of our church. It is rewarding to know that both our nation and our church have always recognized individual differences in ability and has let each person develop his highest potential. This principle goes back in our legacy to the choices God gave Adam and Eve.

In Proverbs is said that "righteousness exalteth a nation but sin is a reproach to any people." If our nation is to continue to be blessed, we must as in earlier times place faith in our God, be diligent in our work, and love our fellowman. Christ said that his followers are the salt of the earth and if the salt has lost its taste it is no longer any good. Just as salt has traditionally been a preservative to retain flavor, the Christian spirit of good will must be present or else no organization can stand. This spirit was with the founding fathers two hundred years ago in writing the Declaration of Independence. Asking for the support of the Divine Providence, they "mutually pledged to each other their lives, their fortunes and their sacred honor."

"My Witness" is a column through which TM/UMR readers may express their beliefs or tell of meaningful experiences of Christian life.

This week's contributor, David E. Richardson, is a member of Noel UMC in Shreveport, Louisiana.

Suffer Little Children

Jesus said: "Let the children come to me, and do not stop them, because the kingdom of heaven belongs to such as these."

In the name and spirit of Christ, UMCOR's Child Support Programs minister to the needs of poor children in seven African countries with clothing, food, medical assistance and school fees. Gifts sent for child support in Africa will help provide a variety of programs — all with loving concern for the individual child affected.

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TM/UMR readers say 'no' to ERA

Church's stand on women's rights approved, however, survey shows

By SHARON MIELKE
and PAT SITES
TM/UMR Staff

TM/UMR readers turned thumbs down on the Equal Rights Amendment (ERA) but upheld the official United Methodist Church position on the "Rights of Women" in their responses to a "Question Box" survey last month.

They also said an emphatic "no" to efforts by some church agencies to boycott states where ERA has not yet been ratified. (See "Box Score" elsewhere on this page.)

Only 42 percent of the more than 3,000 respondents gave ERA the green light in a survey which obviously piqued the interest of far more women than men. Seventy-one percent of all returns came from women.

But while 57 percent of the returns registered opposition to ERA, an almost equivalent number (60 percent) indicated agreement with the church's official position on the equal rights of women as spelled out in the Social Principles.

Fifty-four percent of the returns came from members of United Methodist Women, who were even less supportive of ERA than their non-member sisters. UMW members voted 41 percent in support of ERA; non-member women voted 46 percent in support.

Strongest supporters for ratification of ERA were clergywomen — 77 percent — and clergymen — 59 percent. The strongest opposition came from laymen. Only 30 percent of the men supported ERA.

As in many other TM/UMR reader surveys, the main difference in viewpoint was between clergy and laity.

Problematic phrases scratched

On the question of whether or not readers agree with the Social Principles, many readers agreed basically but would scratch out phrases they had problems accepting. Problematic phrases for readers most frequently noted were: "women and men . . . equal in every aspect of our common life;" "eliminate sex-role stereotypes," and "enlist women for decision making positions."

Many readers commented that men and women are physically different and therefore, cannot be equal in "every aspect of our common life." Also, many thought the elimination of sex-role stereotypes created problems for the family.

On enlisting women for jobs and church positions, readers frequently said "only if a woman is qualified — not to fill a quota."

Readers disagreeing with the church's statement on women tended to do so on the basis that it was not scriptural and that God made man to be the "head" of the household and of his wife.

Persons supporting ERA believe ratification is necessary to guarantee equal rights as well as to give "symbolic" support to enforcement. Persons opposed feel present legislation is adequate or that additional legislation wouldn't do any good unless well enforced. United Methodist laymen were most strongly convinced — 73 percent — that ratification was unnecessary to guarantee equal rights for men and women under the law.

All reader groups, except for the clergywomen, were opposed to the decisions of the Women's Division, the Board of Global Ministries, and the Board of Curch and Society not to plan any meetings in sstates which have failed to ratify ERA (until 1979). Overall, 61 percent opposed the action with 34 percent supporting it. However, 68 percent of the clergywomen supported the boycott action.

Supporters tended to see it as a responsible way to send a message to statehouses failing to ratify. Opponents, who were in the majority, viewed it as "childish," "economic blackmail," "a cop-out," "un-Christian" and "un-Methodist."

There were more "undecided" readers on this question — 5 percent — than on any of the other questions. Some of the uncertainty appears to have come from the wording of question 4. Some thought it meant these agencies were going to give up their efforts to get ratification in these states. Others understood it meant the agencies were boycotting these states as meeting sites. Comments written on returns indicated that either way, readers generally disapproved.

TM/UMR received the largest responses in ratio to newspaper circulation from three states that have not ratified ERA: Florida, Missouri and Illinois. Large responses also came from readers in Pennsylvania, California, Maryland, New York, Colorado and Wyoming. TM/UMR "Question Boxes" are not scientifically conducted surveys but an opportunity for United Methodist readers to register their opinions on current issues.

Many readers expressed appreciation for the ERA survey. Several objected to identifying themselves by sex or age — which they said perpetuates sex-role stereotypes and "puts them in boxes."

Eighty-two percent of the responses came from persons above the age of 35.

Rights of women

Representative comments accompanying reader responses included the following from persons on the 'Rights of Women' section of the Social Principles:

• Industry, Calif., laywoman, disagreeing: "Women are women; men are men. Vive la difference."

• Dallas, Tex., layman, agreeing: "Some people can sit with blinders over their eyes saying 'I'm not discriminated against' but the problem is there. People are discriminated against. Christianity can not remain complacent or it will become a stagnant body."

• Fort Myers, Fla., laywoman, disagreeing: "The Scriptures say men and women are created differently."

• Tonewende, N.Y., laywoman, agreeing: "Some of us women have gifts other than running church dinners and want to use our gifts."

• Easton, Md., layman, disagreeing: "Women have got to get back to rearing children and holding the family together A loving home is equal."

Pro-ERA ratification

• Raleigh, N.C., laywoman: "Only 'national' legislation can do the job."

• Austin, Minn., laywoman: "There is still much discrimination against women entering certain fields of employment. There is also subtle and not so subtle discrimination against men entering employment in fashions, the food industry and child care."

• Buffalo, N.Y., laywoman: "State laws vary, so there is no guarantee of equality under present law."

• Dallas, Tex., parent: "One area which has aroused most my anger is that of physical education for boys and girls. I am sick and tired of the girls marching around in short skirts and cheering the boys on when the girls could be developing lifetime sports skills."

• Pasadena, Calif., laywoman: "This would right wrongs going back to cave days. I am so weary of being put down by chauvinistic males and frightened females with quotes from Paul."

Anti-ERA amendment

• Rochester, N.Y., pastor: "ERA is duplicate legislation; women are doing great without it."

• Painted Post, N.Y., layman: "Don't let the Federal government regulate any more of our lives than they absolutely have to; they never do a good job."

• San Francisco, Calif., laywoman: "Some laws may need changing but we don't need such an amendment."

• Denver, Colo., laywoman: "I feel as equal as I want to be."

• Llano, Tex., couple: "This is just a way for lesbians and homosexuals to slip in "the back door" and receive church sanction."

Question 4: Meetings debated

• South Hadley, Mass., clergywomen: "The only thing legislatures are going to understand is economic action — If the Chicago convention centers are suddenly empty, the Illinois legislators will re-examine their vote quickly."

• Baton Rouge, La., clergyman: "States who refuse to treat women fairly should not benefit from the fruits of their labor (money)."

• Joliet, Ill., laywomen: "Let's not give up the fight so easily!"

• Albuquerque, N.M., laywoman: "A stupid decision!"

• Fort Collins, Colo., laywoman: "Such pressure tactics by the United Methodist Church are unChristian! This is still a democracy."

Box score

Results of responses to the Question Box survey appearing in the June 10 issue of TM/UMR are totaled below. Number of responses? 3,052.

The proposed Equal Rights Amendment to the U.S. Constitution now before the states for ratification has been a continuing subject of discussion among United Methodists. The United Methodist General Conference and several national church agencies have endorsed ERA; a sizeable number of the church's members have expressed opposition to ERA.

The proposed amendment states: "(1) Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex. (2) The Congress shall have the power to enforce, by appropriate legislation, the provisions of the article, and (3) It shall take effect two years after the date of ratification."

Register your opinion by responding to the following questions. (If you object to the wording of any question and/or wish to qualify your answer, use the space marked 'comment' to do so. It is permissible for more than one member of a family to respond on the same form).

1. Do you agree or disagree with the United Methodist Social Principles which state that: "We affirm women and men to be equal in every aspect of our common life. We therefore urge that every effort be made to eliminate sex-role stereotypes, to enlist women for decision-making positions, and we assert the right of women to equal treatment with men in employment, compensation, and promotion; on public and private boards, agencies, and commissions; on all church bodies; and in all other positions affecting the general society."

A. 60% — Agree
B. 37% — Disagree
C. 3% — Undecided

2. Do you support or oppose the Equal Rights Amendment?

A. 42% — Support
B. 57% — Oppose
C. 1% — Undecided

3. Do you believe that ratification of the Equal Rights Amendment is necessary to guarantee equal rights for men and women under the law?

A. 38% — Yes
B. 59% — No
C. 3% — Uncertain

4. How do you feel about decisions by the Women's Division and the Board of Church and Society to plan no further meeting in states which have not ratified ERA?

A. 34% — Approve their decision
B. 61% — Disapprove their decision
C. 5% — Undecided

Respondents: 16% Laywomen who did not indicate membership in United Methodist Women; 54% Laywomen who did indicate membership in United Methodist Women; 18% Laymen; 2% Clergywomen; 10% Clergymen.

Age groups: 18 and under, 1.3%; 19-35, 15%; 36-50, 29%; 51-64, 31%; 65 and over, 22%; not reported, 1.7%.

Teaching the faith like baseball umps?

By CLYDE CHESNUTT
Associate Editor

NASHVILLE — The variety of Christian opinion is not unlike an argument among baseball umpires, a United Methodist scholar told an assembly of church-related college educators here.

Dr. James I. Warren of Scarritt College used that analogy to challenge the thesis of a series of lectures given by British literary critic, author and schoolmaster Harry Blamires to the 24th Institute of Higher Education. (see related story.)

In his lectures, Dr. Blamires had insisted that a unified orthodox presentation of the Christian faith can be offered in the university. The Scarritt professor of theology countered by telling the story of three umpires.

The first umpire, said Dr. Warren, says "I call the balls and strikes like they are." The second says, "No, I call them like I see them." But the third umpire says, "You both are wrong. They aren't balls or strikes until I call them."

Dr. Warren said the British speaker's position is that of the first umpire when he insists that Christian truth is objective, embodied in tradition and apparent for any observer to see. Modern society's "relativism," subjectively picking and choosing what it considers true, is like the second umpire.

The third umpire's position is "more credible to me," said Dr. Warren: revealed Christian truth only becomes the truth when the individual decides to act upon it.

Dr. James Laney, president of Emory University, also questioned Dr. Blamires' position. Is there such a thing as a consensus on any Christian doctrine as Dr. Blamire had proposed: Are there not, in fact, many "traditions," "positions," or "truths" on every tenet of the Christian faith, Dr. Laney asked? How, therefore, can the university be expected to speak about values as though they are derived from one, unified Christian tradition?

"Christian mind" urged

Earlier the institute's major speaker had proposed that enough consensus exists in the Christian world to formulate the "Christian mind." This synthesis, claimed Dr. Blamires, centers in five propositions from which Christian values are derived and by which contemporary culture may be challenged intellectually. With a mastery of the English language and a wry British wit, he hammered home the conviction that Christian thinking in the university must show a difference between Christian life and idolatrous society.

The five principles which he says constitute the Christian mind are:

(1) the fact of finitude — the realization of death and limitations which brings the Christian to dependence upon God contrasted with culture's idolatry of and dependence upon "things" as the only reality.

(2) the doctrine of divine Providence ordering all creation contrasted with the secular mechanistic belief that prevails.

(3) the awareness of the Supernatural — which counters the basic Naturalism of the scientific and technological mentality of our age.

(4) an ethic which, as it rejects Naturalism, is thoroughly grounded in the Christian response to the Supernatural.

(5) a concept of truth as objective, revealed and based in the Supernatural — the only way to combat Naturalism.

In evaluating Dr. Blamire's lectures, Fred Harris, head of the division of education for the church's Board of Higher Education and Ministry, told TM/UMR the British educator believes some absolutes and fundamentals of the Christian faith exist that "cannot be negotiated in the public forum."

"Dr. Blamire is saying 'Quit changing the price of Christianity in the marketplace every morning,'" Dr. Harris said. "He is saying there is integrity and coherence in religion that must be stated clearly and forthrightly. Not everyone here agrees with him but he certainly has stimulated their thinking."

Bishop urges college death than dishonor

TM/UMR Staff Special

NASHVILLE — When is death preferable to dishonor? For a church-related college, it's preferable when surviving means accepting government subsidies and regulations while losing its historic Christian purpose, a United Methodist bishop said here last week.

"The church-related college of the future must present the claims of Jesus Christ or it becomes indistinguishable from all the other schools," Bishop Earl Hunt Jr., Nashville Area, told the 24th Institute of Higher Education. Sponsored by the United Methodist Board of Higher Education and Ministry, Scarritt College, George Peabody College and Vanderbilt University, the institute was attended by 175 college presidents, deans, professors and administrators June 26-28.

Bishop Hunt, a former president of U.M.-related Emory and Henry College, told the educators "our problem is a failure of nerve. The kind of United Methodist who will be willing to send a son or daughter to a church college, bearing additional cost, is likely the parent who expects that young person to have a better than ordinary opportunity to emerge from four years of study not only a solidly educated individual but also a person captivated by New Testament Christianity."

The bishop suggested five ways a church-related college can nurture values in the 70s:

• renew the church's commitment to liberal education.

• guarantee academic freedom.

• assemble a Christian faculty — "the only way to build a Christian institution."

• recruit a "nucleus" of Christian students drawn from the core of the Christian community who share the college's fundamental purposes and commitments.

• offer with "holy boldness" the claims of Jesus Christ through a "smorgasbord of Christian truth."

The great issues of our time, said Bishop Hunt "such as war, racism, famine, energy, human rights and the moral revolution should be interpreted to the student mind in terms of their religious and ethical implications" — not defined simply in "essentially humanistic" ways.

The educators discussed the theme of values in church-related colleges through question and answer sessions with each of several speakers and in discussion groups. They also explored the formation and influence of values through viewing and critiquing full length Hollywood movies, such as "Five Easy Pieces" starring Jack Nichols.

Solar-heated churches get go ahead

NEW YORK (UMC) — National executives from three major Protestant denominations met here late last month to arrange for the construction of at least four solar-heated church buildings as a demonstration project. This is the first instance of a project designed to test the practicality of solar heating for church buildings in the four major climatic areas of the United States.

The denominations and the climatic areas where their church buildings will be located are: Hot-Arid: American Baptist Church and possibly United Methodist Church (Southwest); Hot-Humid: UMC (Southwest); Cold: American Lutheran Church and possibly UMC (North Central); and Temperate: UMC (Northeast and Southern Midwest).

Ground will be broken for these new churches within the next year, and records will be kept by the participating churches for the next five years.

The project is sponsored by the Church Development Task Force of the Joint Strategy and Action Committee (JSAC), a New York-based consortium of a dozen Protestant denominations.

Douglas R. Hoffman, head of the Office of Architecture for the United Methodist Board of Global Ministries, said: "In an effort to provide an incentive to local churches to explore the possibility of solar heating, the National Division will donate up to $5,000 to each of eight churches. These donations will supplement the cost of architecture and engineering fees and installation. The local church will still have to make an investment."

He said his office plans to select a few projects now and the remainder next year to profit from the experience of the first pilot projects. The office also is developing information on energy conservation for churches through insulation, weatherstripping and effective boiler maintenance, he said. Inquiries can be made to the Office of Architecture, National Division, 475 Riverside Drive (Room 307), New York.

Spiritual effect of saintly example hoped

VATICAN CITY (RNS) — Protestant churchmen from Philadelphia who attended the canonization of St. John Neumann here say the first male saint from the United States can provide an example for all Christians.

This observation, in varying ways, was made by retired United Methodist Bishop Fred Pierce Corson of Philadelphia and other leaders who attended the Vatican ceremony and subsequent services as guests of Cardinal John Krol, Archbishop of Philadelphia.

Former president of the World Methodist Council and a delegated observer at the Second Vatican Council, Bishop Corson said he would like to "see in the Protestant churches a very spiritual effect of the canonization of Bishop Neumann."

"Protestants should read about this great man," he said. "They should see the reasons why saints are named in the Catholic Church.

"We need an antidote to our own overemphasis on organization to the detriment of insisting on the spiritual life. This celebration of the holiness of one man can be of great assistance in bringing back evangelism and spirituality in the church."

"We Protestants need you Roman Catholics," Bishop Corson said. "We were in danger of losing our soul, and you Roman Catholics are helping us to get it back. You're helping to stabilize us, and I would hope that we would have many more community gatherings on such subjects as sanctity and spirituality."

It's great to be a kid in Farmington

FARMINGTON, N.M. — Kids easily win the hearts of these children, as they learn that goats were part of daily Hebrew life in Bible times. A mother goat and her three brand-new offspring were star attractions at a unique Vacation Church School for two United Methodist Churches here. Shown giving the kids some tender, loving care are (left to right): Hope Velasquez, Leslie Hicks, Chris Bodley, Doug Luna, Julie Carter and Brian Hudiburgh. FARMINGTON DAILY TIMES PHOTO

the church today

Homosexual minister removed from parish

NEW YORK (RNS) — A United Methodist minister has been given a one-year leave of absence by the board of ministry of the denomination's New York Annual Conference after he disclosed that he is a homosexual.

The Rev. C. Ed Egan, 54, had been pastor of Metropolitan Duane UMC in the Greenwich Village section of New York City since 1971. He was divorced in 1963 and has a 31-year-old daughter, a 29-year-old son and two grandchildren.

Dr. H. Burnham Kirkland, superintendent of the church's Metropolitan (N.Y.) District, said the leave was given because it was felt Mr. Egan was "unable" to fulfill his responsibilities as a pastor.

"Our position is that under the present position of the total United Methodist Church, we're unable to appoint an avowed, practicing homosexual to a pastoral appointment," Dr. Kirkland said.

Mission school backs ERA, won't meet in Illinois

BLOOMINGTON, Ill. — The Midwest Regional School for Christian Mission will not meet again in Illinois until that state has ratified the Equal Rights Amendment (ERA).

That decision came last week from the planning team for the 1978 school, which will seek a new site after meeting for the past seven years at Illinois Wesleyan University here, according to Jean Beal, Rockford, Ill., dean of the 1978 event.

In moving the school out of Illinois, the only state in the North Central Jurisdiction of the United Methodist Church which has not ratified ERA, the team is affirming previous actions by the Women's Division, the Board of Global Ministries and the Board of Church and Society to hold national meetings only in states where the amendment has passed, Ms. Beal said.

Mother, daughter consecrated diaconal ministers in Missouri

ST. LOUIS — A first for the Missouri Area happened during the two annual conferences of the United Methodist Church as a mother and daughter were among the first diaconal ministers consecrated.

Mary K. Longstreth, director of music and associate pastor at Rocheport UMC is from the Missouri East conference and her daughter, Mary Z. Longstreth, coordinator of neighborhood family services, Interfaith Community Services, Inc., St. Joseph, serves in the Missouri West conference.

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Off and running for missional priorities

SMITHFIELD, R.I. — Thirty-one members of the Southern New England Annual Conference meeting here last month were off and running in a five mile marathon to benefit the missional priorities fund of the United Methodist Church. Approximately $4,000 was pledged to the runners who channeled their collection through local church treasurers. Bishop Edward G. Carroll, Boston, began the race with a prayer and during the conference session awarded a "first place" blue ribbon to each of the runners.

PHOTO BY HARRY HALLMAN

Team effort gears up to boost young adults

NASHVILLE (UMC) — Young adult representatives from the membership of the four United Methodist program boards met here June 24-25 to discuss what they consider to be the "forgotten generation" in the church: the 18 to 30-year-olds.

A membership study done within the denomination in recent years show a decline both in membership and participation in the young adult age category. There is no one national group within the church which addresses itself exclusively to young adult concerns.

The number of young adult members on governing boards of the four program boards has increased but concern was expressed here that token representation is no guarantee young adult perspectives are seriously considered.

Acknowledging there is no single "young adult stance," the group did list issues within the church and society which are of particular concern.

Some of the issues identified by the 16 participants included: greater involvement in decision making within the church, increased ministries with young adults, and the enablement of young adults to stimulate church leadership and programs through their values, visions and lifestyles.

The group developed a list of strategies and concerns calling for better communication among young adults in the church, leadership training for young adult members of general boards, consideration of a national young adult organization, a larger number of salaried annual conference and general church staff working with young adults, a resource and talent bank of young adults, and legislative changes for the 1980 General Conference.

The group recommended the four program boards provide funding to continue an "Interboard Young Adult Team" composed of four young adults and one staff member from each of the four boards and five-at-large members.

The Rev. Clifford Kolb, who has responsibility for young adult ministries in the Board of Discipleship, said the Nashville meeting was significant because there has been no platform from which the young adult voice could be heard in the church.

"If the church is serious about a turn-around in the membership decline in our church, then this age group is our hope," he said.

First million dollars raised for priorities

EVANSTON, Ill. (UMC) — The million dollar milepost has been passed in United Methodism's apportioned funds for its 1977-80 missional priorities on ethnic minority local churches, world hunger and evangelism.

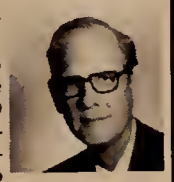
The Rev. Ewing T. Wayland, treasurer of the denomination, said that as of June 22, a total of $1,000,932 had been received for the Missional Priorities Fund by the General Council on Finance and Administration here. Annual goal in this apportioned asking is $4.1 million.

The apportioned fund is one of two methods of financial support for the priority causes set up by the 1976 General Conference. The other is one Advance Special asking for ethnic minority local churches and another for world hunger. Response to these two "second mile" efforts has been considerably weaker than to the apportioned fund.

Each dollar received through either fund for the Ethnic Minority Local Church is divided on a fixed formula, which for 1977 includes 20 cents each for ministerial education and recruitment, local church nurture, church extension and development, and salary supplements; and 10 cents each for outreach ministries and special funding of unanticipated needs.

Of each dollar received for World Hunger, 58 cents goes to help alleviate hunger and its basic causes; 18 cents to cultivate more Christian life styles; 18 cents for efforts to affect public policies toward a more equitable system of food production and distribution; and 6 cents for training and research through United Methodist institutions.

Dr. Charles L. Allen Invites You ———



October 10-18, 1977, a group of us are going on a 9 day inspirational deluxe trip to PARIS and LONDON — in Paris we will visit the Eifel Tower, the Louvre Museum, Notre Dame Cathedral and so many other places.

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* * *

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* * *

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about Evangelism Explosion III

Kenneth E. Carter, Jr. Pastor First United Methodist Church Carrollton, Texas

I have been serving as pastor for the past ten years.

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During the past six years we have seen the membership of our church grow from 1125 to 1900. Over half (450) of our new adult members were initial professions of faith.

The dedication of our people has increased in the stewardship of giving. Our budget has gone from $83,000 to $442,000.

This ministry has added a new joy, a new enthusiasm, and a deepening of committment across our whole church.

Having taught personal evangelism before, I say without question that this is the finest, most thorough, and most lastingly beneficial program I have ever seen.

I strongly encourage you to attend an Evangelism Leadership Clinic and see for yourself.

Please send information on the clinics coming in my area as soon as possible (clinic at above church July 22-27, 1977)

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Clip and mail to Evangelism Explosion III Box 23820, Fort Lauderdale, Fla. 33307

Moon sect labeled 'not Christian'

Beliefs foster anti-Semitism, National Council study claims

Compiled From News Services

NEW YORK — The 25-denomination Commission on Faith and Order of the National Council of Churches has concluded that the Unification Church "is not a Christian church" and that many of its teachings are "incompatible" with Christian belief and foster anti-Semitism.

The "official study document" of the commission echoes the conclusions of a commission "working paper" released more than a year ago on the movement led by Korean evangelist Sun Myung Moon.

Jorge Lara-Braud, a member of the Presbyterian Church in the U.S. who is assistant general secretary for Faith and Order, said the document is "more focused" and "more detailed" than the earlier paper. Comments from the Unification Church and others led to the decision to produce a new document, written principally by Sister Agnes Cunningham, S.S.C.M., president of the Catholic Theological Society of America, he said.

Other drafters included Dr. Lara-Braud; J. Robert Nelson, a United Methodist clergyman who is theology professor at Boston University School of Theology and president of the American Theological Society; and William L. Hendricks, theology professor at Southwestern Baptist Theological Seminary at Fort Worth.

Un-Christian in teachings

The document says the Moon movement is anti-Semitic and also un-Christian in teachings about salvation, the trinity and the Bible.

The document takes direct issue with the Unification Church's claim in a 1975 petition filed in the Supreme Court of New York that it is "a Christian church committed to the ministry of spreading by word and deed, the gospel of the Divine Lord and Saviour, Jesus Christ."

The commission critique is based on "the official doctrinal text of the Unification Church, 'Divine Principle.' "

Belief in Jesus as the Christ and belief in the trinity of Father, Son and Holy Spirit are identified as "essential to Christian identity." However, "Divine Principle" states that Jesus "can by no means be God Himself" and that Jesus is "a second God (image of God)," the document points out. It adds that "Divine Principle" teachings on the nature of the trinity are "erroneous."

Contradict Christian faith

Among the other Moon teachings that contradict critical elements of Christian faith, the document says, are that:

•Moon's revelations have more authority than the Bible.

•Jesus Christ, because he died on the cross, failed in his mission on earth and must therefore be supplanted by a second Messiah known as "The Lord of the Second Advent," to be born in Korea.

•Individuals and nations can be classified as "heavenly" or "satanic."

•The Jewish nation was responsible for the failure of Jesus' mission on earth and that the Jewish people's "ignorance," "disbelief" and "stubborness," resulted in His persecution and death and placed them on the side of Satan.

•Satan is so powerful that he inevitably appears to be a second, rival god.

•Sin was transmitted to Eve through a sexual union with the mythical figure of Lucifer and that she then transmitted sin to Adam through sexual union.

•God has only "indirect dominion" over creation and that human beings must work toward redemption by paying "indemnity" for sins of earlier humans, a process that will lead to the arrival of "The Lord of the Second Advent."

•"Divine Principle" contains "new truth," which illuminates all problems of "life and the universe" and displaces all earlier religious teachings, including those of Christianity.

The authors of the Faith and Order Commission document stress that "this critique does not in any way call into question the freedom of the Unification Church to exist and to propagate its beliefs under the protections of the First Amendment of the U.S. Constitution."

Dr. Lara-Braud said the critique will be available free to members of the public and that he "suspects it may be widely used by churches that are perplexed by the incursion of the Unification Church in their communities."

It is available by writing the Commission on Faith and Order, National Council of Churches, 475 Riverside Drive, New York, NY 10027.

Moon church asks to debate NCC charges against them

NEW YORK (RNS) — The Unification Church headed by the Rev. Sun Myung Moon has "invited or challenged" the National Council of Churches (NCC) to a public debate to discuss charges made against the Moon sect by an NCC commission in a recent document. (See related article on this page.)

The 25-denomination Commission on Faith and Order of the NCC concluded in an "official study document" that the Unification Church "is not a Christian church" and that many of its teachings are "incompatible" with Christian belief and "foster anti-Semitism."

Representatives of the Unification Church said that despite repeated attempts to seek dialogue with the NCC, the study paper was published and distributed without their consultation.

"We are not asking people to accept our ideas uncritically, or even agree with our ideas," Neil Sononen, president of the Unification Church, said at a press conference here. "But there is something wrong when people authoritatively speak out against us without dialogue, despite our repeated attempts to meet with them."

"We invite or challenge the officials of the NCC to support the conclusions they reached in the closet and discuss it in the public forum," Mr. Solonen said.

He said the Unification Church strongly felt that the NCC was "manipulated" to issue a condemnatory report on the Moon church by some "leaders in the deprogramming movement" and other critics of the church.

Dr. Herbert Richardson, professor of religion at the University of Toronto and theological consultant to the Unification Church, charged that the NCC had used a "fourth century formula" for defining a Christian church, which some of its own member churches did not meet. Dr. Richardson is a Presbyterian and not a member of the Moon church.

He said the Moon church was denounced for nonbelief in the doctrine of the Triune God, and held that there are religious bodies such as the Quakers who are accepted in the Christian community and are not Trinitarian. Dr. Richardson said many theologians, including Paul Tillich, were "clearly not teachers of Trinitarianism."

Book review

Female pastor applauds new look at women, men, Bible

"Women, Men and the Bible," by Virginia Ramey Mollenkott, Abingdon, 1977, 144 pp., paperback, $3.95.

By ELIZABETH SPENCE

If there was ever a need for some sound interpretations on women's issues within Christianity, it is now. It seems we are constantly being bombarded with books dealing with very limited perspectives on the role of women within Christianity, the Bible and the church.

As a woman in the ministry, I am on the constant lookout for good, theological, intelligent interpretations which communicate the Bible as an "inclusive" book. This is why I applaud the superb work of Virginia Mollenkott in her book "Women, Men & The Bible." She has presented her book with a clear line of reasoning based on scripture that women and men are equal in the sight of God. Christ came to set all free, going against the sexual stereotypes of his day (and ours) which demanded that women must serve rather than learn and put into action the Word of God.

Ms. Mollenkott says, "Jesus taught us that the Christian way of relating is through mutual submission and mutual loving service." She goes on to say that by his own practice Jesus showed us that sacred scripture concerning man's behaviour toward woman does not always reflect God's highest intentions for the human race. Sometimes it reflects cultural conditions which gradually should be regenerated through the power of the gospel.

The thrust of her book centers on clarifying the greatly misinterpreted concept of female subordination within the Bible and how it affects our society and the church. She lays out clearly the problems which have evolved from these misinterpretations and helps the reader to learn to interpret more accurately these particular scriptures. She deals concretely with the Pauline passages of female submission, clarifying them for me.

I wholeheartedly agree with her when she says, "By insisting on a few Pauline subordination passages (which must be seen and understood in the context of his day) and stopping short of the many Pauline liberation passages, Christians have been denying the full impact of the gospel of Christ as it entered Paul's experience and as it was intended to modify human society."

In relation to the church Ms. Mollenkott says at the moment we are caught in serious problems of stereotypes which overvalue the masculinity and devalue the feminine. "Some people," she says, (I would say "many," especially our church hierarchy) "have reacted very angrily to the idea of introducing feminine aspects into Christian God-language." How true!

In the chapter "Is God Masculine?", she scripturally lays out the "feminine" aspects of God. God is feminine-masculine - all inclusive. God transcends the limitations of human sexuality which many have tended to put "him" in.

As a female clergy it is not difficult for me to support what Ms. Mollenkott says. I, too, am caught in the struggle of communicating what she says not only to lay people but especially to male clergy. I would strongly recommend her book to clergy and laypeople.

As she said in a recent magazine article: Pastors (and I would add lay people) are "very busy people who cannot be expected to work out on their own the full biblical implications of every contemporary issue. On the crucial issue of male-female equality, I have done the spadework for them. It should be valuable for them to see the issue from a woman's perspective." I agree!

Dr. Spence is pastor of Mountainside UMC, Cedar Crest, N.M. and her husband, Charles, is associate pastor of St. Paul's UMC, Albuquerque.

NASHVILLE — Checking the long list of prayer requests phoned in daily to the Living Prayer Center here, director Robert Standhardt channels the requests to 68 certified prayer groups across the U.S.

TM/UMR PHOTO BY CLYDE CHESNUTT

Prayer center links needy with caring

EDITOR'S NOTE: "The Upper Room" opened a telephone prayer center in Nashville in April to receive prayer requests from across the nation and to relay them to prayer groups throughout the church. Last week TM/UMR talked with Robert Standhardt, director of the Living Prayer Center, about the aims and operation of the center.

By CLYDE CHESNUTT
Associate Editor

Q. How many calls a week do you receive?

A. Between 80 to 100 and it's increasing.

Q. What do people request prayers for?

A. The largest number want prayers for friends or loved ones who are ill, especially facing surgery. The next largest number come from people having problems in their marriage. Then we get requests for prayers for drug addicts, alcoholics and persons facing other problems.

Q. Do you pray with the caller?

A. If we are asked to. But our main purpose is to relay the request to groups of people who do the praying. We here in the Living Prayer Center are not "super Christians" or people who can pray better than anyone else. We simply are a coordinating center to help people with problems connect with caring Christians who seek to be channels of God's love.

Q. You say "if we are asked to." Who are "we"?

A. The center has 40 volunteers who answer the phone from 8:30-10:30 a.m. and 5:00-9:00 p.m. seven days a week (except Sunday morning.) These persons have received eight hours of training. What we look for is a person who has a vital Christian experience and is a caring person.

Q. Is the prayer center closed during the hours no volunteer is present?

A. Oh, no. The center is open 24 hours a day, seven days a week. A code-a-phone machine records the prayer request when a volunteer is not here.

Q. You said the center connects the prayer request with "caring Christians." Who are these people?

A. "The Upper Room" has certified 68 prayer groups spread across the country in about 30 states. Usually related to a United Methodist Church, these groups have covenanted to receive from us each week some of the prayer requests that have been called in and to pray for those persons in need. Some of the groups are small, as few as four persons, to one with 25 in the Ohio Reformatory for Women.

Q. Suppose I call asking you to pray for a child of mine who is seriously ill. What do you do?

A. I write the message on a form sheet we have. If you want me to, I will pray with you right then on the phone. Within 24 hours I relay your request to a number of covenant groups who will meet that day and begin praying. There may be five or 10 groups of people across the church praying for your special need. That's the biblical concept of the "body of Christ" sharing and bearing one another's burdens.

Q. Tell me about yourself. How did you come to this position?

A. I have a birth defect. I'm a quadraplegic which means I have only partial use of my arms and legs. As a teenager I became depressed and wondered if this was all life was about. I didn't know where to turn. I knew I had been baptized a Methodist, although my parents didn't go to church. So I listened to the broadcast of the Coral Gables (Fla.) United Methodist Church and liked what I heard. I went to the nearby Hialeah UMC and found not only warmth and acceptance but an opportunity to serve other people. One thing led to another. I passed the high school equivalency test, graduated from college and later from Perkins School of Theology. While working here in Nashville as a seminary intern I was asked to come to this position. I think it is exciting and I'm happy to be here.

Q. Are you married?

A. Yes. Sharon Kay is also handicapped. She has juvenile rheumatoid arthritis and walks with crutches. I met her through a dating service for handicapped people in a magazine for the handicapped, "Accent on Living."

Q. What are some of your goals for the prayer center?

A. I hope to see the center operate around the clock with volunteers. That will take 133 individuals. We now have 40, so that's a start. We also have 150 additional prayer groups in various stages of the 15 weeks necessary for certification as a covenant group. Although this discipline isn't for every prayer group, I'd like to see many more. I hope one day soon to install a WATTS line so people can call in free. However, now you know if a person pays for a long distance telephone call, it's serious business; that person is hurting.

Q. By the way, what is your number?

A. Dial 1-615-327-HOPE.

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Cost of a single subscription
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Special Page On Continuing Education

Bishop's message

I would like to share with you some very interesting and provocative comments concerning United Methodist "pluralism," made by Bishop Kenneth W Hicks at the recent meeting of the North Arkansas Annual Conference at Jonesboro. The bishop said:

"If one does not really believe in the United Methodist system or in our handling of United Methodist doctrines; if one just cannot live with that or is uncomfortable with living with it, then one ought to move into an area of religious life that is somewhere else.

"For a person who is appointed to a United Methodist church, it is the United Methodist style, it is the United Methodist curriculum, it is the United Methodist liturgy that gives that minister his integrity and his validity for being. You take away that — whether it's taken away by the laity or by the minister himself or herself — and you have taken the ground out from under the authenticity of that spiritual community.

"Now the United Methodist Church does not have all the truth. And United Methodist curriculum or United Methodist ritual does not encompass all of the good ways that there are to worship. But it's our way, brothers and sisters. It is our way. It is who we are. And let no congregation or no minister look for support or expect to be undergirded and verified and affirmed if one does not believe in that plan, in that setting, in which to do ministry."

To illustrate his discussion of church pluralism, the bishop spoke of his cat.

"We have a cat that has come to our home that is most unreal looking thing that you have ever seen. It looks like it was made late Friday afternoon — at wherever they make cats, they just began to sweep up the floor and they threw together one last cat.

"That cat has colors that you have never seen in the oddest places. Its legs are not the same length, its tail is not in keeping with the proportions of the rest of its body — I just can't imagine where a cat like that was put together . . .

"Now, there's a lot of religion that's carried on, even in some of our United Methodist churches, just like that. That every little package deal that goes down the road, we decided, 'Ah, that looks good, let's pull it in,' because we're a pluralistic church! And we have a 'hybrid,' sometimes, in the United Methodist Church, that is the awfulest mixture of theology and understanding of how you do things and contradictions of a value upon the world and upon humanity that really can hardly claim to be called United Methodist.

"And I'm not so sure that we should claim it if it has been cared for so indiscriminately. Everything that goes down the pike, brothers and sisters, is not religion!

"I mentioned a cat that has come to our house . . . And every morning she comes up out of the woods that are behind us — this old cat, an accumulation of odds and ends, of colors and hairs and dimensions.

"That cat is a result of an overdose of pluralism! There has been so much pluralism gone into that cat that it's hardly identifiable anymore! And one can hardly call it a cat.

"And sometimes we not only allow, but we cause, the United Methodist Church of which we are a part, under the guise of pluralism, the be a "catch all" for everything that comes down the pike, whether or not it contributes to the unity of the warm heart of which John Wesley spoke of his pluralism. And he did not say that we all have to believe alike. But he did talk about there being a unity of heart, and 'if your heart is as my heart, then give me your hand.'

"Now this, I think, says something to us about the Church itself. And about the hard word of evangelism and about the hard work of doing something about the ethnic church. About the hard work through which the commitment to the hunger of the world is expressed.

"There's a theology about all of that — or there had better be. There must be a theology about it else what we do will be to put Band-Aids on instead of to heal the soul of the world . . ."

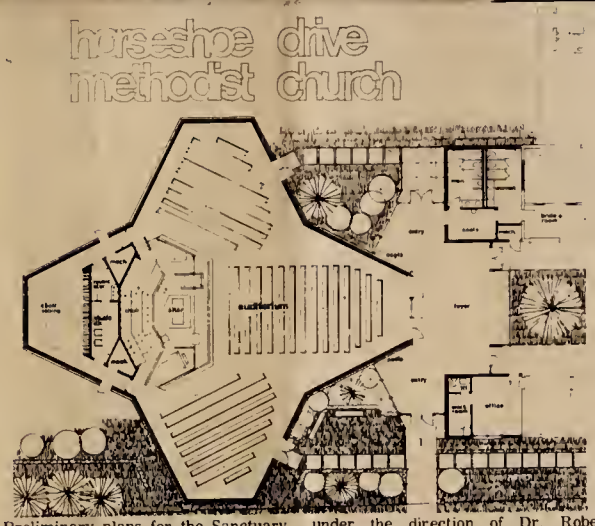
I think this statement is worthy of our careful consideration. I hope you will read it and seriously think about it in relation to our mission as the United Methodist Church.

Sincerely,

J Kenneth Shamblin

J Kenneth Shamblin

New sanctuary planned, Horseshoe UMC Alexandria, La.



Preliminary plans for the Sanctuary building, drawn by Raymond Branton and Associates and Mark — K Construction of Little Rock, were accepted at a church conference June 24, 1977.

The total cost of the building is to be $350,000.00 and will have a seating capacity for 500 people.

Included in the building will be a section for the church choral program under the direction of Dr. Robert McDowell. This will be a rehearsal — robe room, a music storage sacristy and an office for the choral director. A bride's room, a new church office and rest-room facilities, meeting all standards in the building codes concerning facilities for the handicapped, will be in the new structure. The future use of the building is projected to be within a year from now Rev Jack Winegeart is the pastor at Horseshoe U.M.C.

People

Hoynes

Dr. Leonard L. Haynes, Jr. was among the featured speakers at the 1977 Annual Conference of Ministers and Choir Directors — Organists Guild Workshop at Hampton Institute, Hampton, Virginia. Dr Haynes is Minister of Wesley Methodist Church and Professor of Philosophy, Southern University, Baton Rouge. He received his Doctorate of Theology in Church History and Social Ethics from Boston University. His writings include several books on religion and numerous religious articles.

Purnell

First Street United Methodist Church, New Orleans, celebrated its annual Women's Day on Sunday, June 26, 1977.

Mrs. Julia Brogdon Purnell of Baton Rouge, LA was the guest speaker. Mrs. Purnell, a member of Bethel A.M.E. Church is active in many Church related activities serving as President of the Louisiana Conference Lay Organization and legal trustee of Campbell College. She is a graduate of Allen University in Columbia, South Carolina, and has done advance study at Atlanta and Louisiana State Universities, University of Illinois and University of Michigan. She is the recipient of eight honorary degrees, and many awards. She holds membership in Psi Chi, Alpha Kappa Mu, and Phi Delta Kappa honor societies. Mrs. Purnell holds membership in many civic and fraternal groups. She is Southern Area Director of Links, Incorporated and recently completed a four year term as National President of Alpha Kappa Alpha Sorority. She is presently serving as Professor of Reading at Southern University in Baton Rouge.

The theme for the day is "Women of Faith, Vision and Purpose."

Mrs. Florence Hensley served as chairperson and Mrs. Gloria S. Jackson as co-chairperson. Rev. Abraham E. Davis is minister

White

The Annual United Methodist Men's Day Celebration of First Street United Methodist Church was observed with the Theme for this year; "Men From These Roots." The speaker was Mr. David L. White, Jr. of Jeffersonville, Indiana. Mr. White holds 2 degrees from the University of Louisville and is one of Methodism's most outstanding lay persons. He serves as a member of the Executive Committee and the Personnel Committee of the General Board of Discipleship of the United Methodist Church; Vice-Chairperson of the Section on Local Church Education of the General Board of Discipleship, and is a former member of the General Council on Ministries. He served as a 1976 delegate to the General and Jurisdictional Conferences. He also holds numerous positions on the District, Conference and Local levels.

Mr. White is involved in a number of community affairs and has received many awards, citations, and certificates of merit for his involvement and outstanding leadership. Most recently he received "The Outstanding Citizen Of The Year Award: for the city of Jeffersonville, Indiana. He was recently included in "Personalities Of The South Annual Year Book" and the 1975-76 "Who's Who In Black America." Mr. White is employed as the Director of Community Relations and Government Affairs for the City of Jeffersonville, Indiana. He also serves as part-time professor of the Sociology Department-University of Indiana at New Albany.

Johnston W. Sterling is President of the Men's Fellowship and Allen L. Brown serves as program Chairman.

Current dates

SMU Mustangs

Ron Meyer and the Mustangs are on the upswing. The 1977 team is young, but plan to be ready for Tulane September 24th at 7:30 p.m. Arthur Whittington, the nation's #2 all purpose runner in '76, will be one of the countries top breakaway threats this fall.

The UMYF Game will be Sept. 24th, in the Cotton Bowl. MYF. students may purchase tickets for $1.00; adults $4.00. Mail orders must be in by Sept. 16 to be received by mail. Orders taken after this date may be picked up at Moody Coliseum until 5:00 p.m. Friday Sept. 23. After 5:00 p.m. Sept. 23rd Gate 3 at the Cotton Bowl will be open by 9:00 a.m. Sept. 24 for ticket pick-up. Make checks payable to SMU.

Mail to:
Mike Justice
SMU Box 216
Moody Coliseum
Dallas, Texas 75275
or call Mr. Justice 214-692-2901

Clergy Couples — TV

Sunday, July 17, 9:30 a.m. C.D.T. "Look Up & Live" will be televised on CBS-TV. Three of the more than 200 United Methodist Clergy couples, performing various types of ministry, will appear. They are: Robert and Ellen Bruhaker, senior and associate pastor of the 1000 member U.M.C in Travers City, Mich.; Arthur and Molly Turner of Lansing, Mich.; and Michael and Cathleen Nickerson, Remus, Mich. soon moving to Loveland, Ohio.

Louisiana Clergy-Couples are:
Carole Cotton-Winn, John Winn
Nancy and Randall Gamble
John and Marie Williams
Susan Winn and Stephen Fleming
Theresa McConnell-Miller and Larry Miller
Pearl and Wayne Evans
Rose and Kenneth Carithers, Retired

School Of Missions

The School of Christian Mission will convene on the Centenary Campus with registration beginning July 19 — 8:30-11:00 a.m. for School No. 1 and Friday July 22 — 2:00-5:00 for School No. 2. EXPERIENCE/ENCOUNTER — STUDY/REFLECTION — ACTION is the 3-step approach to the Program Resources and Resources Learning Center set up to provide ideas and materials.

St. Stephen's girls win Spirit Trophy

St. Stephen's U.M.C., Bossier City, La.
Girls softball teom with coaches Donald Bond and Wayne Downing. This team wan the spirit trophy in the Shreveport District Spirit League.

Kent Kilbourne to direct music at NYMO

Kent Kilbourne, director of church Relations, Centenary College, is to be the music leader for the total group sessions at the National Youth Ministry Organization (NY MO) convention in Norman, Oklahoma August 1-6. He is to have special music for worship experiences. Wednesday evening Kent will be performing at a Coffee House.

Dr. Mortimer Arias, former bishop of the Evangelical Methodist Church in Bolivia, and currently studying at Perkins, SMU, will be the keynote speaker.

Songwriter and vocalist Gene Cotton will join Natalie Cole in a concert August 4 to benefit the U.M.Y. Service Fund.

The five day convocation will include two youth and one adult delegate from each of the 73 U.M Annual Conferences and will be the first meeting of its kind since the formation of the United Methodist Church in 1968.

The benefit concert is open to the public and discount tickets may be purchased for $5.00 by writing "Tickets," Box 60565, Oklahoma City, Okla 73106. Enclose self-addressed stamped enveloped and make checks available to "Benefit Concert."

Wesley United Methodist Church celebrates 25th Anniversary

The Wesley United Methodist Church of DeRidder, Louisiana, observed its 25th anniversary in May, with former pastors being guest speakers. The observance was opened with a Cake-Cutting Ceremony and Social Hour held in Fellowship Hall on Sunday.

Pictured are Rev. Don Hall, Rayville, and Rev. Burton Blair, the first minister and the present minister. Other former ministers who attended the celebration were: the Rev. Raymond Crofoot, Jonesville, the Rev. J. C. Skinner, Hubbard Texas, each one speaking about the rich heritage of Wesley.

Each evening a Lay person spoke about the history of the church and what it means to him or her. Mr. Mid Cole, a charter member, led by "filling in between the lines." Roberta and Luther Scott, followed with their testimonies of what Wesley has meant to them through the years, Roberta Nee Luttrell, one of eight children in the family remembered "an extra row of seats being added" when they joined. Darrell McDonald, presently chairperson of the Administrative Board, spoke about his discovery of 'love one for another' when he and his family joined Wesley. Rev. Skinner, in his sermon, reiterated Darrell's statement, as he told the congregation that a church "was not the building, but the warm-hearted people."

The Wesley Church Mission was the brain — child of the Rev. George Pearce, Jr., and a Church Board of Missions and Church Extension of the First Methodist Church of DeRidder. During the conference year 1951-52, the members of the committee were Mid Cole (Chairman), J. H. Cain, E. C. Box, Mrs. Ora Lee Terry, and A. J. McGrede.

The Rev. Don Hall, a student pastor from DeQuincy, was appointed to serve as the pastor of the mission, under the direction of Rev. Pearce. Serving with Rev. Hall that same year in conducting services were Chaplain Tobais and Deli Brown, an enlisted man from Ft. Polk, who was studying for the ministry.

The official board and Mr. J. H. Cain purchased the land at the corner of North Texas and McArthur Streets. The Education Building was completed and moved into on Easter Sunday, April 13, 1953. This same year Mr & Mrs. Henry Smith gave two lots, facing Texas Street.

The Rev. Alvin P. Smith became the first ordained minister of Wesley and served from June, 1953, until 1957. During his pastorate three additional lots were purchased

Rev. Don Hall, Rev. Burton Blair

This church and mission got its name from the men of the Wesley Bible Class of the First Methodist Church. The First church parsonage was secured under the ministry of Rev. Smith.

The first Revival the Wesley Church conducted lasted two weeks, September 13 through 27, 1953. This was a tent revival with the following ministers preaching the first week: Ted Howes, John Kilpatrick, John Hefley, George Pearce, Jr. and Alvin Smith. The second week Rev. G. W. Pomeroy was the evangelist.

The first WSCS was organized at Wesley in 1953, Mrs. Ida Belle Hassell being its first president with every woman in the church a member.

During the pastorate of the Rev. J. C. Skinner, plans were drawn and construction completed for the existing sanctuary.

WSCS circles were named for Mamie Cole, (Mrs. Mid) and Ora Lee Terry. This is a tribute to their memory.

Under the leadership of Rev. Arby Coody a new parsonage was purchased at 43 Harvard Road in the College Park addition.

Other ministers who have served the Wesley Church are: Rev. Howard Hudson, Rev. Frank Stage, Rev. Walter Clarke, Rev. George Cunningham, and Rev. Wallace Blackwood.

Rev. Burton F. Blair was appointed to Wesley in September, 1974. During his ministry, a week-long revival was held. A unique husband and wife team, both ministers, served as the evangelists. They were Rev. John and Rev. Barbara Brokoff.

This celebration has been as awakening as the future possibilities, as well as renewed dedication, for the growth of the church, both numerically and spiritually. Wesley is looking forward to many more years of service to the community of DeRidder.

Sunday Evening mission series

Bossier First U.M.C. conducted a series of evening services in June on Missions. An 'Open Ear,' telephone crisis intervention, presentation was given by two Centenary students; mission in the Philippines was presented by the Rev. Ray Holt and his sons, David and Charles; Shreveport Metro — ministries was presented by the Rev. James Graham; and the film, "A Part of Something Big" from the conference audio visuals library was shown. The church commission on missions, Mr. Douglas Smith, chairman, sponsored the services and Miss Becky Gray was the coordinator.

Top picture: Miss Becky Gray, Rev. James Grahom, Mr. Douglas Smith.
Lower picture: Charles Holt, Rev. Ray Holt, David Holt.

Special Notices

The conference journals were mailed from Dallas June 28, the earliest mailing date yet achieved. If you have not received your copy by July 12, write the conference secretary, the Rev. Ray Branton, P.O. Box 4325, Shreveport, La. 71104.

This year we made an effort to put spouses' names in the Journal. If your spouse's name is not included, or if the name is incorrect, please let the secretary know, so the records can be corrected for next year.

MINISTERS SUBSCRIBING TO THE LOUISIANA UNITED METHODIST, need to notify us of change of address if you moved at conference time. Many have done this already.

Bible study underway

A Thirteen Week Bible Study is being conducted at the Haynesville United Methodist Church under the leadership of its pastor, Rev. William D. Peeples. They are studying on Sunday nights Edward W. Bauman's "Heart of the Bible," a movie presentation containing 13 key passages of the Bible which Dr. Bauman considers the heart of the Bibilical message about God and His purpose for human life Attendance is good and the group discussion and comments about the study have been great!

Church sponsors trip for forty

The Council on Ministries of the Haynesville United Methodist Church sponsored a trip to the Natchez Trace and Nashville, Tennessee on June 20 through June 23. Forty persons took advantage of this opportunity and visited points of interest of Methodist history as well as other tourist attractions Because the idea was so well received and the trip was declared such a success by the participants, the Council hopes to make this an annual event Rev. William D Peeples is the pastor

Parsonette luncheon

Evelyn Hall, standing
Susie Whitaker
Eleanor Carawov
Eleanor Caraway
Diane Caraway, daughter
Elizabeth Galloway
Eva B Slater
Leoro Trice
Blanche Booth

Evelyn Hall, president of the Monroe district parsonettes presided at the 1977 Annual conference parsonette luncheon at Noel U.M C. Eleanor Caraway and daughter, Dione announced the style show presented by Don's Deb Shop in Shreveport.

Among the guests were Elizabeth Galloway and Mrs. Slater, whose husbands were guest speakers and Leora Trice and Blonche Booth former Louisiana parsonettes

BROWSING SHELF

Editorials

Bishop Hunt's charge to church-related colleges should be heeded

United Methodist Bishop Earl Hunt Jr., speaking to educators recently at the Institute of Higher Education in Nashville, Tenn., warned that unless church-related colleges "recover with holy boldness" those things which make them different from other kinds of colleges, they will not survive (see TM/UMR, July 8).

Bishop Hunt has stated precisely a major problem of many United Methodist institutions of higher education. Students and parents of students state the same problem in a different way each year when they ask: "How is a United Methodist college different from any other college?"

The simple truth is, far too many are not "different." That fact is well known to anyone who has examined our church-related institutions, and we are indebted to Bishop Hunt for helping us honestly face reality.

We hope administrators and directors in our church-related colleges across the nation will look at their institutions in light of his five suggestions for the recovery of our colleges: (1) renewed commitment to liberal education, (2) guaranteed academic freedom, (3) recruitment of a "nucleus" of Christian students, (4) assembly of a Christian faculty and (5) renewed offering of the claims of Jesus Christ through a "smorgasbord" of Christian truth."

Bishop Hunt does not suggest here the type of Christian college which protects students from the world and defines a Christian campus as one in which the students are forced to march lock-step to a student rule book. But neither does he see a vital church-related college as a place where religion is incidental to learning.

He places the role of the Christian college in acute perspective when he says "the Christian college's most effective service to religious faith is to state it clearly. Convincing the mind of the truth is the work of God."

Students and the parents of students attending church-related colleges have a right to expect that such a college will offer, in the words of Bishop Hunt, "a better than ordinary opportunity" for the student to be graduated as "a solidly educated individual and a person captivated by New Testament Christianity."

We believe some of our church-related colleges presently have that commitment, and hope that someday soon all such colleges will move "with holy boldness" toward those ends. As Bishop Hunt said: "It is a matter of survival."

National Division's new solar energy project worthwhile

Our Christian churches have much to be proud of in their architecture.

In this country alone, church structures represent some of the finest examples of the construction art, in both modern and classical design.

But in recent years we have become more aware that our expansive edifices and sprawling educational facilities also have a serious drawback: energy consumption. Those high, vaulted ceilings and spacious classrooms gobble up energy for heating and cooling at an alarming rate — a fact hardly in keeping with either the church's commitment to the good of our world or to its own stewardship.

In spite of admirable attempts by many local churches to limit thermostat settings and close off parts of the buildings not in use during some times of the week to limit heating and cooling needs, tbe bulk of the problem is not being solved. And while churchpersons may point to worse offenders in our society — such as facilities for sporting events — we cannot deny that the problem is our own.

For this reason, we applaud the National Division of the United Methodist Board of Global Ministries for joining with representatives of two other Protestant denominations to explore the future prospects of solar energy use in our cburches (see TM/UMR, July 8). The National Division will provide up to $5,000 for each of eight churches selected to experiment in the use of solar energy.

Solar energy may or may not prove to be a major part of the solution to our world's energy needs, but we are proud that our denomination is in the forefront of efforts to "give it a try." We feel such an action is a step in the right direction toward a future in which "conservation" will join "arcbitecture" as cornerstones of our building expertise.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business**: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions**: Debbie Christian, Assistant Editor; **Local Editions**: Kay Fielder, Assistant Editor; **Editorial**: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production**: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not neressarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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Rewarding afternoon

By ESTELLE D. BROADRICK

I sought and I found again,
The deep faith of my childhood,
By spending the afternoon with God,
Deep in the wildwood.

Here I Stand

Woman at the well story often is given wrong interpretation

Dorothy Wood

By DOROTHY HELEN WOOD

Well, they've done it again. They have read into the story things that I don't find there. God is so great and good that life without Him is nothing, but why do people insist on making everyone a harlot, a thief, a murderer, etc. in order to show how good God is. He is good even if we aren't horrible.

In the story of the woman at the well I hear people saying she was the town harlot; she had so many men, she had to come to the well when the other women weren't there; she tried to sidetrack the conversation to a discussion about where to worship; and now I hear that she went and told the men because they were guilty with her. All the men of the city? Oh, come now!

Let's start over again. Let me tell you how I read it from seven translations, two commentaries and two study Bibles. Please read John 4: 1-42.

In verses 4-6 we read that Jesus went through Samaria. Outside a city called Sychar, which may be another name for Shechem, he sat down beside the well which Jacob had given to his son Joseph. Now it was about noon and he was weary from his journey. He was alone because his disciples had gone into the city for food for the noon meal. A woman from the city, a Samaritan woman comes out to draw water from the well. The story does not say she is a bad woman. It does not say she can only come when the other women are not there because she can't associate with them. It simply says, "There came a woman of Samaria to draw water."

Now Jesus is weary; we may guess hungry and thirsty as well. He says to her, "Give me a drink." She does not say, "Why do you ask me, a woman of low repute . . ." She says, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" She is not surprised at him speaking to a bad woman. She is surprised at him speaking to a Samaritan. The Jews and the Samaritans had no dealings with each other.

Jesus goes on to talk with her about the living water he gives. When she asks him for this living water he says, "Go, call your husband, and come here." Aha, now what do we have? She says, "I have no husband." "True," Jesus says, "You have no husband. You have had five husbands, and he whom you now have is not your husband." You will notice he does not say, "You have had many men or five men or any other number. He says "husbands." Now perhaps she had been widowed five times as in the story in Matt. 22: 25,26. Does this make her bad? Whatever the reason for her loss of the five husbands, I see no variation in all my translations; they were husbands and not just men she was with. So what about the one she is now living with? When Jesus says he is not her husband, she says, "Sir, I see you are a prophet." Now if she is the town harlot, this makes no sense at all. Any man would know, it wouldn't take a prophet. This can only mean that she and the man with whom she is "espoused" (Moffett) have not consumated the marriage (see Matt. 1:18 KJV). Now here is something that a total stranger would only know if he were a prophet.

Then she immediately goes into a discussion of where is the proper place to worship. I have heard it said that she is embarrassed and is changing the subject. I find this silly. She has been convinced that Jesus is a prophet so what is more logical than that she should ask questions about worship? Here again, I might point out that probably only a woman who has pondered these questions would so quickly ask them. A town harlot ponders God and how to worship him? Well, maybe.

Jesus reveals himself to her as the Messiah. What a beautiful thing — to a Samaritan and a woman — one of the few to whom he does flatly state, "I am He."

Now she drops her waterpot and goes into the city to tell the people (some translations say the men). They immediately go out to see him. Am I to understand that because a despised woman of the streets comes and says, "I think I've found the Messiah!" all the people are going to rush out and see? Nonsense! Surely this was a respected woman of the town, perhaps many times widowed, whose word could be trusted. When she spoke, people listened. They listened to her; they went out to see and hear for themselves; they heard Jesus and believed. Then they could say to her, "It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world." (verse 42)

So, as I see it, what we have here is not a story of how Jesus forgave a bad woman, but how one person who believes can lead many others to him. Let us then get on with leading people to God and the living water Jesus gives and not get so bogged down with trying to prove how bad people are.

"Here I Stand" is a column through which TM/UMR readers may express their opinions ond concerns about the church.

This week's contributor, Dorothy Helen Wood, lives in San Diego, California.

Letters to the Editor

Creationist viewpoint misinterpreted

To the Editor:

This is in reference to your June 24 article "Evolution-creation dispute revives." Dr. Grimes of the Perkins School of Theology obviously doesn't know who these Creationists are, if he stated that "Creationists make poor scientists" One of the leading groups for creation theory is the Institute for Creation Research (IRC).

IRC is not composed of scientifically untrained Bible fundamentalists. It is a group of highly qualified scientists and engineers who are involved in research to demonstrate that the creation theory is a better scientific concept than the evolution theory. They are doing this with known scientific fact — apart from biblical statement.

Although I do not feel that I am qualified to be a research member of the IRC, I have been an electronic engineer for 20 years and have graduate hours to my credit. I don't consider their effort in this research as being without scientific basis. The Institute states that both the evolution and the creation theories are, just that, theories (without scientific proof). It claims that the fossil record, the laws of thermodynamics, geological studies and many other factors scientifically fit the creation model better than the evolution model.

The problem is one of stereotype and emotion. Whenever someone defends the creation theory, many people visualize a glassy-eyed pulpit thumping evangelist preaching God's wrath against all science. The true attitude, if it is to be scientific, should be one that logically considers all the facts, not one based on emotions or preconceived opinions.

I personally believe that all scientific fact is a part of God's permitted revelation to man (fact, not theory). The book of Genesis states Who created. It does not tell us in minute detail how God performed these wonders. I doubt very much that the writer of Genesis would have understood it anyway, especially since today's scientific minds are struggling with all the information that God has made available.

As God reveals these facts and details to man, I certainly pray that man gives the credit where the credit is due.

Douglas Needham
Marengo, Illinois

Give equal time

To the Editor:

Your June 24 article " 'Evolution-creation' dispute revives" by Pat Sites opens up a real "can of worms." Theology vs. evolution is in no sense an "apples and oranges" situation as suggested by some United Methodist theologians. The fruit pair deals with seeable and knowable articles and is in no way analogous with theology and science.

Theology expounds truth and reality with regard to the beginning and end of the universal creation. Without such a claim, it would have no reason to exist. Science offers theories only about the evolutionary process. It is free for further and continued research. Theology has settled opinions and principles much as it twists the Biblical passages and is stuck with ancient philosophies of which it should not be very proud.

Science does not attempt to say how life began. The discovery of the atom has given man "the key to the universe." Only free thinking minds can make use of this key. On the other hand theology resorts to "fiat" for its foundation for the secret of life. "In the beginning God created, etc. . . .

The Judaic, Islamic and Christian religions rest on this mere man-made postulation. Religion vs. evolution is a matter of faith or reason. So why not give the student a discourse of both subjects. Give equal time to both.

Will B. Frank
Oakland, California

Ad objectionable

To the Editor:

I object to your recent publication of paid advertisements for Macy C. Crowley's book, "Think Mink." Its naive premise that faith in God is correlative with financial gain is both insulting to the Christian understanding of the cross and painfully appalling to the untold numbers of Christians whose faith is lived each day in the face of hunger and oppression.

I would like to see TM/UMR develop a policy against selling advertisement space to such quasi-Christian material as this.

Phil McLarty
Quinlan, Texas

'Think Mink' unsuitable

To the Editor:

I found the advertising of "Think Mink," a book represented as showing "thousands of women the way to realize their dream" in your June 24 issue quite unsuitable and personally offensive.

Knowing nothing of the subject matter in the book, my comments are directed only to the advertising. It seems to me that the assumption that women dream of mink and wealth is inappropriate in a newspaper directed towards the Christian community. Many of us have other dreams than those of great riches. Furthermore, some of us who are dedicated to a Christian lifestyle do not wish God's animals killed so that the wealthy may wear decorative trophies

(Furs where needed for warmth are not the issue. The cultural meaning of "mink" is the issue.) Most of us find our riches other places than in multi-million dollar jobs, and we too have self-confidence and faith.

I do not wish to engage in a censorship debate, and I have no desire to restrict the advertising of the things with which I do not agree. Your advertising, however, is already restricted in some way, according to what someone thinks is appropriate for a Christian newspaper. So I ask you to add to your criteria two others: (1) Reject advertising that portrays women as undignified (Social Creed, paragraph 76, "Discipline"); and (2) Reject advertising that exploits poor stewardship of our natural resources, including animals.

Alice Y. Murray
Fresno, Ohio

Lindsey's book defended

To the Editor:

In reference to David L. Severe's letter (June 24 issue), I would like some answers: (1) What kind of foolishness do Hal Lindsey's books put out? (2) How are Christians being misled? (3) What does Mr. Severe mean that the books do not meet with our own editorial policies? How do they differ? (4) Has Mr. Severe ever read any of Hal Lindsey's books?

We, as humans, seem to attack if we don't understand. I believe each Christian must judge for himself what he believes — with the Holy Bible as our guide. Mr. Lindsey has a right to share what he believes — and usually explains why he feels as he does.

It would be a good idea if Christians would work together instead of attacking other brothers and sisters in Christ. Someday we will all know who is right or wrong; until then, let's work together for our Lord — in love.

Pat Magers
Willard, Ohio

Children's issue was excellent

To the Editor:

Congratulations on sponsoring and publishing such an excellent children's issue July 1. You continue to do a great job of editing a paper which so adequately serves the varied needs of pluralistic Methodism.

Phil E. Pierce
West Frankfort, Illinois

TM/UMR welcomes new local editions

With this issue, TM/UMR welcomes new local church editions at Highland Park UMC in Dallas, Texas (North Texas Conference) and First UMC in Monroe, Louisiana (Louisiana Conference).

Each week 5,750 subscriber-families at Highland Park and 800 subscriber-families at First UMC will receive local church editions which will have their local church news printed on the front page, news of their respective annual conferences printed on the back page, and national and general church news printed on four inside pages.

To new readers in these churches we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter).

On the TM/UMR beat

Van ride tests the easiness of loving those who love you

Sharon Mielke

It seems to me that Jesus, who traveled the dusty roads of Galilee, Samaria, and Judea and camped with his disciples many nights under the stars, probably didn't have any teen-agers or young children along.

Why do I think that?

Because he said, toward the conclusion of the Sermon on the Mount, "If you love only those who love you, what credit is that to you? Even tax-collectors do that."

After two weeks on the road, traveling the dusty roads of western Colorado and Wyoming with a camper, husband and three children ages 8, 11 and 13, I have concluded that "loving those who love you" should be worth a little more credit.

In fact, a lot more!

I can love my enemies — who, thankfully, weren't along on vacation — and pray, — without too much difficulty — for those who persecute me. But, Lord, is it ever hard "to love those who love you" when the space is limited, the hours get long, the roads are dusty and showers are hard to find.

But, then, Jesus escaped the "pressure-cooker" atmosphere of modern camper vans. Loving each other out-of-doors with fresh air and plenty of space is easier. Come to think about it, family hikes on mountain trails and fishing expeditions and cooking out over a campfire went rather smoothly.

—SHARON R. MIELKE

My Witness

Rainbow again becomes symbol of hope

By DORIS LYNN

I would not tell this experience if one of my grown children had not been with me when it took place. It might be thought by others, and in time, by myself, to have been imagined — the result of wishful thinking.

One month before our thirty-second wedding anniversary, the sudden death of my husband occurred.

We were married the year after he returned from World War I, on the day after Christmas at ten minutes after four in the afternoon.

We almost always went to the city for dinner and the theater on our anniversary throughout the years. But there had been a few times when he had to be away from home. When this was the case, he would call me on the telephone at ten minutes after four, the date and exact time of our marriage. He would ask his fellow workers to help him watch the time.

This year my daughter and I went to the military cemetery with Christmas greens, arranging the time of remembrance just as he had always done.

As we approached, my daughter seized my arm and pointed in great excitement. "Look, Mother, there's a rainbow over Dad's grave."

Skeptics would say, "Just a coincidence."

Perhaps. But the strange thing about this "coincidence" was that, although the day was gray, and there may have been dampness in the upper air, there was neither rain nor sunshine about us, nor was the rainbow behind or on either side of us, but directly over those military graves about his.

I had never had doubt or fear for my loved one. I knew he was safe. The first days I was upheld by friends and duties. And although he was not with me physically, I had the feeling that he was not far away; that he was sharing, or at least understanding my desolation.

Gradually this comfort began to slip away. I began to have black nights, remembering not one good thing I had ever done or said in my whole life — just my blunders and failures.

Now the rainbow was again a symbol of hope and promise. The words were really true, "O death, where is thy sting? O grave, where is thy victory?" The words were really true, not only for my husband, but I too had gained the victory.

The following Sunday, Eva, our organist, handed me a poem by Henry Van Dyke. She said, "I came across this Thursday, after you had shared your experience with us at Wednesday evening prayer meeting. It gave me goose-flesh."

These are the last lines of the poem, "In Memorium":

A light that gleams across the wave
Of darkness, down the rolling years,
Piercing the heavy mist of tears —
A rainbow shining o'er a grave.

"My Witness" is a column through which TM/UMR readers moy relate meaningful experiences of Christlon life.

This week's contributor, Doris Lynn, is a member of First UMC, Sunnyvole, California.

Classified

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U.M. chaplain visits the Queen and his parishoners

MAYPORT, Fla. — A United Methodist minister from Minnesota and a Navy chaplain for 18 years is enroute home after duty with a special task force group representing the United States in the Silver Jubilee Naval Review honoring Queen Elizabeth II of England on the 25th anniversary of her reign.

Captain Clarence E. LeMasters (left), coordinator of the Fleet Religious Support Activity here, stands with Lt. Robert Manning, Catholic chaplain, on a returning ship. In the right photo, Chaplain LeMasters jumps aboard what he calls a "Holy helo," a mode of transportation he uses to visit other ships to conduct Bible study, worship services and to counsel.

"I've always considered myself a country preacher who put on a uniform and moved to a different parish," Chaplain LeMasters says. Navy people and their families "live in different environments and have different problems, but people hurt just the same," he says of his task.

U.S. NAVY PHOTOS BY LT. CMDR. GEORGE WOLFFORD

College program suspect

Kansas conferences warned of youth 'alienation'

By SHARON MIELKE
Senior Staff Writer

KANSAS CITY — An ecumenical group of concerned citizens continued last week to hammer out a "warning" they had already given to both annual conferences in Kansas about a "troublesome" university program in their midst.

In a statement issued last Friday about a University of Kansas integrated humanities program they claim is alienating youth and infringing on freedom, an ad hoc committee for Academic and Religious Liberty called for answers to their charges.

Earlier a written warning statement about the effects of the program was presented to United Methodists of the Kansas East and Kansas West annual conferences.

The warning to conference delegates alleged that the humanities program has resulted in a "steady stream of converts to Roman Catholicism from Jewish and Protestant homes," that a "disproportionate" number of former students are now in the Fontgombault monastery in France — most of them from non-Catholic homes — and that alienation of students from their parents is a frequent result of participation in the freshman-sophomore program.

The ad hoc committee includes Dr. John Swomley, professor of social ethics at United Methodist St. Paul School of Theology, and numerous parents and educators. Dr. Carl Bangs, professor of historical theology at the theological school, presented the warning to the two annual conferences, although he is not a member of the ad hoc group.

Dr. Swomley said at an open forum in May that the university has organized a course which, under the guise of academic freedom, violates religious liberty and the "establishment of religion" clause in the First Amendment.

He said the committee is concerned lest people think them anti-Catholic or anti-Kansas University. But he said they are not calling for a crusade nor have they made any statements they could not back up with factual evidence. They presently are seeking responsible ways to present their views before the university.

The program is taught exclusively by three Roman Catholic professors who allegedly are disposed to the traditionalist pre-Vatican II views of the French prelate, Archbishop Lefebvre, who is currently in defiance of Pope Paul.

The humanities course is described in the university catalogue as a freshman-sophomore (elective) "devoted to an introductory study of great philosophical, historical and literary books of Western Civilization from Homer to Dostoyevski." It consists of four six-credit hour courses, taught by Professors Dennis Quinn, Frank Nelick and John Senior.

While the title of the course suggests a comprehensive treatment of western culture, members of the ad hoc committee allege that in reality the great books are used to "indoctrinate" young students.

They say "contrary views are not aired. Memorization is stressed, but not dialogue and analysis. The Bible is read, but without scholarly methods of study. Neither professors or students are in contact with other university departments such as philosophy or the School of Religion. They are aloof from the Roman Catholic campus chaplain, and stick to their own small enclave, academically, socially and religiously."

Dr. Vern Barnet, a Unitarian from Overland Park, heading the ad hoc committee, said their first objection is to the "false advertising" not only in the catalogue but in "very attractive" brochures. He said they give no indication to students or parents that students will be "totally immersed in medieval Catholicism and taught that nothing of value has happened in any civilization except the West and nothing of importance since 1600 A.D."

Dr. Barnet said he has personally witnessed the tragedy of alienation of students from their parents as the professors take upon themselves the role of parent. "I can testify that it is an evil program," he said.

Dr. Bangs, who had a daughter take the program and who has personally visited classes and other activities, told TM/UMR he presented the statement to Kansas United Methodists out of a "pastoral concern."

He says the course description "doesn't lay all the cards on the table." Dr. Bangs wants tax-paying Kansans to have more information so that parents and students can consider possible consequences before enrolling.

The Rev. Richard Johnson, Lawrence, Kansas, pastor, said in a letter in the Kansas East conference edition of TM/UMR ("Interchange") that "the case has been overstated" and inaccurate in suggesting coercion or deliberate alienation are used.

Attorney John Stumbo, a United Methodist in Topeka, however, said he is convinced there is some merit to the concerns raised. He said he has seen enough "distress" resulting from the program to arouse his concern. He said there is also a "risk of over-reaction" but he has confidence in the persons raising the questions. "These (Dr. Bangs and Dr. Swomley) are not people who go off half-cocked. They are well informed, and I think our conference listened 'with concern' because of who the presenters were."

Theologians deny Christ's divinity

LONDON (RNS) — British churchpeople of all denominations have been plunged into furor by the publication here of a book written by seven top theological scholars which challenges the traditional concept of Christ's divinity.

The new book — titled "The Myth of God Incarnate" — consists of ten essays edited by the only non-Anglican among the seven writers — Dr. John Hick, H. G. Wood Professor of Theology at Birmingham University, who is a member of the United Reformed Church.

All their essays are biblical, theological and highly debatable. They are summarized in a preface to the 211-page book which says: "In the nineteenth century, Western Christianity made two major new adjustments in response to important enlargements of human knowledge: it accepted that man is part of nature and has emerged within the evolution of the forms of life on this earth; and it accepted that the books of the Bible were written by a variety of human beings in a variety of circumstances, and cannot be accorded a verbal divine authority . . .

"The writers of this book are convinced that another major theological development is called for in this last part of the twentieth century. The need arises from growing knowledge of the Christian origins, and involves a recognition that Jesus was (as he is presented in Acts 2.21) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing His significance for us. This recognition is called for in the interests of truth; but it also has increasingly important practical implications for our relationship to the peoples of the other great world religions."

Dr. Hick said at a press conference that people could take comfort from the fact that other books which had seemed shocking and heretical had later been accepted and seen as valuable instruments of the church's mission. There was nothing new about the central theme of "The Myth of God Incarnate," he added, it was now agreed by virtually all scholars that Jesus had not presented himself as divine, "although many church members are not aware of this." Anyway, he said, the point of the book was to bring this "gently and responsibly into the consciousness and understanding of the church.

Two other essayists with him were Canon Maurice Wiles, Regius professor of divinity at Oxford and until recently chairman of the now-disbanded Church of England Doctrine Commission, and Professor Denis Nineham, warden of Keble College, Oxford.

The four other contributors to the book are Professor Don Cupitt, university lecturer in divinity and dean of Emmanuel College, Cambridge, Dr. Michael Goulder, staff tutor in theology in the Department of Extramural Studies at Birmingham University, Professor Leslie Houlden, principal of Ripon College at Cuddesdon in Oxfordshire county, and Frances Young, lecturer in New Testament studies at Birmingham University.

When the General Synod of the Church of England opened July 5, several delegates called for an emergency debate on the book. But the two Synod presidents, Archbishop Donald Coggan of Canterbury and Archbishop Stuart Blanch of York, replied that "it would be irresponsible to engage in discussion of a book published only last Friday, which few of us can have read."

Daily newspapers and religious periodicals devoted lengthy reviews and articles to the controversial volume.

The Times' Religious Affairs correspondent said a theological war had been opened by the book, while the evangelical-leaning Church of England newspaper said the London publishers of Hodder and Stoughton would in August be publishing "The Truth of God Incarnate" "to refute the damaging and misleading arguments, of 'The Myth of God Incarnate' and underline the deity of Christ."

But it was left to the "Church Times," the leading independent organ of the Church of England, to make the strongest comment. It "splashed" publication of the new book on its front page under the head, "Major dispute likely over new book on Christ's divinity."

The "Church Times" ran a special editorial on the new book which it called a lurid-colored paperback and said, "Whatever its academic pretensions, the effect on those members of the uncommitted public who chance to read it is bound to be depressing in the extreme rather than impressive, for they will see in it one more example of Anglican 'wise men,' however little they may intend to do so, undermining the faith of the ordinary believer. Seasoned priests are used to such ploys, but will understandably feel some uneasiness at the extent to which the seeds of intellectual doubt may have been implanted in the minds of tomorrow's ordinands."

The "Church Times" concluded, "All in all, 'The Myth of God Incarnate' furthers only one discernible objective. It constitutes a notably unconvincing contribution to the cause of unbelief."

Conferences zero in on small church needs

By PAT SITES
Staff Writer

Recognition that "we are a predominantly small-church annual conference" may have led two annual conferences to move out in force last month to beef up the churches where most of their members are.

In the Holston conference, where four-fifths of all United Methodist churches are in multiple-church charges spread across eastern Tennessee and western Virginia, two staffpersons were assigned fulltime to aid those churches over the next two years in regaining their strength and their sense of mission.

And the Tennessee Annual Conference — boosted by a study made by one of its own small churches — created a new work area on the small church. It also authorized a study of the conference's fiscal problems with special attention to the way apportionments are distributed to small churches.

The discovery that "so much more goes out" of a small church, on a percentage basis, for benevolences and pastors' salaries — and so little is left for program and mission — was one result of a small church study reported to the Tennessee annual conference, says Dr. Joe Frazer, pastor of the 146-member Neely's Bend UMC, which conducted the study.

Dr. Frazer, chairperson of the conference's new work area on the small church, admits he is "somewhat militaristic" about the need for more representation of small-membership churches on councils and committees and delegations to annual and jurisdictional conferences.

For openers, he urged — and got — the appointment of four representatives from small churches to a conference ad hoc committee now studying long range solutions to the conference's fiscal problems.

A study conducted by the Neely's Bend church, located on the outskirts of Nashville, revealed that small churches tend to spend 50 to 60 percent of their budgets on pastors' salaries and another 30 percent or more on benevolences, Dr. Frazer said, leaving "almost nothing" for program.

With so little to work with, he maintains, it's no wonder pastors see the small church only as "a stepping stone to something better. We need to make it possible for a minister to want to stay on at a small church."

Such concerns are expected to be part of a study of apportionments by the ad hoc committee. One recommendation is that, while apportionments continue to be made from the annual conference to the local church, districts be provided the total of apportionments for each district to "encourage the full payment of the aggregate apportionments." In this way stronger churches might be encouraged to pay more than their apportionment to assist those churches not able to make full payment.

Establishment of a work area — with vote on the conference council — says Dr. Frazer, is "a hopeful step. The small churches may still have to sit in the back of the bus, but at least we're on it now."

An estimated 80 percent of all United Methodists in the Tennessee conference belong to churches with 200 members or less.

The Holston project — which deploys each consultant to six districts for intensive work with both clergy and laypersons in multi-point charges — is a move to relieve "the painful crunch" of the small membership church, says the Rev. Sam Varnell, one of the two conference staffpersons.

"Eight hundred of Holston's 1,047 churches are in multi-point charges," he told TM/UMR. "The conference is now recognizing that if United Methodism is to live here, we must learn to use this arrangement for viable ministry."

Based in Athens, Tenn., Mr. Varnell — and his colleague, the Rev. Phil Ernst, in Emory, Va. — hope to help clergy and laypersons "develop a heightened appreciation of their own worth and develop a sense of mission as a congregation."

They also want to help congregations learn how to function effectively as part of a connectional church and let them know that the conference is available to help. Courses in small church administration, lay leadership training and possible training of volunteers to be small church consultants in their own right — all are possibilities, depending on how the churches assess their own needs, Mr. Varnell said.

Turns to Bible

NEW YORK (RNS) — Meet Reggie Jackson, the New York Yankees' right fielder who has known more controversy than plaudits in his few months with the volatile Yankees of 1977. So what does he do? He turns to the Bible which is always near his bed, a Bible he interprets in his own words:

"Keep your mouth closed and you'll stay out of trouble . . . Why are you so puffed up? What do you have that God has not given you? All you have is from God. Why act like you are so great and have accomplished something? . . . Servants, you must respect your masters and do whatever they tell you . . . You are a poor specimen if you can't stand adversity. If your life is full of difficulty and temptations be happy, for when the way is rough your patience has a chance to grow . . ."

RELIGIOUS NEWS SERVICE PHOTO

How about $1,000-a day for utilities?

DALLAS (RNS) — Cost of utilities at the largest Baptist church in the world are expected to climb to more than $1,000 a day by 1981.

In a brochure mailed to the 18,500 members of the First Baptist Church of Dallas, Deacon Chairman George L. Shearin warns, "Our nation's energy problems have come to rest at the very doorsteps of our homes, business and institutions.

"In 1973, utility bills of the church amounted to $100,000. By 1976, they ballooned to over $200,000. On a present use basis, utility costs are conservatively projected to climb, by 1981, to almost $400,000 . . . equivalent to that of 546 typical homes in the Dallas area."

Japanese missionaries to serve in New York

Compiled From News Releases

NEW YORK — A big boost for ministries to Japanese is expected here in September when two missionaries from Japan will take over direction of the newly created Special Ministries to Japanese in Metropolitan New York.

The announcement was made here jointly by the Kyodan (The United Church of Christ in Japan) and the Japanese American United Church, a federated church related to the New York Conference of The United Methodist Church. Rev. and Mrs. Haruyoshi Fujimoto were selected to serve as missionaries to New York where Mr. Fujimoto will be the director of the Special Ministries to Japanese for three years.

Special Ministries, an ecumenical plan funded by four denominations, including the United Methodist Church, has its base in the Japanese American United Church in downtown Manhattan, the only church in the area serving Japanese.

The program reaches out to the largest (50,000) and most widely dispersed (three states) population of overseas Japanese businesspersons, representing more than 400 Japanese firms. In an effort to minister to these large numbers of Japanese, a Japanese religious radio program has been developed as part of Special Ministries.

The Rev. Justin Haruyama, a member of UMC's New York conference and pastor of the Japanese American United Church, said the program brings his congregation, several suburban churches where Japanese reside in large numbers and churches in Japan into a close partnership.

In an informal, conversational format, the 10-minute radio program has a minister and his wife chat about various problems which may be affecting Japanese transients: loneliness, language difficulties, loss of family ties.

Tapes are made in Japan by AVACO (Commission on Audio Visual Activities), a Christian communications center. According to Mr. Haruyama, specific ideas for the tapes are decided by local churches in New York and sent to AVACO, which produces the tapes free of charge.

"We tell them exactly what kinds of needs the Japanese people here have, what kinds of people are living in this area and they produce the tapes according to those needs," he says.

The actual program is nine minutes long and in Japanese. Conversation is interspersed with music. One minute spot announcements of a public service nature are included. It precedes a secular Japanese program.

"We wanted to get the captured audience," says Mr. Haruyama, "so we had to purchase air time" rather than ask for free time which might not suit the producers needs.

The radio program, one of many foreign-language broadcasts over WHBI-FM in Newark, N.J., is listened to by many of the Japanese in the New York area.

the church today

Kenyan, U.M. pastors swap posts in an exchange program

CONCORD, N.C. (RNS) — A United Methodist minister here has been chosen as the first person in the denomination to take part in a ministerial exchange program with a Third World nation.

During the month of July, the Rev. Lewis C. Gibbs is doing pastoral work in Meru, Kenya, while the Rev. Meshack Knake of Meru is shepherding Mr. Gibbs' charge here.

Mr. Gibbs, who is in Kenya with his wife and their three children, was chosen for the exchange by the Western North Carolina Conference of the United Methodist Church. The Gibbs are white and do not speak the Kimeru language of that area of Kenya, but expect to communicate through translators with those Kenyans who do not speak English. Mr. Gibbs noted that English is taught in all schools in Kenya.

'Music Ministry' to be dropped next year

NASHVILLE (UMC) — "Music Ministry" magazine, a monthly publication of the United Methodist Board of Discipleship Curriculum Resources Committee, will be discontinued with the August, 1978, issue, according to Dr. Ewart G. Watts, editor of church school publications.

Circulation of the magazine has dropped from 17,300 to 8,300 during the last 10 years. The 18-year-old publication has been heavily subsidized by the United Methodist Publishing House.

"In a time when the circulation of church school curriculum resources continues to decline it is necessary to establish priorities," Dr. Watts said.

Another vocalist joins benefit concert for youth fund

NORMAN, Okla. (UMC) — Songwriter and vocalist Gene Cotton will join Natalie Cole when she presents a concert here Aug. 4 to benefit the United Methodist Youth Service Fund.

The concert will be held on the University of Oklahoma campus in conjunction with the first National Youth Ministry Organization Convocation Aug. 1-6.

Mr. Cotton has performed on Dick Clark's American Bandstand Show and has toured with Olivia Newton-John, Charlie Daniels, Johnny Nash, the Marshall Tucker Band and Blood, Sweat and Tears.

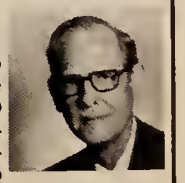
Whether in spoken monologue or in the lyrics of a song, Mr. Cotton's message often focuses on world citizenship, international affairs and human relations.

Savings reported in UMC seminary merger

EVANSTON, Ill. (UMC) — Merger of two United Methodist-related seminaries in the Chicago region two years ago has saved the denomination upwards of a million of today's dollars in operating costs, according to figures released by President Merlyn W. Northfelt of the merged Garrett-Evangelical Theological Seminary.

In 1973-74, said Dr. Northfelt, the last year of separate operation for Garrett here and Evangelical in Naperville, Ill., the two reported, in audited figures, a combined expenditure of $2.1 million for instruction, library, maintenance and administration. The comparable figure for the merged school in the 1975-76 fiscal year, the president reported, was $1.9 million, a saving of $198,138 before any adjustment to reflect two years of inflation. "If you were to add that factor, and you have to," said Dr. Northfelt, "you would have a saving of about $450,000."

Dr. Charles L. Allen Invites You — — — — — —



October 10-18, 1977, a group of us are going on a 9 day inspirational deluxe trip to PARIS and LONDON — in Paris we will visit the Eifel Tower, the Louvre Museum, Notre Dame Cathedral and so many other places.

In London, of course, Westminster Abbey — and the other significant sites you have dreamed of visiting, including Canterbury.

These are two great and exciting cities!

* * *

February 20-27, 1978 — An 8 day special Lenten trip to the HOLY LAND. We will see Jerusalem, the Sea of Galilee, and all the other places so dear to the hearts of all Christians. This will truly be a glorious experience.

* * *

On each trip we will be flying on regularly scheduled Air Lines instead of Charter. We will stay in the very best hotels, every meal and every trip is included in the original price. There are no extra costs.

You may join the group for each trip either in Houston or New York. For information, write:

Dr. Charles L. Allen
First United Methodist Church
1320 Main Street
Houston, Texas 77002

Healing service is a first for conference

ANNVILLE, Penn. — Members kneel for the laying on of hands at the first healing service conducted during sessions of the Eastern Pennsylvania conference of the United Methodist Church here last month. Dr. Patricia Middleton, psychiatrist at the University of Pennsylvania Hospital, spoke on healing principles at the service. "We are at all times free to choose our attitudes toward suffering," she said.

E. PENN. UMR PHOTO

U.M. conferences enact changes

Probable drop in member decline noted at sessions

EVANSTON, ILL. (UMC) — United Methodist annual conferences meeting during the past three months have overwhelmingly adopted the five proposed amendments to the church's Constitution and registered what may prove to be the smallest membership decline in recent years.

According to a roundup of news from those sessions, the church's three missional priorities also received major attention.

Based on unofficial returns from the 72 annual conferences in the United States, five proposed amendments to the church's Constitution have been ratified by majorities ranging from 94 to 99 percent.

The U.S. totals will now be combined with those from approximately 45 conferences in other parts of the world and the official results will be announced later this year by the Council of Bishops. A two-thirds majority of the aggregate vote cast is necessary for ratification.

Action on the amendments was an agenda item for the 1977 session of the annual conferences.

Other reports filed with "Newscope," the church's national weekly newsletter, and United Methodist Communications, showed all but 16 of the units in the U.S. and Puerto Rico reported continuing declines in membership. These decreases ranged from 84 in New Hampshire to 5,000 or more in West Ohio and Pacific and Southwest.

Smallest decline

For the denomination as a whole, pending an official review of the reports by the central statistical offices, membership decreased approximately 73,000 in the year ending Dec. 31, 1976. If verified, this will be the smallest decline in recent years.

Reporting net membership gains ranging from 77 to 2,590 were Northern Illinois, North Georgia, Rio Grande, South Georgia, Kentucky, Western North Carolina, Texas, Central Texas, North Carolina, Louisiana, Red Bird Missionary, Alabama-West Florida, South Carolina, Mississippi, Peninsula and Oklahoma Indian Missionary.

Peninsula Conference officials said they considered particularly significant the fact that for the second year in a row, membership in predominantly black churches increased during 1976. These two years of gains reverse a ten-year decline.

Amendments supported

Support for the constitutional amendments was consistently high.

Receiving approximately a 99 percent favorable vote was the granting of General and jurisdictional conference voting rights to missionary conferences. This means that in 1980 members of the Oklahoma Indian Missionary Conference will be able to cast their first such votes, along with Alaska and the Red Bird unit in Eastern Kentucky.

Two other amendments reduce from four to two the years of church membership required for a lay member of General, jurisdictional and annual conferences, but require at least four years of participation. The remaining changes in the Constitution give voice and vote to provisional annual conferences outside the U.S., and remove obsolete references to Canada from the "Book of Discipline."

Missional priorities stressed

Actions supporting the 1977-80 missional priorities on ethnic minority local churches, evangelism and world hunger covered a wide range among many of the conferences.

Northern New Jersey preceded the formal opening of its sessions with a celebration of the ethnic diversity within its bounds. Wisconsin set hunger as the theme for its 1978 sessions, and Florida approved a conference wide convocation on evangelism early next year.

Central Texas local church members fasted on May 27 and contributed $30,000 for world hunger. North Mississippi and Virginia set goals calling for a ten percent membership increase by 1980, Rocky Mountain set a goal of a five percent gain in membership and at least five new congregations by 1980, and New Mexico will seek a three percent gain.

Pacific Northwest and South Indiana voted to use their share of the refund from the sale of Methodist Corporation property in Washington, D. C., for missional priority concerns. Southwest Texas reported raising more than $250,000 for minority causes in the past year.

Memphis built all its worship services around the priorities and oversubscribed a $50,000 Lenten goal for hunger by more than $30,000. Maine adopted an evangelism emphasis running through 1984, and West Michigan will receive a conference-wide special offering on Sept. 11 for ethnic minority local churches.

California-Nevada put hunger at the top of 41 priorities. Oklahoma approved an Advance Special goal of $55,000 for minority church development.

Establishment of new ethnic congregations was reported by Northern Illinois, Detroit, Western New York, New York, Southern New Jersey, North Texas, Baltimore, Southern New England and Pacific and Southwest.

Rio Grande will assume programming for a former mission school in Albuquerque, N.M. which has been the subject of recent controversy. Nebraska set specific financial goals for missional priority causes.

Female chaplain obeys Lord's command

COSHOCTON, Ohio — The Ohio West conference's first woman minister to enter the military chaplaincy, [Capt.] Karen T. Chrisley, receives the oath from Chaplain Leslie Peine, USAF. Active as a teenager and then an ordained minister in the conference, Chaplain Chrisley was assigned to McChord Air Force Base in June. "I love and serve the Lord," she says, "and when he says GO, I go. At this point in time I am convinced that this is where he wants me and I am delighted to be able to serve."

STORY AND PHOTO BY L. K. MOODY

Victory claimed for church-state separation

By SHARON MIELKE,
Senior Staff Writer

DALLAS — A "major victory" for separation of church and state was claimed here last week in the recent U. S. Supreme Court decision on aid to non-public schools by the executive director of Americans United for Separation of Church and State (AU).

The Rev. Andrew Leigh Gunn, AU executive, told TM/UMR the decision has been widely "misinterpreted" in the press as a victory for parochiaid (aid to parochial schools). Actually, it was quite the opposite in his opinion.

"There has been no fundamental departure from the principle that religious education may not be supported by tax funds," the United Methodist minister said. "The Court is still firm and the wall of separation between church and state remains."

The case involved a many-faceted parochiaid program enacted by the Ohio legislature in 1975. Mr. Gunn said the ruling is based on the principle of allowing aid for services which directly benefit pupils and disallowing aid which would benefit church-related institutions themselves.

Portions of the Ohio statute authorizing the state to provide non-public (including church-related) schools with speech, hearing and psychological testing, therapy, remedial instruction, guidance counseling and state-administered tests for secular subjects were ruled constitutional. All of these services, however, must be provided at public facilities away from the parochial school premises. The lending of state-purchased secular textbooks and workbooks was also approved by the Court, as it had been in two earlier cases.

Mr. Gunn said it is significant that sections of the statute disallowed by the Court represent the larger portion of school budgets. The Court held unconstitutional the purchase of instructional materials and equipment and field trip services.

The case, Benson A. Wolman vs. Franklin B. Walter, was appealed by citizens and taxpayers of Ohio (represented by Mr. Wolman) from the U.S. District Court for the Southern District of Ohio.

The 24-page opinion, written by Associate Justice Harry A. Blackmun, was handed down June 24.

"In order to pass muster," Justice Blackmun wrote in the majority opinion, "a statute must have a secular legislative purpose, must have a principal or primary effect that neither advances nor inhibits religion, and must not foster an excessive government entanglement with religion . . ."

Mr. Gunn said the ruling is a "constructive clarification of the complexities involved." He noted however, that it applies only to state aid and not to federal aid to schools; also, it applies only to elementary and secondary education and not to higher education.

He told TM/UMR that Americans United is developing a suit in the state of New York to challenge the Primary and Secondary Education Acts which provide federal funding to parochial schools.

Clarification on the issues involved in federal aid to church-related colleges and universities is still needed, in the view of the Americans United organization, Mr. Gunn said. To that end, two recent rulings from the Tennessee and North Carolina federal circuit courts, are being taken jointly to the Supreme Court. "We hope to get a definitive decision on what will and what will not be allowed in public funding at sectarian institutions," he told TM/UMR.

AU supports "across-the-board aid to students which is not a subterfuge for publicly funding church-related colleges," Mr. Gunn said.

Inter-racial parish model launched by churches

NEW YORK (UMC) — Five churches in Lubbock, Texas, have joined forces in an inter-racial/ethnic parish which may serve as a model for other cities with racially mixed neighborhoods.

Two district superintendents got the idea for the new parish while they were attending a workshop on cooperative parish development in St. Louis, Mo., in late 1975. Superintendents O.A. McBrayer of Northwest Texas Conference and Hector Gonzales of Rio Grande Conference rearranged their flight plans to discuss the idea enroute back to Texas.

The workshop, planned by the Network on Town and Country Ministries, was funded by the National Division of the Board of Global Ministries (BGM).

The network held its annual meeting here in February, and received visual proof that the ideas generated at St. Louis had indeed borne fruit. Slides of the Lubbock parish's step-by-step development were exhibited by Jerry Chapman, a parish developer from Tallahassee, Fla., who served as a consultant at the network's request.

"Anybody can cooperate," said Ms. Gladys Campbell, director of Town and Country Ministries for BGM. "But you need certain things to make a cooperative parish work. The more people you have supporting you, the better it will be."

Mr. Chapman said the two superintendents first enlisted pastors and people from eight congregations to study the community and ministry possibilities.

They discovered two white ("Anglo") churches had good buildings but few members because the ethnic composition of their neighborhoods had changed. Two Spanish congregations were growing but needed better facilities or fulltime staff. And a black church had watched as its members were relocated across a canyon near one of the white churches.

Following a consultation-workshop led by Ms. Campbell and Mr. Chapman, pastors of five churches making up the parish began to meet weekly, and a parish council was elected and started holding monthly meetings open to everyone. Recently the council received training in goal setting and program development.

Two churches have merged into one bi-lingual congregation. Two other churches are cooperating to make use of a second bi-lingual pastor furnished by the Hispanic Rio Grande Conference. Northwest Texas Conference is to supply a black pastor. This will save two pastors' salaries and make possible increases for those who remain. At the same time the parish is seeking a full-time church/ community worker to help organize programs for the aging, youth, children and low-income people in the community.

Mr. Chapman stressed how valuable it is for people of three racial/ ethnic groups to communicate with each other on common problems. A family dinner every fifth Sunday was pictured as a time of good fellowship celebrating cultural pluralism.

"Although this model was developed by the Town and Country Network," says Ms. Campbell, "cooperative parish development is applicable to urban settings as well. The same principles apply: get laity involved, obtain the district superintendent's support, bring in outside resources and get conference support for a given period of time."

Three churches become one

SYDNEY (RNS) — The world's newest denomination was formally inaugurated in a "Service of Thanksgiving and Celebration" at the town hall here June 22.

The Uniting Church in Australia (UCA) is the fruit of two decades of unity discussions and actions among Australia's Methodists, Presbyterians and Congregationalists. Its approximately 2 million members rank it third among Australian denominations, following the (Anglican) Church of England in Australia and the Roman Catholic Church.

U. S. Bible Presbyterian radio preacher Carl McIntire says the new church is "apostate." He came here to lead his supporters in the Australian Alliance of Bible Believing Christians in "truth squad" rallies to coincide with UCA inaugural celebrations.

Dr. McIntire said such organizations (UCA) are defiant of the biblical injunction against being "yoked with unbelievers" (2 Corinthians 6:14).

The new denomination's executive is the secretary. First to hold that post is the Rev. Winston O'Reilly, until now president-general of the Methodist Church of Australia.

The unification means a change in name for a noted Australian religious institution. The Central Methodist Mission here becomes the Wesley Central Mission.

The UCA emblem features "the cross of Jesus Christ, in its light and love, standing over a darkened world, redeeming it through grace and truth." The Holy Spirit is symbolized by a dove with wings of flame. A semi-circle at the bottom is a sign of the U in Uniting and a reminder "that the renewing of both church and world are as yet incomplete."

New vocation launched at 51

Ex-farmer opts for lay ministry

By CLYDE CHESNUTT
Associate Editor

NASHVILLE — What would prompt a United Methodist farmer and former New Mexico conference lay leader to quit farming and at age 51 go to school to train as a lay professional in the church?

Randle Butler

"God called me," says Randle Butler, formerly of Pecos, Tex., now of Scarritt College, Nashville. "I have a deep sense that God is leading me. And I've always wanted to do more for my church. So, when the agricultural crisis hit West Texas two years ago, the opportunity was there to move out of business and into a church profession."

That move — which might seem frightening to some — meant selling a home, leaving a livelihood he had known for years, settling in a different part of the country with his wife, starting college again and launching out in a new vocation. But Mr. Butler calls it "exciting."

"I believe in the laity," he says, "and I am having the time of my life learning how to help equip laypeople to be the church. Scarritt has a great program for training laypeople and I'm thrilled to be in it."

Reflecting on his years of service to the church — all the way from positions in the local church to delegate to General Conference — he sees several problems facing United Methodist laypeople. The biggest problem is a "a lack of sincere commitment to Christ," he says. "I think there is too much 'nominal' Christianity among us. I agree with a bishop who said once at annual conference that he had searched the Scriptures and could find nowhere that it says 'Be thou pretty good'."

Mr. Butler feels laypersons need to recognize they are part of God's plan, that they must fulfill Christ's great commission. And when a person "sincerely realizes what it's all about, that person will really start being the church."

Many laypersons are not aware of their calling, he says. "We hear about the gifts and fruits of the Spirit but we don't ask 'Where am I in all of this?' " And that kind of soul-searching he does not leave simply to the laity. "The clergy of our church needs as much re-dedication as the laity."

How pastor can help

The Texan drew on his own experience in explaining how a pastor can help his or her laypersons. "I think it's crucial for a pastor to recognize the potential in laypeople and then help them find their place of service in the total work of the church. I remember the pastor who first got me involved and encouraged me to develop my talents. I suppose the word we use today is 'enabler'."

He also sees the minister — "who has the training in Bible, worship and preaching" — as a spiritual leader who can guide and inspire others.

The layperson, in turn, he believes, should become commited to the extent that together, lay and clergy, they can spread and live the gospel. "We need each other," he says. "Neither can do it alone."

Mr. Butler sees two other problems among the laity. One, he says, is materialism. "I feel comfortable as a middle-class American and I find it hard to relate to the have-nots in our society and world. We fall into the trap of middle-class folks and become complacent about the crying needs about us. I don't see any easy answers but I sure think it's a problem with United Methodists."

The other problem he sees is the cultural pluralism of our society in which one group is unwilling to recognize and accept the lifestyle and characteristics of another group. "Most folks," he says, "are satisfied with the way they talk, dress and act and don't want to change. For instance, I'm comfortable wearing cowboy boots and western dress and have little desire to change. In fact, I usually want other people to change their ways and be like me. In other words, I haven't learned to accept them as they are without trying to change them. Put that into the larger picture of people relating to each other in the world and you see what I'm talking about. I believe we worry too much about changing folks instead of accepting them."

An increasing number of local churches are hiring laypersons to work in evangelism and programming. So when Mr. Butler graduates from Scarritt College in December, he will have an opportunity to apply his ideas. As this West Texas farmer starts "enabling," some laypeople may find themselves involved in their church with a new understanding — and enjoying it.

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Spencer Marsh

Foreword by Jean Stapleton

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British church unity plan feared in trouble

LONDON (RNS) — Many observers here fear that England's most ambitious church unity project is heading for disaster.

The "Ten Propositions" drafted by the major churches' unity commission have evoked confusing and conflicting reactions. And the recent report of a Methodist committee dampened ecumenists' spirits when it reported it had given only "unenthusiastic acquiescence" to the propositions.

Involved in the Church Unity Commission are the Church of England (Anglican), the Methodist Church, the Baptist Union of Great Britain and Ireland, the Congregational Federation, the Churches of Christ, the Moravian Church, the United Reformed Church and the Roman Catholic Church.

The Churches' Unity Commission, or CUC as it is known, was formed in October 1974, with all the major churches, including the Roman Catholic Church, participating. In January 1976, it published its "Ten Propositions," which ask all participating churches to join in a covenant to seek visible unity and press for action, particularly on intercommunion, agreement on baptism and mutual recognition of ministries.

A provisional response was called for in 1976 and a definitive response in 1977, but this is now impossible until 1978, for the churches are either still considering the propositions in Synods, or are issuing interim responses with the promise of definitive replies later.

The latest reaction to be announced is that of the President's Council of the Methodist Conference. Its report summarized the response to the propositions as "unenthusiastic acquiescence" and attributed this to "a certain weariness resulting from prolonged discussion of church unity issues and the disappointment widely felt at the failure of the Anglican — Methodist (reunion) Scheme in 1972."

The council's report recommends that the Methodist Conference make an affirmative but provisional response to the "Ten Propositions" this year and proposes that a definitive response should be drafted for consideration by the 1978 Conference.

Dr. Kenneth Greet, general secretary of Conference, said, "The Methodist Church is in a very difficult, but important, position. The Anglicans used to say they were the bridge between the Roman Catholics and the Free Churches. The Methodist Church is now the bridge between the Church of England and the others."

Dr. Greet said the Methodist Church had to represent the views of the other Free Churches. After the experience of 1972, many Methodists felt "once bitten, twice shy."

Meanwhile, Anglican Bishop Victor Whitsey of Chester, north-west England, has told his Diocesan Synod — which, like other Synods in the Church of England, is discussing the "Ten Propositions" — that organic unity between the churches is "practically impossible in our time" and the "Ten Propositions" are not foundations upon which a new church order can be erected immediately.

Bishop Whitsey asserted that, though the propositions commanded reasonable assent as a basis for steady, continuing work and discussion, they represent to him "a kind of indistinct map of a distant land."

Cooperation is good, he said, but cooperation resulting in confusion is bad; and to drive beyond the possible in practical cooperation is a wasteful use of time and energy. He reported that in the Diocese of Chester relationships between the various denominations are "increasingly happy," but at the same time he warned Synod members of the dangers of over-optimism. "Organic structural experiments based on unreality are not only disastrous in actual result but wounding to the individual conscience," he said.

TM changes course

WASHINGTON, D.C. — The Transcendental Meditation movement of Maharishi Mahesh Yogi, above, which gained a measure of respectability and a host of government grants by scientifically documenting the effects of its technique, is now into levitation and disappearance.

Hard-core disciples of the Maharishi — who attracted nearly a million people to classes on meditation over the past few years, are now speaking excitedly of "super-normal" powers like levitation (lifting one's body into the air), "dematerializing yourself," and even flying through the air "like Peter Pan."

"The new wave is directed at meditators," said John Konhaus, dispatched by the Switzerland-based Maharishi to spread the word across America. "But the press public should know also. If people are going to be flying and disappearing, this is going to be a breakthrough in human potential to say the least." RELIGIOUS NEWS SERVICE PHOTO

An eye-opening morning prayer

TORONTO, Ont. (RNS) — A grace proposed by the United Church Observer for an eye-opening breakfast:

"Oh Lord, make us not like the porridge, dull and stodgy.

"Make us like the cornflakes, crisp and snappy, and ready to serve."

Rome breaks silence on rebel prelate

VATICAN CITY (RNS) — Vatican Radio broadcast criticism of French Archbishop Marcel Lefebvre, C.S.Sp., made by three highly-respected Catholic prelates, to crack the wall of official silence which the Vatican has maintained since the rebel archbishop illicitly ordained 14 priests on June 29.

But in his weekly Sunday message (July 3), Pope Paul again ignored Archbishop Lefebvre's defiance.

In a broadcast on July 2, Vatican Radio made public an open letter to suspended Archbishop Lefebvre from Cardinal Hyacinthe Thiandoum of Daker, Senegal, as well as critical statements made by Cardinal Paul Zoungrana of Ouagadougou, Upper Volta, and by Archbishop (DOM) Helder Camara of Olinde and Recife, Brazil.

Some Vatican observers saw the radio broadcast of the attacks by three high-ranking church authorities as a signal that the Vatican was changing the posture of silence it has firmly maintained since the ordinations.

Archbishop Lefebvre, who is also a former Bishop of Tulle, France, and a onetime superior general of the Holy Ghost Fathers, was suspended from his priestly and episcopal powers in July 1976 after he had ordained priests at his Econe seminary in direct defiance of an explicit papal injunction.

In his address to more than 3,000 people gathered for the Mass in Nice's Palace of the Mediterranean, Archbishop Lefebvre attacked Vatican reforms, ecumenism and socialism. "We ask the Pope," he said, "to show himself the successor of St. Peter and not to take the path which leads to Modernism, Communism and Protestanism."

LONDON — Almost lost amid the clutter and scaffolding surrounding City Road Chapel here, is the tomb of Methodism's founder at the rear of the church. John Wesley's vault (right) contains the remains of the famous preacher; his sister, Martha; and seven of his preachers. PHOTO BY BEV BOCHE

Wesley sites in London open to summer visitors

By BEVERLY BOCHE

LONDON — Of the thousands of United Methodists who will travel to England this summer only a few will seek out the Mother Church of World Methodism and the Wesley home and museum adjacent to it. Yet, this historic London site is easily located and open to anyone for a small fee.

Wesley's Chapel on City Road was built to replace the old Foundery which was the first meeting place purchased by Methodists in London. It was begun in 1777 and the chapel, built to Wesley's design, was opened on November 1, 1778. Undergoing an extensive renovation program at present, the building is expected to be reopened for visitors and services in time for its 200th anniversary in 1978.

Chapel escaped bombing

In the graveyard behind the chapel is John Wesley's tomb where he was buried March 9, 1791. The vault contains the remains of eight others including his sister, Martha Hall, and seven of his preachers. The burial register for the graveyard contains over five thousand names. Two of the best known to United Methodists are the early Methodist preachers Jabez Bunting and George Whitefield.

Although the chapel is in one of the most extensively war-damaged areas of London, it and Wesley's house which stands on the south side of the chapel, still stand. On the night of one of the worst fire raids on the city, buildings all around these two were destroyed, but a change in the wind saved the Methodist site.

Even lesser known to Americans is the brick home on City Road where Wesley spent the last twelve years of his life. It was here he died on March 2, 1791. The house was first opened as a museum in 1898 and it has undergone frequent repair since then. The most recent was the restoration of the entire west wall in 1963.

Visit Wesley's study

On the first floor, one may see Wesley's study containing his writing desk and his famous study chair which had belonged to a cock-fighting bookmaker who was converted by the preaching of Wesley. Sitting in it, one faces the back which has extending from it broad armrests about shoulder high and a space to rest one's book. Also, on this floor are some of Wesley's wearing apparel; his traveling cloak, a three-cornered hat and shoes.

The rear room was his bedroom and it contains some of the original furniture. Off the back of this room is a small alcove which was used by Wesley as a prayer room. It was here he spent an hour each morning reading and meditating. Through the small window, the chapel is visible.

Other floors of the house display various Wesley memorabilia such as the teapot given him by Josiah Wedgewood. In the stairwell between the second and third floors is a stained glass window depicting the founder of Methodism. This window was created in thanks for the building being spared from the destruction of World War II.

Just outside of this building, near the City Road, is a memorial to Susannah Wesley. Her grave is across the road in a cemetery which contains the graves of many well-known people of the 17th and 18th centuries. Other memorials and graves of early Methodists are located behind the one for Wesley's mother, just north of the house.

Mrs. Boche, editor of the TM/UMR edition for the Minnesota conference, recently visited the Wesley sites she writes about in this article.

'Hi, lovers'

Couples stress renewal

LOS ANGELES (RNS) — More than 10,000 couples — predominantly Roman Catholic — belonging to the Worldwide Marriage Encounter gathered here for a three-day global meeting which stressed that the revitalization of marriage and family leads to the renewal of church life.

The Marriage Encounter convention was held on the campus of the University of Southern California. And in nearby Long Beach, 750 couples attended the first national Lutheran Marriage Encounter convention at California State University.

"Hi, lovers," was the typical greeting and response between the couples on the university campus where most of the Marriage Encounter convention sessions were held throughout the weekend.

The keynote speaker was Father Charles Gallagher, S.J., a prime mover in the U.S. Marriage Encounter movement, who told the couples that trust, responsibility and change must develop between husband and wife through new techniques in communications brought about by Marriage Encounter sessions.

He stressed that couples must use their love for each other as a means of effectively communicating the Gospel message of love and sacrifice.

During the convention, Marriage Encounter leaders stressed that putting new life into marriages also revitalizes church life, claiming that about one-third of the couples who take part in a weekend encounter become active again in their parishes.

They also said that couples loving each other openly will make happier children and a stronger church. "The most effective way the Gospel message is going to be heard is if we're head-over-heels in love with one another," said Dick and Barbara McBride.

The leading Marriage Encounter couple warned that the movement is not for everyone. Couples discussing divorce need counseling and those who have married outside the Church would find the weekend encounter difficult, they added.

Described as the largest "pro-marriage organization" in the world. Marriage Encounter stresses "making good marriages better" and usually involves scheduled encounter sessions led by a priest and couple. The Catholic-oriented movement has put about 500,000 couples through encounter weekends and renewal weekends for the last nine years. It emphasizes mutual love between marriage partners and the sacredness of marriage.

Marriage Encounter, which has both Jewish and Protestant versions, was brought to the U.S. in 1967 by a Spanish priest, Father Gabriel Calvo, and was launched as part of the Christian Family Movement in the Catholic Church.

Dying pastor condemns euthanasia

EDINBURGH (RNS) — A Church of Scotland (Presbyterian) minister who is slowly and painfully dying of cancer was among delegates at the Church's General Assembly who spoke against a motion which urged the British government to prepare legislation on euthanasia to prevent terminal pain for patients and distress for their families.

The Rev. A. Gordon Riddell, 60, who represents a Shetland Island parish, condemned the resolution. Later, he told the Scotsman newspaper here, "I expect to be told that I am much nearer the terminus than I supposed."

Mr. Riddell has been fighting cancer since an operation three years ago. After surgery he was told he had two years to live, during which time he would "have to live with pain."

"I am not very good at this pain business and I have been through several crises," he said, "but there are two simple reasons why I hold no truck with euthanasia. One is my duty as a Christian minister to set an example. The other is that the great crises of pain, when met with prayer and faith, give way to great experience of spiritual uplift that I have not known before."

The motion was overwhelmingly defeated. During the debate, Mr. Riddell said he thought more patients should be told by their doctors when they have cancer. "If you know you have it you can pray, as I have done. I have outlived the length of time given me by the surgeon.

"I don't know how much longer I have but I keep on praying, not to be rid of cancer, but to give me day to day strength to allow me to continue my work. And the prayers should not be great long liturgical prayers but prayers simply about something which is relevant to you." He claimed he was not "a brave person."

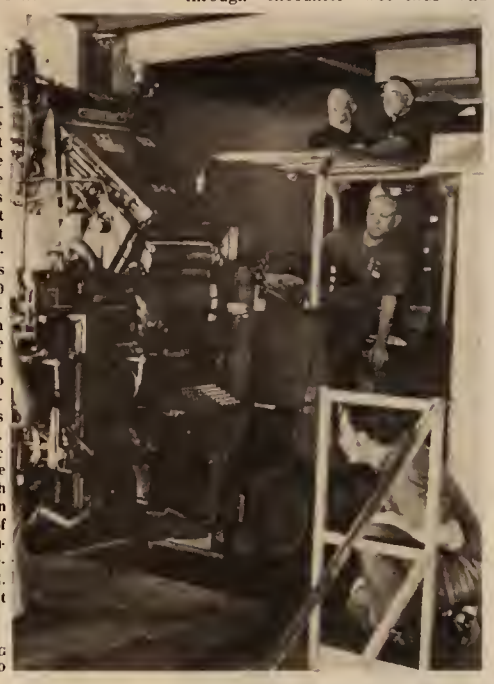
The approved view now is that without seeing virtue in the prolongation of dying, and seeing no bar to allowing a patient in extremis to die naturally, the Assembly disapproves of the deliberate termination of life and sees the alternative as good terminal care.

A statement issued later by the Voluntary Euthanasia Society regretted the Assembly's decision to reject voluntary euthanasia. It said a poll last year showed euthanasia was supported by 77 percent of church members — a larger majority than in any other British denomination.

'Old Faithful' retires

NASHVILLE — Employees of The United Methodist Publishing House remove one of five Linotype machines being "retired" at the printing plant here. The Publishing House is installing a $500,000 computerized typesetting system which makes the Linotype almost obsolete. Two additional machines are being held as museum pieces. The new electronic system will save the church both time and money in the production of books and curriculum materials, according to John E. Procter, President and Publisher.

U.M. PUBLISHING HOUSE PHOTO



Presbyterians waver on homosexuality

NASHVILLE (RNS) — Delegates to the 117th General Assembly of the Presbyterian Church in the U.S. (PCUS) called for policies to end social and economic discrimination against homosexuals, but found themselves unable to agree on whether homosexual activity is sinful.

After intense debate, they turned down repeated attempts to brand homosexual activity as a sin. Instead, the Assembly endorsed "as a basis for study" a paper that says Presbyterians must choose between three "real alternatives."

Although the study document says the positions are not "equally valid," it notes that they are nevertheless those confronting the church. They are the beliefs that homosexuality is sinful, that it is a sickness "or arrested psychosexual development," or that it is "a legitimate variety of human sexuality."

The paper came to the Assembly from the denomination's Council on Theology and Culture, which was first assigned the subject in 1972. Prof. Shirley Guthrie of Columbia Seminary, Decatur, Ga., a member of the council and a principal drafter of the statement, insisted that it was intended to be a study paper and not a position paper.

The Assembly turned down several attempts to amend the document so that it would indicate a preference for the position that homosexual behavior is sinful. It also refused to simply "receive" the council's product, which would have denied it any official status.

On the recommendation of a standing committee, the Assembly did adopt a statement to accompany the paper when it is sent out for study. The statement confesses "our need for more light" but says the top church court believes "that homosexuality falls short of God's plan for sexual relationships."

In another action, the Assembly expressed "love and pastoral concern for homosexual persons and the need for the church to stand for just treatment of homosexual persons in our society in regard to their civil liberties, equal rights, and protection under the law from social and economic discrimination.

'*We are clay, Thou the Potter*'

Zither, sculpture aid in witness

ROCHESTER, Minn. — The program chairperson only asked for a "little" program for her church's women's group. What she got was an unforgettable experience of new life that has now been witnessed by more than 200 groups.

Two sisters, Grace Erickson, a member of St. Luke United Presbyterian Church in Minnetonka, Minnesota, and Mary Lou Woodward, a United Methodist from Rochester, have teamed up to do the program called "The New Creation." The inventive energies of the two women are released as they work together to fashion the program.

Ms. Erickson has long been interested in working with clay in her potter's shop. She has designed numerous clay objects and fired them in her own kiln. In "The New Creation" she has, also, found a way to give imaginative expression to her Christian faith.

Beginning with a formless lump of clay, she works the clay until a figure begins to emerge. In her hands the figure becomes bowed-down, recalling the weight of sin which has been a burden to people since the days of their creation. Then, recalling the coming of Christ, the figure stands erect, free and forgiven by the love of God revealed in Jesus Christ. It is "The New Creation."

While the sculpting goes on, Mary Lou Woodward plays a musical instrument called the zither. She reads poetry, prose, and Scripture passages. From Isaiah she reads: "Yet, O Lord thou art the Father. We are the clay and thou art the Potter. We are all the work of thy hand."

And from Jeremiah: "Arise and go down to the Potter's house and there I will let you hear my words. So I went down to the potter's house and there he was working at his wheel. And the vessel he was making was spoiled in the potter's hand, and he re-worked it into another vessel which seemed good to the potter to do. Then the Word of the Lord came to me. "O House of Israel, can I not do with you as this potter has done? Behold, like the clay in the potter's hand, so you are in my hand."

Through the interplay of word and clay and music, the work of God in human kind is witnessed in a new way. This is "The New Creation."

This article appeared in the Minnesota conference edition of TMMR.

ROCHESTER, Minn. — Grace Erickson (right) works on sculpture as her sister Mary Lou Woodward plays the zither during their "New Creation" program. MINNESOTA UMR PHOTO

'*Dear Deborah*'

Do we or God 'hang on'?

Dear Deborah:

I know of a seriously ill woman who said to her pastor, "I can't hang on any longer. I am losing my faith in God." Her pastor responded, "You don't need to hang on to God. Let God hang on to you." We often hear, "Let go and let God," but it isn't God we are letting go of· rather it is our frustrations, tensions, etc. that we must try with God's help, to let go of.

Do you believe there comes a time when we don't need to hang on to God, even when we feel the desperation that this woman was feeling? I should hate to "lose faith in God" and then be told I need not hang on.

Sincerely,
Concerned

Dear Concerned:

My answer to this question is going to be frustrating for I come down on both sides! On the one hand I believe that we cannot fall outside the hand of God; on the other, we must practice our faith hardest when we are least certain of it. Perhaps this pastor felt that your friend was too weak for this kind of fight for faith and was trying to help her allow God to take control of her life until she had the strength to pursue her doubts in better health. This is quite different advice than to "give up." He/she should have been more specific in the "why."

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Although individual letters cannot be answered, questions for the column will be selected from the letters. Write: "Dear Deborah", P. O. Box 1076, Dallas, Tex. 75221.

THE UNITED METHODIST REPORTER

Paid for by the Louisiana Conference Board of Ministry

Subscriptions
THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $1.00 per year. Send all subscription requests to
The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104

The Louisiana United METHODIST edition

Special Page Continuing Education

VOLUME 5 NUMBER 31 Send P.O. Form 3579 to Box 1076, Dallas, Tx. 75221 JULY 15, 1977

The Committee on Continuing Education

of the

Board of Ordained Ministry

of the

United Methodist Church Louisiana Conference

Presents:

Pastor's School

August 1-4-1977

"Personal Commitment to Jesus Christ"

James S. Gadsden

"Confirmation Workshop"

Haward Grimes

BiPolar Seminar

Walden Haward

"Relational Bible Studies"

De Farrest Wiksten

"Parsonage Family Living"

Quest

First United Methodist Church

Alexandria, Louisiana

Purpose:

- To increase and deepen a sense of practical academic, emotional and theological community among the clergy and spouses of our conference,
- To enable participants to experience mutual support through a shared experience that pushes beneath surfaces,
- To further sensitize ourselves relative to the shifting academic and practical aspects of our lives together in the ministry,
- To have an experience of uniting our conference in the common mission of being contemporary.

Important

DISTRICT SUPERINTENDENTS AND DISTRICT BOARDS OF THE MINISTRY SHOULD TAKE SPECIAL NOTICE OF THIS ANNOUNCEMENT

Probationary Members in 1978 —

All candidates for probationary membership during the 1978 Annual Conference Session must first become certified candidates for the ministry.

Those persons not enrolled as candidates should make application immediately. Write to the Division of Ordained Ministry of the
United Methodist Church
P.O. Box 871 Nashville, Tennessee, 37203

IT WILL BE NECESSARY TO HAVE COMPLETED THESE REQUIREMENTS BY SEPTEMBER, 1977.

(See paragraph 404, Book of Discipline)

* * *

New Requirements For Retirement

Beginning 1978, every ministerial member of the Annual Conference who has attained AGE 70 on or before June 30 in the year in which the session of the Annual Conference is held should be automatically retired.

(See paragraph 434.2 of the 1976 Book of Discipline)

* * *

License To Preach Schools will be held this year. Watch future issues for further information and dates.

September 12, 1977

Sid is Assistant General Secretary, Section of Leadership Development and Training, General Board of Discipleship. He has served in staff positions with the General Church from 1963. Prior to then he was a research mathematician and engineer. He has had graduate study in management psychology at Northwestern University, Evanston, Ill. His field work is a consultant for groups to work out roles, relationships and organization patterns that meet their needs and deal with their issues. Sid will concentrate on conflict management at our seminar.

Sidney R. Nichals

To be Announced

Long associated with minority concerns of the church, Bishop Thomas gave the Episcopal Address at the 1976 General Conference. First elected to serve as Bishop in Iowa, where he was open to innovation and change, he is now resident Bishop at the Ohio East Area with his office in Canton, Ohio. He is secretary of the College of Bishops of the North Central Jurisdiction. Above all, however, Bishop the most pressing pastoral concerns of the day and their place within the structure of our church.

Bishop James Thomas

April 12, 1977

Peggy is on the faculty of the Vanderbilt Divinity School, in the field of Pastoral Theology and Pastoral Care and Counseling. She has also been on the faculties of the Jesuit School of Theology in Chicago, and McCormick Theological Seminary. She is interested in working toward a pastoral theology that emerges from pastoral practice systematically reflected upon. Her primary interest is ministry and the ways in which ministers utilize and reflect upon their knowledge and skills. She has a deep concern for the way in which ministry expresses the joint imperatives to care and be just. Peggy is married to a minister who is also a mental health worker. They have two children.

Peggy Ann Way

Young Pastors Retreat

The Rev. W. T. Handy, Chairman, Louisiana Canference Board of the Ordained Ministry

Rev. Ray Brantan, Council directar Dr. Leanard Cooke, Canference Treasurer and Dr. Carl Lueg, president of the cabinet, look aver plans far the Yaung Minister's Retreat.

If you have been a member of the Annual Conference less than 5 years, you are invited to participate in a Young Pastor's Retreat to be held beginning after lunch August 26 and ending just after lunch on August 27 (at Camp Istrouma). Your spouse is also invited.

At this retreat you will meet and get to know the Bishop and his Cabinet as well as the conference treasurer, the council director, the chairmen of the Board of the Ordained Ministry and other leaders of the conference.

Facilities will be available to take care of your children during the sessions of the retreat.

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July 2 1977
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UNITED METHODIST REPORTER

Subscriptions

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The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

VOLUME 5 NUMBER 32

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

edition
JULY 22, 1977

Every Church has a story ---- Send News to Frances Pearce, P.O. Box 4325, Shreveport, Louisiana 71104.

"IT'S TIME TO SING"

Arcadia hosts Epiphany Singers

Epiphany, a music group from Oral Roberts University in Tulsa, Oklahoma, will be appearing July 22 at 7:30 p.m. at First United Methodist Church, Arcadia, LA.

Epiphany, under the direction of ORU graduate Kevin Keating, is composed of three men and four women, all students at ORU, with majors ranging from Biblical Literature to French. The group took their name from the original Greek word "epiphany" which means "manifestation" — specifically, the manifestation of Christ in human flesh. The group's purpose is to be a manifestation of the love of God through song.

Epiphany, is one of nine teams of the Summer Music Ministries program at ORU, which involves 60 students.

Lee Conger from Arcadia UMC is one of the Epiphany singers which gives the program in Arcadia a special interest.

Mission Tour 1977 Saints and Sinners

"The Saints and Sinners" Choir from the Lasseigne Memorial United Methodist Church of LaPlace, Louisiana will be touring five cities in Louisiana and the Houston, Texas area, July 10-17, 1977. This is the Fifth Annual Tour and 21 choir members with six adults counselors will be touring. The choir is under the direction of Mrs. Solita Watt, trained musician.

July 10
9:00 a.m. — Lasseigne Memorial UMC
6:30 p.m. — Jefferson UMC, Baton Rouge
July 11
7:00 p.m. — Pineville UMC
July 12
7:30 p.m. — Lakeview UMC Shreveport
July 13
p.m. — First UMC DeQuiney
July 14, 15
p.m — First UMC Katy, Texas
July 16, 17
a.m. — Henning Memorial UMC

In Shreveport there will be time for shopping at South Park Mall. At 2:30 they will sing for patients at V. A. Hospital the group will appear on KALB-TV on the Ethma Odum show. Friday, July 17 will be a day at ASTROWORLD, Houston, Texas.

These youth and adult workers have given much time and effort to be able to make this witness for Christ in this program presentation which consists of modern, sacred, and youth contemporary music. Monies for the tour are raised from a pancake breakfast in March, a booth at the fall Andouille Festival, gifts from individuals and businesses. Last year the choir toured coastal Mississippi and Alabama, western and central Florida including Disney World at Orlando.

Adults touring with the youth this year besides Mrs. Watt are: W. C. Goldman, youth coordinator; Judge Tom Malik; Mrs. Connie Murphy and Rev. and Mrs. Garland Dean. Rev. Dean is their pastor.

Quo Vadis '77 begins tour

These young adult members of the traveling folk singing group are on the road again, after a three-year break. Though older and more experienced, the four songsters are stressing the same story — that Jesus Christ offers direction to the youth, as well as their parents. Quo Vadis' appeal comes across in the mellow tones of easy-listening, choreographed music, blended with personal testimony.

Quo Vadis will sing in the United Methodist Churches across the conference. Only a few open dates, July 15, 23, 27, 28, and Aug. 2 through 6 are available. For further information, call Wes Lynch at 318-984-6645 or 318-861-2961.

This group is the result of much prayer and dreaming, originating in 1973 from Grace United Methodist Church in Ruston, Louisiana, under the leadership of Mary Frances Riggin, now Mrs. Joe Jones. Grace Riggin, her sister, remains in the group, and is a senior voice major at Centerary College. Cindy Gleason, the alto of the group, will study music this fall. Wes Lynch, son of Rev. W. O. Lynch of Lafayette is business manager of the group for the second term; and Brad Cleveland returns to the group after being featured last year in a singing group, Kids of the Kingdom, at Disney World.

Don't miss Quo Vadis '77 or you'll be missing a tremendous blessing!

The '77 summer schedule is:
7-14 — Covington, Fitzgerald UMC
16 — Berwick UMC
17 — (AM) Rayne UMC, New Orleans
(PM) Lafayette, First UMC
20 — Winsboro, First UMC
22 — Zachary UMC
24 (AM) St. Matthews UMC
25 — Franklin, First UMC
26 — Westlake, UMC
29 — Sulphur, Henning UMC
Aug. 1 — Denham Springs UMC
7 — (PM) DeRidder, First UMC
8-9 — Iowa UMC
10 — New Iberia UMC

RED-LETTER DAY FOR HAMMOND METHODISTS

Nine-year note burned

Sunday, July 3, was a red-letter day for the First United Methodist Church as a note-burning ceremony was held at the morning worship service.

The building program fund, which was initiated about nine years ago, included a new addition to the educational building, the old building renovated, new facilities including additions between buildings, the Activities Building land purchase, and church parsonage.

At the open house buildings were presented. The educational building completely redecorated in memory of Louis B. (Tige) Wiginton includes a worship hall, Sunday School rooms, nursery and kindergarten and kitchen utilities. The Activities building located between the sanctuary and Wiginton Memorial Building has a parlor, the church offices, and Sunday School rooms.

"In 1879, the Rev. M. R. L. Crawford organized the Methodist Episcopal Church in Hammond. In November 1899, the Methodist Episcopal Church, South was organized.

In 1919 the name was changed to the Methodist Church. In 1968, it became the First United Methodist Church of Hammond.

The present sanctuary was built in 1937 under the ministry of Dr. Carl Lueg, at a cost of $30,000. The educational building was completed in 1953

AROUND THE CONFERENCE

District parsons and parsonettes launch their new year

Shreveport

The Shreveport district parsons and parsonettes met for their annual summer meeting together at First Methodist UMC in Shreveport. Officers of the parsonettes are: president, Nell Rickey; vice-president, Eloise Galloway; secretary, Alice Moch; treasurer, Marjorie Hollingsworth; yearbook, Mary Blankenbaker; courtesy, Ruth Cooke; publicity, Frances Pearce. The theme "Doors" will be used in the varied programs planned in 1977-78.

Hoover, Seegers, St. Amant, Robinson, Cady. *Mrs. Stone Caraway & daughter Diane, Rev. Jimmy Caraway, district superintendent.* *Monroe district preachers and wives.*

Monroe

The annual Monroe District Picnic for ministers and families was held June 30 at Chemin A. Haut State Park.

The new ministers and families were welcomed into the district and everyone enjoyed a delicious fish fry with all the trimmings and good fellowship. Rev. George Sherman and Rev. Ira Robinson were host pastors for the event.

The new officers of the Monroe District Parsonettes, as pictured are: Roberta Hoover, courtesies; Gene Seegers, nominating committee; Margaret St. Amant, treasurer; Mary Robinson, vice-president; and Rosemary Cady, president.

Baton-Rouge-Hammond; BR-Lafayette

Ministers and wives of the Baton Rouge-Hammond and the Baton Rouge-Lafayette Districts held their first meeting together at Camp Istrouma on July 7th. Shown in the picture is a part of the 170 persons who gathered in the dining hall for a covered dish meal.

Following introductions the ministers of both districts held their respective meetings and the parsonettes of both districts organized and elected officers for the new conference year.

Emphasis: Older Adults

Rev. James Ailor brings a wide experience of ministry to Older Adults in Slidell. While at First Church, Baton Rouge he served as "minister of the Parish," a ministry to older adults that received national recognition. He served as Superintendent of a Methodist Retirement Home in Florida. In the book Foundations of Gerontology by Bennett Oaks, Rev. Ailor contributed the chapter "The Church's Ministry to the Elderly."

Mrs. Lauro Crawford chairperson of the Older Adult Task Force, Rev. James W. Ailor and Mrs. Ailor.

INTERCHURCH: *Eunice to host prayer seminar*

The Ecumenical Prayer Seminar October 12-14 is to be held at the Eunice U.M.C.

Rev. James L. Stovall, Executive Director of the Louisiana Inter-church Conference, in announcing the Seminar said: "This Prayer Retreat and Seminar offers a great opportunity for Louisiana Christians. We are fortunate in having outstanding National leadership."

Cost per person will be only $15.00. This includes room, board and registration. In the limited attendance of 80 persons, all communions, races and representation from couples, singles, clergy and laity are encouraged to attend.

To be present for this occasion are: Rev. Edwin C. Saunders, II, Dean of Chapel, Fisk University, Nashville, Tenn.; Rev. Samuel Emerich, Adjunct. Prof. of Church Renewal and Consultant to Renewal Centers, United Seminary, Dayton, Ohio; Sister Teresa Mount, Sister of Providence, Former Dean, Catholic Seminary, Indianapolis, Ind.; and former President Immaculata College, Washington, D.C., Consultant in Adult Education, Archdiocese of Indianapolis, and Dr. Grover Hartman, National Secretary of Ecumenical Prayer Seminars, Inc. These Prayer Seminars throughout the Nation are funded by the Lily Foundation.

Inquiries and registrations can be addressed to the Rev. James Stovall, 440 N Foster Drive, Suite 106, Baton Rouge, Louisiana, 70806 (504-923-3749)

Task Force Reorganized

The Corrections Reform Task Force of the Louisiana Interchurch Conference had a had a reorganization meeting in June. Father Bob Guste, Pastor of St. Francis de Sales Catholic Church in New Orleans was elected Chairman; Dr Jewel Prestage, Professor of Political Science, Southern University, vice-chairman; and Father Bill Barnwell, Episcopal Priest to Tulane Students, Secretary.

Convention in Jerusalem

Register now!!!!

Educational Opportunities, Inc. (non-profit) plus the Advisory Committee for Continuing Education of Clergy and Laity announces a Convention on Biblical Studies in Jerusalem with the scheduled departure date from New York being January 16, 1978. Returning flights for the basic convention program will depart Tel Aviv, Israel, on January 24th. There is still space available on this date. The Department of Religion at Centenary College of Louisiana, Shreveport, will be sponsoring a group of students and interested persons from the N.W. Louisiana area as an accredited course included in the January 1978 Interim Studies Session at Centenary. Rev. Robert Ed Taylor, department chairman, will accompany the group.

World-known scholars living in the Holy Land have been chosen by the Committee to bring messages to the Convention: Dr. Halver Ronning, Dr. Edward Todd, Dr. James Fleming, Dr. Issiah Gafni, and Dr. Jerome Murphy O'Conner — all prominent Biblical teachers will present a challenge and provide the kind of stimulus and inspiration needed. The theme of the convention is — "Jesus: His Life, His Time, His Land, His Hebrew Faith."

There will be 500 delegates participating. Sessions will provide an opportunity for spiritual enrichment. Delegates will visit the sites that have been discussed in the sessions, and will be guided by trained experts who will attempt to show what the speakers were referring to in their messages. This unique format of on-site lectures will add a new dimension to the entire experience.

Jerusalem, Nazareth, Bethlehem, Sea of Galilee area, Jordon River, Jericho, Qumran, Masada, Caesarea, Megiddo, and more are a part of the itinerary.

The low basic cost of $899, includes a round-trip air fare from New York to Tel Aviv, ground transportation in Israel, deluxe hotel accomodations, all meals, daily tours, and entrance fees covering all exhibitions and museums.

For more information about this unique travel opportunity, write for a descriptive folder to:
ISRAEL INTERIM TOUR
c/o Dept. of Religion,
Centenary College
P. O. Box 4188
Shreveport, Louisiana 71104

Current dates

16-22 Lab School — Mt. Sequoyah
24-26 The Third Annual Prayer and Bible Conference sponsored by the Upper Room, Lake Julaluska
24-28 Ecumenical Conference on Mission — Mt. Sequoyah

U.M. Foundation

The United Methodist Foundation of Louisiana is an agency of the Annual Conference for the purpose of encouraging the United Methodist accumulated possessions. All earnings from Foundation funds to go to provide a more adequate support for the forty-two institutions and Conference agencies supported by the Annual Conference.

Special notices

Death Notice

Rev. Ira A. Love, age 74, retired minister living in West Monroe and serving the Walnut Grove Charge died Saturday, July 16, 1977. Rev. Love entered the ministry in Arkansas in 1926 and served 24½ years in the Louisiana Conference. Love Chapel UMC was named in his honor He is survived by his wife Ida and his three daughters.

Wedding Bells Rang

for Rev. Andy Foreman and his bride, Miss Peggy Barrios on Saturday, June 25, at the Memorial United Methodist Church in Mathews, LA. The wedding was very well attended and our congratulations and best wishes to them both as they launch out into this new chapter in their lives.

Items Needed For Methodist Home Hospital

for their summer program: Playdoh; Alphabet Flash Cards; Number Flash Cards; Jumbo Pencils; Jumbo Paint Brushes; Tempera Paint (Multi-colored); Construction Paper; Glue and Paste; Scissors; A B C Tablets (Fat line tablets); Marks-O-Lots (all colors, especially black); Lego Building Blocks; Records and Tapes; Educational Toys (child guidance — Fisher Price); Puzzles (wooden or strong cardboard); Stick-ups or Paste-ons (Books with punch-outs and paste-ons); Books — Family Life, Season Changes, Holidays; Materials for Bulletin Board — Staplers, Thumb-tacks, Crepe Paper all colors, Tape (Scotch and Mask).

Lay Speakers Training

Five from Algiers, completed Lay Speakers Training.

Three lay persons from St. Matthew UMC, and two from Asbury UMC of Algiers, LA recently completed Lay Speakers Training on the New Orleans-Houma District. From St. Matthew were; Mrs. Doris D. Bush, Mrs. Lena B. Grant and Mrs. Ralph Clark, Sr. From Asbury, Mrs. Gloria D. Harrison and Mrs. Francis Brown. Rev. Gilbert Wade was the Instructor.

Two Honored In Franklin

At a recent family night supper at First Church in Franklin two members were honored. Each received a lovely plaque.

"Miss Kitty Chase received a citation for her many years of service as church treasurer.

Mr. Lawrence Hay was honored for his many loyal services to his church especially the finance department."

Ms. Huffman leaving C.O.M.

We regret to announce that Ms. Mamie Huffman, Office Manager at the Council on Ministries Office in Shreveport is leaving her job to take a position with Goodwill Industries.

Mamie has been on the Council on Ministries staff for three years. She has not only been very efficient in her regular duties, but has been very accommodating during conference, pastor's school, and other meetings when the public has needed her expertise. We will miss her, but do wish her success in her new venture.

Birthdays of Senior Citizens Celebrated

United Methodist Women of the First United Methodist Church of Many, LA are shown surrounding the birthday honorees prior to a luncheon in their honor at the Holiday Inn in Natchitoches. Seated are the honorees whose birthdays range from eighty-one years to ninety-two years, Mrs. Van Vines, Mrs. L. V. Moffett, Mrs. O. E. Williams, Mrs. R. L. Clark, Mrs. G. H. Stubblefield. Standing row one: Mary Rhodes, Mina Lee McKaskle, Roso Pearl Fraser, Leela Middleton, Evelyn Fraser, Thelma Tarver, Wilba Meharg, Kothrine Phares, Bonnie Ward. Row two, Potricia Spiller, Marie Royburn, Ray Watson, Mary Lee Jackson, Louise Hayes, Margie Clark, Jo Williams, and Willie Sirmon. Row three, May Baldrige, Ruth Middleton, Pearl Alford, Babs Scaife, Mory Creed, Thelmo Hancock, ond Mary Agnes Byrd.

Activities in Lake Arthur UMC include:

Loke Arthur Methodist Men hear Perkins Clifford of First Baptist in Jennings speak on Jail Ministry. From left: R. O. Doland, program chairman; Clifford, guest speaker, John Peocock, club president; and the Rev. Alton M. Brown, postor of Loke Arthur U.M.C.

The Rev. Brown, views newly corpeted sonctuory prior to morning worship service. Pastor's study wos olso renovated.

Mrs. Adam Broussord Lake Arthur UMC president, presents gift to Mrs. Michael Stewort (left), recent past president, in behalf of the three circles of UMC.

BROWSING SHELF

Editorials

Human values and foreign policy

Delegates to the New York Annual Conference were recently provided a first-hand interpretation of current U.S. foreign policy by a high official in the U.S. delegation to the United Nations who happens also to be a United Methodist minister. The Rev. Brady Tyson, a top aide to Ambassador Andrew Young, described his role, in part, as that of being a "Christian missionary to the U.S. State Department."

Dr. Tyson said that recent controversial statements by our country's U.N. Ambassador were not accidental but part of a new style of American diplomacy. He characterized this new style as involving more directness, less secrecy, and a willingness to admit errors when they are made.

Dr. Tyson also stated that human values are being emphasized as an integral part of U.S. foreign policy rather than taking a back seat to "political realities." Among the goals of current policy which relate to human values he said, is the hope of overcoming hunger and famine throughout the world. Our governments's emphasis on human rights is designed to decrease the incidence of torture, assassination and political repression. Our government is committed to alleviating racism — at home and abroad — and to developing a sense of "somebodyness" for all the world's people. And, Dr. Tyson said, our government believes it is possible to avoid general adversary relationships and to resolve most issues by negotiation and enlightened consensus.

Some cynics may regard our nation's new outspoken affirmation of human values as a return to a form of naive political idealism which has long since been discredited.

As Christians, we are grateful to see evidence that our government is including a concern for human values and human rights alongside other considerations in its conduct of foreign policy. And we are grateful for the presence of a "Christian missionary" like Brady Tyson in the midst of the process.

Neutron bomb won't add security

As much as we are encouraged by our government's renewed emphasis on human values (see preceding editorial), we are disturbed by its apparently uncurbed commitment to develop ever more powerful, sophisticated and expensive weapons of destruction.

The recent disclosure of our nation's experimental development of a neutron bomb is only the latest chapter in the continuing worldwide armaments race. Although public information regarding the neutron bomb is limited, it is clearly a devastating new type of nuclear weapon which will cost billions of dollars to develop. It will, just as clearly, stimulate the development of similar weapons by adversary nations. All this is occurring at a time when both Eastern and Western nations possess sufficient nuclear arsenals to wipe each other out many times over. It defies credulity to suggest that any person in any part of the world will rest more securely knowing that the neutron bomb has been added to those arsenals.

The prophet Isaiah glimpsed a vision of a time when "they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

That vision will not be realized so long as our nation and other nations continue to pour vast amounts of resources into an ever-escalating contest of nuclear one-upsmanship. It will come only when leaders of the world's nations begin to recognize that enough weaponry is enough. Given the existing military strength of the United States, we believe our nation should take the initiative to curtail the arms race rather than to escalate it further by developing the neutron bomb.

The day a world was discovered

By ROBERT B. WARD

Eighteenth Century London reflected the tensions of a "we" and a "they" society. The "we" were the people with faces — even the novels written then and later seemed centered around a "we" society. The "they" were faceless people. "They" were the world, and "they" were without number and without importance.

Often "we" had homes with maids and butlers, and a cleaning woman. "We" represented the gentry. "We" had coachmen, and grooms for the horses, and stable boys. On the other hand, the "they" of society were the maids, the cooks, the tavern waitresses, the chimney sweeps and the multitudes. Soon the "they" would include thousands of factory workers as the industrial revolution multiplied the problem of the "we" and the "they." This was not an unusual social structure, but it was one of turmoil. On the continent this seething restlessness would break out in the French Revolution as the "theys" tried to discover the world which was themselves. In England it might bave been the same except for the difference one day made to the discovery of the world of the "theys."

It was May, 1938. At five o'clock in the morning a thirty-five year old clergyman, following his disciplined routine, opened his Bible. A verse of Scripture caught his eye. "There are given unto us exceeding great and precious promises," the Second Letter of Peter read, "even that ye would be partakers of the divine nature." The clergyman gazed at the words. They stuck in his mind. He felt a need for the precious promise to receive a share of the Spirit of God. Since February 1st, when John Wesley returned to England from the American Colonies, he had been searching for a deeper faith. Was it possible that something was about to happen? How much difference could a day make to one man's faith? — to the turmoil of a society in change? — to the discovery of the world of mankind?

Wesley had had dreams, hopes, ambitions and abilities. He was a leader and a scholar. But in spite of — and perhaps because of — his concern with establishing his own righteousness, he had failed. After a prayer, before he left his room, he opened his Bible again. Another promise met him. "Thou art not far from the Kingdom of God," the Bible read.

The Anglican minister left his room and walked out into the streets of the city. He walked with nobles and with bishops — whose religious appointment depended on political approval. He walked with the commoners and with the kings. His was a heritage of the Church of England protected by the King of England. (But powers had seethed under the authority of the king, until in Wesley's boyhood, James I had reluctantly conceded that a new version of the Bible would be printed in English.) John Wesley was not only a product of his nation and church, he was also a product of a restless mind exposed to the faith of the Moravians. And, as he walked the streets of London, the back alleys of his mind asked if a person could have control over sin, and if peace comes with the knowledge that God had forgiven one of sin.

In the afternoon, Wesley worshipped at St. Pauls. The words of the anthem rang through his mind. "He shall redeem Israel from all his sins."

In the evening, about 8:45, he went to a meeting in Aldersgate Street where a reader read that faith was a living and growing thing, and that God works changes in the heart by faith in Christ. And there the clergyman found his heart warmed, and he felt forgiveness. Before this time he had tried to earn his salvation by his righteousness. Now he was trusting Christ for salvation. If the people of the world would trust Christ, they too would be saved.

On May 24, 1738, a man was changed and many things would change because of this. Tbe "theys" of the world — the men of the coal mines, the women of factories, the rich and the poor — would have the news brought to them that Christ died for their salvation.

"The world is my parish," Wesley said. That world had often been like a faceless mass of people. But in the eyes of God all have faces, for God desires that all might be saved! The "theys" are a part of God's world. He helped the church to discover this world, and we must be certain we don't lose that discovery.

Here I Stand

Two Sundays in May: Castro and Wesley

Dow Kirkpatrick

By DOW KIRKPATRICK

Twice this May I was able to visit Cuba. Once was for the May Day celebration in Havana; once was for a visit to Cuban Methodists on Aldersgate Sunday. What happened on those two Sundays made me wonder what Wesley and Methodism have to say to the Cuban revolution, and whether there are not some implications for United Methodists in this country.

I stood for three hours on May Day, watching tens of thousands of Cubans march through Havana's Plaza of the Revolution. Fidel Castro was there, but didn't speak. May Day in Cuba belongs to the worker. The focus is in the streets, not on the podium. Wave after wave of persons passed carrying their slogans — students, from kindergarten to university; workers, from cane cutters to accountants; delegations from Vietnam, Russia, Eastern Europe, Africa and other socialist nations. It was impressive, and I thought that if Methodism could mount an equal demonstration, we would report it as "successful evangelism."

I was also impressed by the absence of the military. Latin American parades notoriously roll out tanks and fighter planes, soldiers line the routes, military power is flaunted. But not in Cuba.

My second trip to Cuba, by coincidence, fell on Aldersgate Sunday. I worshipped in Central Methodist Church, Havana. The pastor who spoke did what I've done all my ministerial life. We claim, with pride, that the Wesleyan Revival saved England from a French-style revolution. I thought of the differences between the Wesleyan and Cuban revolutions, then and now. Fidel and his people celebrate the revolution they caused; we commemorate the ones we prevent. Cubans believe their lives are vastly better because of their revolution. Hunger, poverty, unemployment, racial discrimination and illiteracy have been eliminated. Quality health care is universal. Slums are being replaced by new housing. Dignity has been given to every human being.

Wesley's movement improved the lot of depressed 18th century England. Cuban Christian Marxists say, however, it failed because it was not radical. Like all gradualist proposals it left the roots of injustice untouched.

We can learn what evangelism is from Cuba. Why is Marx believed more adequate than Wesley by millions of people today? Castro himself sees the teaching of Christ as "a doctrine that found an echo among the slaves, among the humble people." The Cuban Revolution—in contrast to the Christian Church, he believes—is one "that is with the poor" and "he who condemns a revolution like this one betrays Christ. . . "

Evangelism in U.S. United Methodism has dropped the demand for conversion. Rather, it is a call to persons to join churches most compatible to either accustomed life style and value system. When a church presses the demand of Christ for radical change, they flee to "evangelical" churches — that is, ones where they experience no discontinuity with their old life.

For Wesley, holiness was social holiness. His disciples break in two the indissoluble unity of sanctification.

The clearest statement of evangelism today in Cuba is being made by Dr. Sergio Arce, rector of the Evangelical Seminary in Matanzas. "The first task of evangelism," he said in personal conversation, "is to confront Christians who are not atheists of the head, but are atheists of the beart. Marx was an atheist of the head, but not of the heart."

Christians who break life into the false dualism of personal/social invoke a god who needs denying. To worship that god is atheism because this is not the One, True God of Scripture.

Throughout Latin America evangelism and revolution are seen as enriching each other in a gospel of total salvation. Here is amplitude and authenticity not found in North American cliches.

The director of the Institute of In-Depth Evangelism in San Jose, Costa Rica, is Dr. Orlando Costas. In a 1973 commencement address to the Fuller Theological Seminary, he said that too often evangelism "has been so amoral, so uncontextual . . . it represents the politics of the kingdom of darkness. Nothing pleases the devil more than congregations that are alienated from their historical context, from the cause of justice and from the humiliating situation of the downtrodden." Aldersgate announces it feebly; May Day celebrates with a shout — the creation of the new humanity.

The message came to us from the Exodus, the Exile, the Incarnation and the Resurrection. God has inserted himself into total human history on behalf of justice. We know that. But we have forgotten. Now, a new opportunity is offered us to learn — or relearn — the fullness of tbe evangel.

"Here I Stand" is o forum through which TM/UMR reoders may express their concerns and opinions obout issues focing the church.

This week's contributor, Dr. Dow Kirkpotrick, is an Atlanta-based missionary of the UMC's Board of Global Ministries who interprets Lotin Americo issues to North America, and a member of the Northern Illinois Annual Conference.

Letters to the Editor

Church should oppose idea of 'retirement'

To the Editor:

I believe that no one who reads Luke 12:17-21 thoughtfully can ever again, if he is logical, rest comfortably with the concept of "retirement." What is a pension except enough laid by, in the modern sense, so that one can "take life easy, eat, drink and enjoy" oneself for many years? Retirement when voluntary, is a withdrawal from continuing responsibilities to God and fellowmen; when mandatory, it is nothing but abandonment of older-aged employes by employers. The only justification for retirement for the still physically sound and vigorous person is to allow him or her life-renewing opportunity to change the nature of a vocation — better called "mid-life career change."

This is not an argument against the provision of adequate pensions for those who can no longer work because of disability, nor for the earned return of contributions and accruals in a social insurance plan, which is what Social Security is supposed to be. It is an appeal to fellow Methodists to start thinking more seriously about the proper stand of the church concerning retirement. Why is the church condoning hedonism in old age or all the evils of loss of status, income, and self-respect that acceptance of retirement brings in its train? The church ought to be fighting the very notion of retirement, instead of practising mandatory retirement itself.

Edward E. Marcus
Chicago, Illinois

Evangelism has new meaning

To the Editor:

I would like to respond to the article on why evangelism has just been "discovered" by Dave R. McKown (TM/UMR, June 3).

I, as a layman, believed "evangelism" and "evangelist" were one and the same. I saw the two connected by the evangelist (so they call themselves) as one who shouts waving his arms and dancing around waving the Bible and repeating the same thing over and over.

There is no way I could or can connect this with the life of Jesus, as the way He came to show us. He sat (I see in this a calmness), spoke the Word and people listened. As I hear the Holy Spirit speaking to me, this is the way it must be done—note on an emotional basis.

Some years ago as I was delivering mail, I was talking with a United Methodist minister in Akron. He said something to me I shall never forget. He said, "We may not be loud and shout, but if you will listen, we have the Word."

I see evangelism in a new light now when I finally broke it down to speaking and listening to others. This is also being an evangelist.

Yes, we must go out as the bees of a beehive 1x1, 2x2, 3x3 and bring back the pollen so that it can be cared for and nurtured so they can be the sweet honey for God through Christ.

Vic Meredith
Greensburg, Ohio

Are you for amorality?

To the Editor:

Your editorial on June 17 stressed the need for separation of morality and law.

If morality were taken from the laws of this nation whose motto is "In God We Trust," what would be left?

We would then be ruled by amoral laws ("not concerned with morality," Webster).

Surely this is not what you are suggesting. God help us if it is.

Mrs. Sharon Berlitz
Houston, Texas

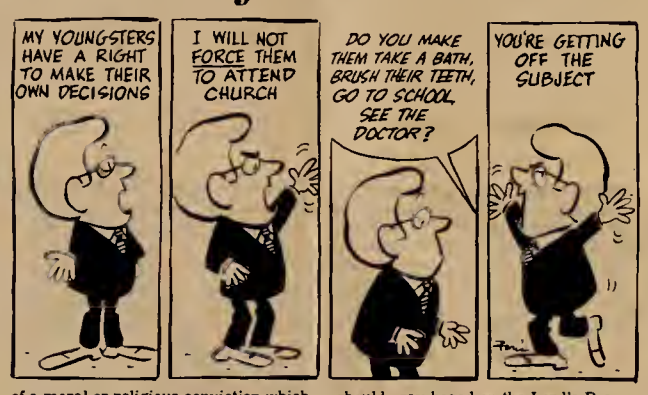
Dade County voters did what was right

To the Editor:

Your editorial in the June 17 issue regrets that in the Dade County referendum people obviously voted "with their emotions rather than with their minds," which according to your statement signals "great danger in seeking to deny Constitutionally guaranteed human rights on moral or religious grounds." If the result of this referendum is a denial of Constitutionally guaranteed human rights, it is unconstitutional and therefore subject to nullification by the courts. On the other hand, if the ordinance repealed sought merely to confirm Constitutionally guaranteed human rights, the ordinance itself and therefore the referendum thereon were, legally speaking, superfluous and irrelevant.

Consequently, the principal importance of it must have been an expression of a moral or religious conviction which, according to your editorial, you yourself fully share. And it was obviously meant as such — emotionally and intellectually — not as a curtailment of constitutional or other rights. The ordinance in question was thus a welcome opportunity for the majority of the voting public to speak its mind. The voters evidently considered the ordinance as something more than a legal order. Does such an ordinance not have at least the appearance of a public approval or encouragement of homosexuality? To counteract this by disapproval would seem to come under what Christian people may conceive as their duty.

Fred H. Bamberger
Chevy Cbase, Maryland



He's where he should be

To the Editor:

Regarding the young man who bad his deacons orders discontinued by the Minnesota Conference because he is an avowed homosexual (TM/UMR, June 17), I would say the young man is exactly where he should be — on his knees praying to God to forgive him of his sins and promising to sin no more.

Maybe if we all prayed for him and others like him, it would help more than condoning or accepting what they are doing.

Wilma Testa
Los Angeles, California

TM/UMR needs more inspirational articles

To the Editor:

I wish to express my concern for the fact you seldom have articles on improving our personal Christian life. You inform us very adequately on issues concerning the church as a structure and also on people concerned projects (i.e. hunger task force, aid to flood and earthquake victims, projects for unwanted children and the elderly, etc.).

While these are very important and essential concerns, we need so much more input on becoming more mature Christians.

Social issues help establish our relationship with other people, but our relationship to God is a most vital aspect which seems too often to either be overlooked or taken for granted.

Prayer is an indispensable part of nurturing that relationship. Often we just recite the Lord's prayer or something similar without really considering the meaning or truths in it.

John Miller in "The Christian Way" has a real concise summary on how we should pray based on the Lord's Prayer which is what Jesus gave us as an example. First, we should honor and glorify God, not because He is vain, but so we can fully realize and appreciate His greatness. Of the utmost importance is to have seeking for and then awaiting the Lord's will for us. We can mention our needs although not for the purpose only of informing Him, but because He already knows them, but so that He can answer them personally.

I would really appreciate your printing some articles with emphasis not only on the importance and power of prayer, but other aspects of our growing relationship with our Father and Lord.

Brenda Porter
Hesston, Kansas

A helpful clarification

To the Editor:

The recent statement by Robert W. Hanford clarifying the meaning of the phrase "the Word of God" was very helpful (TM/UMR. June 10). Especially pertinent was his pointing out that "God's Word is not a written word. There is in existence . . . no original written 'Word,' either of God or of Jesus Christ."

Along this same vein is another helpful comment by that great Bible scholar, Dr. John Knox from his book "Criticism and Faith": ". . . The norm of the church's life is not verbal — whether the words are those of ecclesiastical councils and bisbops or those of the gospels and epistles — but is the revelation of God in Christ, which is an historical event. This event, like any event, is concrete and complex, incapable of being reduced to words or of being exhaustively described.

". . . Actually it is not what was written that has authority, but what happened. The Bible has value . . . because it brings us a firsthand account of that happening. The event is the important thing, not the account . . . The value of the scriptures has been found in their bringing us a firsthand account of this event."

Dr. Knox then concludes that biblical scholarship — about which many persons are (falsely) fearful, since they feel that it seems to belittle faith — "not only has no stranglehold on Christian faith, but does not have it in its power to destroy one jot or one tittle of the gospel," since the gospel is based on the event of God's sending his son Jesus Christ to bring us salvation — and that event is beyond the reach of any critic's influence.

Walter N. Vernon
Nashville, Tennessee

My Witness

Loving Michael healed my spirit

By ANNETTE SOWELL

I loved him. It was that simple.

No, not simple. It was complicated.

We were different, Michael and I. Our pain was different.

I was a veteran of life, adrift in a sea of confusion — besieged by emotions I could no longer analyze nor understand. Fear. Alienation. Rejection. Disillusionment. Shattered dreams. A broken heart. A wounded soul. No longer willing to fight the battle, I was in desperate retreat from the unseen, unidentified enemy that was pounding at the door of the continuation of my life. I was beaten.

He was a veteran of suffering. Born with multiple physical malfunctions, the doctors said he could not live. They operated once, twice. It is no use, they told his parents. Take your baby home; we can do no more. His mother, needing periodic relief from her long vigil, entrusted him to me. And our love affair began.

He was a valiant fighter. He refused to be beaten. There were many setbacks — endless all-night vigils, midnight dashes to the hospital, tubes, needles, medicine, oxygen tents, pain — always pain. He seldom cried. His battle was fought inch by inch, day by day. He met his enemy quietly, uncomplainingly, and he never retreated.

I can still feel him in my arms. I can still see the wide baby blue eyes, wise beyond their age, and the crooked grin. I can feel the touch of his tiny hand stroking my cheek as we sat and rocked and studied one another for hours on end. We were content, he and I. In those moments there was no one else in the whole world. No enemy; no battle to fight and win. There was nothing but our healing. It came like the ripples of a quiet mountain stream — cool, clear, and refreshing.

In the early months when his struggle was directed so totally at overcoming death and defeat, we shared these long peaceful moments often. As his body grew stronger and he had longer stretches of time when he felt better, he began to want to explore the world about him. His mind was ablaze with an unquenchable thirst for knowledge. It was as though he had wasted too much time already and he had to take it all in quickly — before it was too late. I can still see him racing around as fast as his still unstable little legs would carry him, exploring each and every thing he encountered with serious concentration — satisfying his mind about each one before moving on to the next. I would sit and watch him, content to enjoy his progress, knowing each moment was precious. But he did not forget me in those moments. He would often come rushing back to me, throwing himself in my arms with gleeful abandon. Then he would rest quietly, his two middle fingers in his mouth, his tiny little hand softly stroking my cheek, his eyes resting on my face, favoring me with that crooked smile, as though we alone shared some private joke.

With his progress came my own. Slowly and deliberately, I reversed the retreat. I gained the courage to cross the barriers of fear, alienation and rejection. I dared to dream new dreams. My heart repaired itself. My wounded soul became whole. Life was no longer a battle to fight and win. It became a journey full of adventures that brought joy as well as pain. It was a total feeling that permeated my being. He gave it freely and spontaneously because he had vast reserves of it. It was as if the ability to love in this way had filled the empty malfunctioning parts of his tiny body and with the giving of it, I was made whole again. He delighted in my presence. He enjoyed my touch. We laughed. We explored. We loved.

A year was all we had. It was enough. I live fully now, treasuring each moment and remembering. Knowing that when there is pain, there will also be joy — and love. There will always be love because, for me, there will always be Michael.

This week's contributor to "My Witness," Annette Sowell, is the wife of a United Methodist minister who resides in Hurst, Texas.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 20 United Methodist annual conferences which publish special regional editions.

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Dads, sons pull together

OXFORD, Miss. — Canoeists prepare to move out on the beginning of a father-son trip down the Tallahatchie. Thirteen fathers and sons from St. Andrews United Methodist Church here paddled through 13 miles of "moving solitude," quite enough for novice canoeists. The working-playing relationship developed on the trip was termed a grand success. MISSISSIPPI UNITED METHODIST ADVOCATE PHOTO

Men challenged to help people

United Methodist laymen at Purdue urged to 'unwrap Lazarus'

By BUD HERRON
Associate Editor

WEST LAFAYETTE, Ind. — More than 3,600 men were challenged to help the church "unwrap Lazarus" during a national Congress of United Methodist Men from throughout the United States at Purdue University here July 15-17.

"Christ brought Lazarus back from the dead, but he didn't remove his burial cloth," Christian author Keith Miller told the men on the first day of the meeting. "Christ gave him life, but the people were left with the task of unwrapping him."

Mr. Miller, well-known author of such books as "A Taste of New Wine," told the men "the church should be in the business of unwrapping persons who have been brought to life by God." He said the church needs to quit encouraging persons to "hide their real selves" and "act churchy" and should begin to encourage them to be "honest about their own humanity."

Dr. George Outen, general secretary of the UMC Board of Church and Society, sounded a similar chord in his speech at the closing session of the conference. Interrupted frequently by applause and given two standing ovations, Dr. Outen called for Christians to "meet people where they are and then deal with them as if they were already where they should be."

He said "to do the will of God is to find new life" and to live that new life is to "make God's word our word."

Mr. Miller, an Episcopalian layman from Port Aransas, Tex., said the Christian churches need to "reexamine their game plan," and remember they are "in the business of healing brokeness" in individuals.

"The problem with the church is that we have fantastic programs, but we don't ask whether we are helping people live because of them," Mr. Miller said. "Some folks complain that we have forgotten how to propagate the gospel, but I believe a more serious problem is that we have forgotten how to live."

Other speakers at the congress included Bishop Joseph H. Yeakel of Syracuse, N.Y., and Dr. Don Paarlberg, an agricultural economist and former government official from West Lafayette.

"The past is worth cherishing, the present is worth celebrating and the future is worth challenging," Bisbop Yeakel told the men. "Think of what God could do with the 3,600 men in this auditorium if only we practiced what we preach."

Problems of world hunger

Dr. Paarlberg spoke on the problems of world hunger. He told the men "Ours is the first generation that has dared to think in terms of enough food for all" and whether it happens depends on how carefully we "heed the admonition of the Master."

Dr. Paarlberg listed six things that can be done both as individuals and groups, to fight world hunger. Three suggestions for individuals were:

- Contribute to voluntary, charitable organizations — such as Church World Service of the National Council of Churches and the United Methodist Committee on Relief.
- Practice moderation in our individual eating habits.
- Participate in some private agency which gives help in family planning.

Three public programs he suggested for support included:

- Food for Peace. He said the United States provides approximately two-thirds of all the food aid given throughout the world.
- Technical assistance in agriculture. He said "when the history of our time is written" that "American effort in aid for agricultural production will stand out."
- America's liberal trade policy. He said through trade we can provide people with tools to help them feed themselves.

The congress was the first such gathering of United Methodist Men since 1969 and was sponsored by the division of lay life and work of UMC's Board of Discipleship. Although participants came from all over the U.S., the bulk of those attending came from the mid-west with a tenth of the men coming from the Iowa conference. Asbury UMC, Washington, D.C., had the largest delegation from a single church, 51 men.

U.M. agencies air problems

'Sore need' for children's homes seen

By SHARON MIELKE
Senior Staff Writer

FONTANA DAM, N.C. — Church-related children's homes are as sorely needed today as when they were initiated in the last century — but for different kinds of kids, a child welfare specialist said here last week.

"Orphans no longer exist except for one percent of all children," said Dr. Martin Gula, the nation's top child care official until his recent retirement. Foster homes and adoption have absorbed the care of young, dependent children. But, he said, there is a "resurgence of need" for church homes as state "training" schools and county institutions are being phased out and shut down.

Dr. Gula said the decision to divert statutory offenders (those who commit acts which would not be considered criminal if committed by an adult, such as truancy, running away and being "incorrigible") away from the correctional sentence system is "healthy." But care is still needed and the private agencies will have to pick up the bulk.

Administrators of United Methodism's 65 child welfare agencies meeting here last week were told one of their responsibilities is to update church members on their new situation. Another is to be more active in shaping legislation related to child care.

Changes in child care

Changes in child care have led church-related agencies into a diverse range of services from residential care, to group homes, to foster care, to family counseling and guidance to over 17,000 persons annually, the administrators noted. But all homes with "live-in" or residential facilities have experienced radical changes from their early days as orphanages:

- Today's residents are older — usually adolescents — average age of 14 years. In 1922, the average age was six.
- Children are, increasingly, emotionally disturbed, delinquent, runaway; frequently, moderately retarded or handicapped.
- Homes are no longer a substitute place to raise children but treatment centers for crisis situations and problem children. The average length of stay is about a year.

Costs escalating

- Costs are escalating as children with more difficult problems require more sophisticated help. Depending on geography and the child's level of disturbance, care will cost from $8,000 - $20,000 per year.
- The majority of children are placed in the agency by governmental child welfare services with fewer private placements coming from local church pastors and members.
- Most agencies still are highly dependent on the church for a large portion (25-75 percent) of their financial support, but all have developed other sources as church giving has not kept up with the needs.
- Few of the 5,500 persons in residential care annually are United Methodist children, youth or families; children's homes are a "mission" of the church.

As James Davis of the Indiana United Methodist Children's Home, Inc., Lebanon, said, "We don't get a chance to work with young children — to intervene early in the area of prevention. We get older kids in crises."

The administrators tended to agree that, on the whole, the incidence of disturbance among children is not higher than 50 or a 100 years ago, but several factors have made it more visible and harder to treat: increased urban-crowding, an unprecedented contempt for law and order among juvenile offenders, a massive cultural shift in parents to "permissiveness" and, several administrators said, a failure of the community and juvenile courts to insist juveniles are responsible.

High marks for U.M. homes

Dr. Gula, who headed the children's bureau of the Department of Health, Education and Welfare, gave United Methodist agencies high marks for the quality of services at their agencies, their alertness to new needs and innovations. He predicted the next 10 years would see more innovations in child welfare.

One important trend, he noted, is that institutions are paying more attention to training child care workers — the persons who "live" the closest to children under care.

Administrators here agreed that maintaining a good staff of child care workers is one of their toughest, on-going problems in residential treatment.

Because it's an around-the-clock, live-in job as a substitute parent, Allan Broome, Epworth Children's Home, Columbia, S.C., said, the child care worker is the "key" to the effectiveness of all the other guidance and psychiatric services. Yet, there are no training programs available anywhere for them, they are not professionalized and the pay scale ($6,700 - $9,000) is low.

Another trend nation-wide is for agencies to work with parents to restore the family. An innovation in working with parents is being tried at the Methodist Home of South Georgia Conference, Macon. The child and his family live in a cottage on the agency grounds. While parents receive rehabilitation and/or job training, they also are helped to become better parents.

W. R. Woodall, the administrator, reported that all but 13 of 50 residents were living on campus with their parents. Average stay is one year to 18 months. "We've had some great successes and some miserable flops," he said. "Most fall somewhere in between, but we are convinced it's a good approach."

Part of something bigger

Claude Libiss of the Board of Child Care, Baltimore Annual Conference, told TM/UMR that the main reason the U.M. children's homes are innovative is because they are also "connected" with each other and are part of "something bigger." He said, "we represent the largest body of private children's homes in the nation. We could be an even stronger and more positive force in the field of child welfare."

Credit was also given to the wisdom of the church in insisting on a Certification Council. Because some states exempt church-related agencies from state licensing, the 1964 General Conference authorized a standard setting body in the church. By 1968, the Council was operational under the guidance of the Division of Health and Welfare Ministries of the Board of Global Ministries.

Agencies claiming a United Methodist relationship are urged to become certified to signify their services are of the highest quality, but the Council does not have regulatory powers.

Envoy to Vatican

WASHINGTON, D.C. — The White House has announced President Carter's appointment of attorney David Walters, above, of Miami, to act as his personal representative to the Vatican.

Mr. Walters is the first Roman Catholic to occupy such a post.

Earlier, Dr. Andrew Leigh Gunn, United Methodist clergyman and executive director of Americans United for Separation of Church and State, had called on the President not to make the appointment.

RELIGIOUS NEWS SERVICE PHOTO

Church response to U.S. trends described

ALLENTOWN, Penn. (UMC) — Eighty-eight United Methodist missionaries home on furlough and 11 new appointees ready to depart for the field watched in fascination as the Rev. Norman E. Dewire, general secretary of the church's General Council on Ministries, strung an imaginary clothesline across the stage of Cedar Crest College Theatre.

Then he filled it with trends and issues visible in the United States today and suggested how the United Methodist Church might respond.

For those who had been out of the country several years, he painted a picture of Americans increasingly preoccupied with "a new narcissism." Unable to cope with society, they have retreated into personal satisfactions such as getting in touch with their feelings, jogging and various forms of living for the moment, he said.

Despite the fact that 60 percent of the U.S. population does not live in married family units, Mr. Dewire noted, the church continues to require participants to fit the family norm of husband, wife and children. At the same time a recent survey showed one-half of married women suffer physical brutality at some time in their lives, he said.

"The churches don't have a very good track record of dealing with human sexuality," he concluded.

The energy crisis has forced churches to discuss the relation between the human being and the environment. And the stewardship of natural resources is leading churches to cooperate locally. Mr. Dewire said he was hopeful this might lead to "unity without union."

"The graying of America" in which the population is growing older and people are retiring earlier challenges the churches to find new roles for volunteers, he said.

"The staff of a church is its members. We must begin recruiting and training people so they view themselves as part of the staff team."

Pressed as to whether the graying of the church might not alienate young people even more than at present, Mr. Dewire said young adults must be given resources with which to approach other young people, challenging them to express both their private and public faith.

With the disappearance of the Roman system of authority, the church has become a voluntary organization in which persuasion and challenge have replaced old patterns of control. Voluntarism has caused a breakdown of the connection, he said.

"Today we must build concensus around a shared commitment," he said. "We need to reconnect the connection."

He mentioned the three missional priorities — evangelism, the ethnic minority local church and world hunger — as an effort to give the church a sense of direction in the face of the many things "Jesus Christ calls us to do."

Citing Ephesians 4:15-16, he proposed a new name for the church: "God's joint." The church is the connecting link between creeds and deeds, between prayer and works, between God and humankind.

"God is the divine connection," said Mr. Dewire. "It is my hope that the United Methodist Church, through its efforts to grow up into Jesus Christ who is the head, is God's joint."

Evangelism exec raps UMC for fewest converts

ATLANTA (RNS) — A national evangelism executive of the United Methodist Church declared here that "we have the fewest converts for the most numbers of any Protestant denomination in North America, and we plant fewer new congregations per year than any other denomination in the Western hemisphere."

Dr. George G. Hunter III, of the Division of Evangelism, Worship and Stewardship, made the statement at a meeting of the denomination's Interagency Coordinating Committee on the Missional Priority of Evangelism.

He reported that "the United Methodist Church has been fairly effective at making disciples out of its own members. Members are more relevant in their faith than 10 years ago, but we aren't so effective at converting our neighbors."

Dr. Hunter said the evangelism section has developed several strategies, including certification of "evangelism church growth consultant trainers," use of educational television in urban areas for schools of evangelism, and work with social scientists to research such matters as what kind of people are attracted to the United Methodist Church, why they stay, and why they leave.

"This quadrennium we will be working toward the instructional phase to begin the turn around," he said.

Dr. G. Ross Freeman, superintendent of the denomination's Macon, Ga., district and a member of the General Council on Ministries, warned against "the trap of believing that church extension is the same thing as church growth."

He emphasized, "We don't necessarily need church buildings; we should move into social groups, mobile homes and sub-cultural groups. These are the types we haven't learned to 'evangelize.' We are good at going to the middle class neighborhoods and building a church; we need to do more."

'Kaleida-Quest' -- answer to summer doldrums?

By PAT SITES
Staff Writer

CEDAR RAPIDS, Ia. — Summer church-school doldrums need not happen, even in the smallest of United Methodist churches, say some Iowa conference Christian educators.

To prove it, they came up with "Kaleida-Quest," an experience in learning together for children in grades one through nine. And while the verdict isn't in yet on a conference-produced teaching supplement which has moved beyond Iowa as far away as Texas and Alaska, early feedback is good, says chairperson the Rev. Warren Webb of St. Paul's UMC here.

"Kaleida-Quest" is simple — which is one of its plusses, Mr. Webb believes. It gives church school students a lot of creative options in summertime learning. And it offers children of varying ages a chance to learn not only with, but from, one another.

Based on a summer middle-elementary curriculum unit on church history, the teaching guide centers on only one theme — not a different one for every age-level. Children meet together during the church school hour and choose from a variety of learning centers of varying difficulty.

Somewhat similar to "auto-cycle," a self-directed method of learning in centers developed some years ago by the Northern Illinois conference, "Kaleida-Quest" is less complicated, Mr. Webb says. A prime aim is to help the small urban or rural church which, the Iowans noted, frequently operates with limited resources, small teaching staffs and small numbers of students spread over a wide age range, particularly in the summer.

"Kaleida-Quest" is not really new to Iowa churches. Units have been developed for the past four summers for use by interested churches in the annual conference. What's new is that this year it's been printed, not mimeographed, and is being distributed as widely as possible beyond the Iowa borders.

Curriculum resource staffpersons in Nashville, Don Downall and Franklin Dotts of UMC's Board of Discipleship, helped conference educators develop it and are watching for results, Mr. Webb said. Some 1,400 copies have been sold, which may represent a fair number of churches, he believes, since only a few copies per church would suffice to implement the program.

Any church can benefit

While "Kaleida-Quest" was written primarily for small churches, almost any church can benefit, says the Rev. Dwight Bonham, pastor of Sharon Center UMC, Iowa. Mr. Bonham has found it equally effective at his present church of 240 members and previously in a church of more than 800 persons.

Why? It's "teachable." Because it isn't complicated, a single teacher familiar with its use can readily acquaint the others, he says.

Children love it, because the options are creative and exciting. And the junior high students, in lending a helping hand to younger students get to do some "teaching" and in the process, learn a good deal, Mr. Bonham maintains. He'd like to see the supplement available year-round.

Persons interested in more information may write "Kaleida-Quest," Box 2065, Cedar Rapids, Iowa 52406.

the church today

Ministers help calm people during New York's blackout

NEW YORK (RNS) — Scores of ministers and priests took to the streets in attempts to calm citizens and deter looters during New York City's July 13-14 power blackout.

U. S. Congressman Herman Badillo of the Bronx and Percy Sutton, the Manhattan borough president, appealed to clergy to help calm and assure people in their neighborhoods.

"With or without the appeals, some of the pastors would have been on the streets anyway because that's the kind of people they are," said an aide to Congressman Badillo, whose district was badly ravaged.

Police Commissioner Michael Codd specifically asked clergymen to ride in patrol cars and, using loud speakers, appeal for calm.

Most of the clergy seemed to have worked individually in the communities where they are known.

Scarritt to hire new dean, head of women's studies

NASHVILLE — The executive committee of the Scarritt College Board of Trustees at its meeting July 15 authorized the school's president, J. Richard Palmer, to proceed "immediately" to hire a dean for the United Methodist college and to name a search committee to find a new head for the Center of Women's Studies.

The executive committee recommended that the president hire a dean "in accord with affirmative action processes and giving priority consideration to a woman."

Under the plan which the executive committee recommended, the new dean of the college would provide academic leadership and be responsible for the internal operations of the college. The president will continue as the chief administrative officer "focussing on fund raising for the college".

The Center of Women's Studies — from which the former director recently resigned claiming it was being phased out — is to continue on an interim basis as a new director is sought.

Six-month figures show U.M. giving up 4.9 percent

EVANSTON, Ill. (UMC) — More than $27.7 million has been given in the first half of 1977 by United Methodists to support the world-wide programs of their denomination.

This is 4.9 percent above giving to general funds a year ago, as reported to the Council on Finance and Adminstration here. The figure is not directly comparable, however, since the current report includes four funds which are new in the 1977-80 quadrennium.

These new funds account for almost $2 million of the total. Included is $1.7 million for missional priorities on ethnic minority local churches, evangelism and world hunger, and $182,885 for an expanded communications program.

Largest single increase was 118 percent in Student Day giving. This fund is used for scholarships and loans to students, and administrators of the program stressed this spring that requests were far outstripping available resources.

Interest increases over "Turn Off Television" week

SOUTHHAVEN, Miss. — The National Federation for Decency says that organized efforts in support of "Turn The Television Off Week" (TTTOW) are underway in several major cities with interest in the TV boycott growing.

"We feel that several million Americans will be participating in TTTOW," said the Rev. Donald E. Wildmon, United Methodist minister here, who is executive director of the NFD.

TTTOW is a week-long boycott in protest of the gratuitous sex, violence and profanity on the tube. Scheduled July 24-30, it stresses three points: unplug the set, call or write local stations in protest July 25, and observe a day of prayer for network programmers and advertisers on July 24.

Former U.M. communicator files 'discrimination' complaint

PITTSBURG, Pa. (UMC) — Patricia Bathurst, former conference communicator for the Western Pennsylvania Annual Conference, has filed a complaint with the Equal Employment Opportunity Commission (EEOC). She alleged that the conference had discriminated against her on grounds of sex and religion in replacing her with a man and a United Methodist. She is a Roman Catholic.

Dr. Robert C. Siess, director of the conference Program Council, denies both counts.

Ms. Bathurst was employed by the conference three years. She was managing editor of the "Western Pennsylvania United Methodist," handled public relations for the conference and worked with the Media Committee and the audio-visual library.

The conference has filed a response to the charges. Dr. Siess said it was his understanding the EEOC will examine all the evidence and if it finds there is a case, then a hearing will be held.

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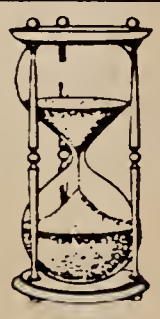

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WASHINGTON, D.C. — "Being a fool for Christ" and being a lawmaker can both be fun, but they're also serious business. Illinois legislators Sen. Charles Percy (left) and Rep. Paul Findley told "Joey the Clown" in a video-taped interview here recently. "Joey" is United Methodist minister William Peckham, founder of a clown ministry called "Holy Fools" (see story below.) PHOTO BY GIFF DAVIS

Clowning for Christ

'Joey' goes to Congress

WASHINGTON, D.C. (UMC) — "Being a fool for Christ" is what one clown was doing on Capitol Hill recently.

Founder of the ecumenical clown ministry called "Holy Fools," United Methodist minister William "Joey" Peckham, pastor of First UMC, Springfield, Ill., came to Washington last month to video tape a segment of his local children's show, "Sing a Rainbow." Special guests for the show were Illinois lawmakers, Sen. Charles H. Percy and Rep. Paul Findley.

"We're here to talk about what's going on in this city," explained Joey the Clown to the congressmen. "I see it a little differently from the average person. Running around in clown face I get a lot of attention other people, I suppose, wouldn't get. My favorite line is saying to people, 'the folks back in Illinois said there were a bunch of clowns in Washington — so I dressed for the occasion.' That always opens some doors."

Sen. Percy, replying to questions from Joey, said, "The 'funnest thing of being a senator' is feeling that you are part of the process of representation."

Referring to his choice of occupation, Sen. Percy labeled the importance of ministry as "the highest order of all because you are helping to find relationships between man and God," and politics as the second, because "you are trying to define the relationship between man and man — his fellowman."

Rep. Findley, given a magic wish to change one thing in the country, said he "would like to see every person look at his neighbor and see someone of decency and worth and value, someone he would like to treat well with humanity and kindness . . . If that would come about we would have a different country."

Clown upsets security

Being interviewed by a clown didn't seem to disturb the congressmen, but a clown entering the Capitol did cause some concern to security. As Joey approached from the Senate subway tunnel, he was stopped by a guard who had to check if clowns — in costume — were allowed in the Capitol. After a few moments the clown was allowed to continue his trip to the studio.

"Sing a Rainbow" is one of two local television shows Mr. Peckham does. The other, titled "The Way It Is" and done without clown garb, is a teenage press conference covering "hard hitting" issues.

The Holy Fools is a service-outreach ministry involving junior high through college age youth. Dressed in full clown make-up and costumes, the youth provide a caring ministry to persons on a one-to-one basis.

Unlike circus clowns with an emphasis on performance, the purpose of the Holy Fools is "to bring a ministry of caring and joy to persons in hospitals, nursing homes, mental health facilities, shut-ins." Organized in 1973, the clown ministry has more than 240 troupes in churches representing 20 denominations in 35 states.

Asked about the training young people receive for the clown ministry, Mr. Peckham responded, "Grease paint does it . . . having put on a clown face, you become a clown. After I show the youth the basic technique, it is up to the youth to design their own faces."

Mr. Peckham's "Joey" face is a mixture of the white face and tramp. "It's the only way I can cover up my mustache and beard," he explained.

Bishop challenged over evangelism

EVANSTON, Ill. (UMC) — Making what they called "a serious challenge to Bishop (Paul) Milhouse's heresy," officers of the Methodist Federation for Social Action (MFSA) set the tone here last weekend for a meeting which tagged "wholistic evangelism" a top priority.

Members of the Federation, a group not officially related to the United Methodist Church, referred frequently to an interview published this spring by the TM/UMR in which Bishop Paul Milhouse of Oklahoma City, newly-elected president of the Council of Bishops sharply criticized what he said was an over-emphasis by United Methodism on social issues.

"Wholistic evangelism" and opposition to the neutron bomb and other weapons systems were established by MFSA for top attention in the next year. "Personal evangelism is not the whole gospel," the 50 participants here agreed in listing "wholistic evangelism" at the top of eight action priorities.

Also on the list are grand jury abuse, labor's right to organize, a national health system, "redlining" by financial institutions, Southern Africa, and human rights, particularly with reference to Chile and Korea.

Billy Graham aide tells why assets aren't aired

MINNEAPOLIS (RNS) — "As long as we have the Lord's stamp of approval that is all we need . . ."

In that fashion, George M. Wilson, executive vice-president of the Billy Graham Evangelistic Association, has explained the association's refusal to make public its financial statement to a group that evaluates charitable organizations.

The Graham association is classified as a "church" by the Internal Revenue Service and does not have to file a report on its finances with the government or anyone else.

Audits not available

The Council of Better Business Bureaus, Washington, a private group that monitors some 10,000 groups which seek money from the public, has tried 10 times since 1973 to secure an audited financial report from the Graham association.

The requests have been ignored, according to Helen O'Rourke, a vice-president of the council and director of the bureau's philanthropic advisory service. In a telephone interview, she said her organization is "not trying to hurt any group" but feels the public has a right to know how tax-exempt dollars are being used.

The fact that the Graham association was on the list of groups which failed to disclose financial and other information to the Better Business Council was reported recently by an evangelical publication, "Eternity" magazine. The Oral Roberts Evangelistic Association was listed in the same category.

Mr. Wilson said the Graham association board has taken the position that publicizing the association's finances would be "counter-productive" in bringing in contributions.

Small givers might question whether their gifts were needed if there were reports of multi-million dollar budgets, he explained.

"We have no problem with donors," Mr. Wilson continued. "They believe in our integrity."

Finance story told

The association, he held, maintains the "highest standards of business practices" and is audited annually by a national accounting firm, Ernst and Ernst. "We have a very responsible and active governing board, together with an executive committee. The board meets two or three times a year, and the executive committee, every five to six weeks."

One of the most detailed articles about the Graham association's finances was published last February by the Charlotte (N.C.) "Observer" as part of a series on the evangelist.

The association provided Robert Hodierne, author of the article, with general unaudited summaries of its expenditures for 1974 and 1975 as well as other general information about its operation.

Contributions to the association in 1975 totalled a little over $23 million, 90 percent of the association's $26 million budget. The average contribution was reported at $8 to $10 with 40,000 to 50,000 letters received weekly.

To keep the gifts coming, the association's computer prepares 20 to 25 million letters annually asking for money. In 1975, those mailings cost $1.6 million.

About 10 percent of the 1975 budget or $2.6 million was spent on "Decision" magazine, a 16-page monthly mailed to 3.5 million contributors in the United States.

According to figures provided to the "Observer," $8.8 million was spent in 1975 on radio, television and films. Most of that went to televise the Graham crusades in 310 metropolitan areas.

Dr. Graham himself receives an annual salary of $39,500. That, combined with the income from his newspaper column, the $240,000 he got from land his father left him and the $420,000 worth of land he has acquired leaves him financially comfortable, the "Observer" pointed out.

The evangelist's own money is kept in a trust fund administered by a Charlotte bank and Dr. Graham told the "Observer" he has not handled his own money for 25 years and "wouldn't have any idea how much he is worth."

A clarification

In a recent address by Bishop Earl Hunt Jr. to the 24th Institute of Higher Education in Nashville (see TM/UMR, July 8), a statement was reported that may have been misunderstood.

The bishop said that death is preferable to dishonor if the church-related college must lose its historic Christian purpose by accepting government subsidies and regulations to survive.

Bishop Hunt posed this as a drastic decision of last resort and not as a hard and fast position rejecting all government aid for church colleges.

'Hubbub' over theology book deplored

LONDON (RNS) — A controversial new book challenging the divinity of Christ has caused "more hubbub than it is worth," according to the Archbishop of Canterbury.

The book, "The Myth of God Incarnate," was written by seven theological scholars who claimed that Christ was not divine (see TM/UMR, July 15).

In his comments, Dr. Donald Coggan, the Anglican Primate, said that intellectualism would not bring one to God.

"There has been published," he said, "a book that has made more hubbub than it is worth."

The archbishop noted that "it is the task of our theologians to press into the mysteries of the Christian faith. The Church of England has always been insistent on the liberty of scholasticism."

In a talk during a deanery event at Waltham, near Canterbury, Dr. Coggan referred to the miraculous cures carried out by Christ and His disciples.

Although the disciples of Christ were not theologians and had not been to college, he said, they had no doubt about the course of their power.

"Without Him and the power of His divinity, they would have had nothing to preach," the Anglican leader said. "Faced with sin, disease and death, they would have been impotent if it had not been for the human, divine Christ."

Seven theological scholars, six Anglicans and a member of the United Reformed Church, produced "The Myth of God Incarnate."

In the preface, the writers say they are "convinced that another major theological development is called for in this last part of the Twentieth Century. The need arises from growing knowledge of Christian origins, and involved a recognition that Jesus was (as he is presented in Acts 2.21) 'a man approved by God' for a special role within the divine purpose, and that the later conception of him as God incarnate, the Second Person of the Holy Trinity living a human life, is a mythological or poetic way of expressing his significance for us. This recognition is called for in the interests of truth: but it also has increasingly important practical implications for our relationship to the peoples of the other great world religions."

Supreme Court rulings spotlighted

Religious community affected by many 1976-77 decisions

By Religious News Service

The U.S. Supreme Court ended its 1976-77 term in late June after considering 176 cases, deciding many by 5-4 decisions and touching on a variety of issues of special interest to the U.S. religious community.

Among its decisions, the high court:

- Let stand its 1973 rulings liberalizing abortion, but said tax funds need not be used to pay for elective abortions for welfare recipients.
- Permitted the first state execution in 10 years, but struck down a state law decreeing death for rape as too harsh.
- Said employers don't have to pay pregnancy benefits, and don't have to spend money or upset seniority rights to accommodate Sabbatarians.
- Allowed some kinds of aid to private and parochial schools and disallowed other kinds, but conceded the "analytical difficulty" in applying judicial standards.
- Endorsed local community standards as the criterion against which federal obscenity cases could be judged.

The 6-3 abortion ruling in June held that states are not required to pay for elective abortions for those receiving public assistance and public hospitals are not constitutionally obliged to offer abortions.

The majority, in a decision by Justice Lewis Powell, said it is "certainly not unsympathetic to the plight of an indigent woman who desires an abortion, but the Constitution does not provide judicial remedies for every social and economic ill."

Abortion opponents hailed the ruling as a step in the right direction. Opponents, such as the Religious Coalition for Abortion Rights, said they were "shocked that the court, whose sacred responsibility is to uphold the Bill of Rights, denies equal protection to poor women."

In two other cases, the court decided, 7-2, in a New York case, that it can't be a crime to sell or distribute contraceptives to minors, and ruled, 6-3, the employers don't have to include pregnancy benefits in their disability insurance programs.

Justice William Rehnquist, author of the pregnancy-benefits majority opinion, issued a strong dissent in the contraceptives-sales case: "New York has simply decided that it wishes to discourage unmarried minors . . . from having promiscuous sexual intercourse with one another," he wrote, but the court majority says New Yorkers "however deeply they may be concerned about the problem of promiscuous sex and intercourse among unmarried teenagers . . . may not adopt this means of dealing with it."

The right-to-life of persons convicted of major crimes was treated by the court in its rulings related to the death penalty.

In December the court, 5-4, ended a ten-day stay of the execution of convicted Utah murderer Gary Mark Gilmore. Shortly thereafter, Mr. Gilmore became the first person to be executed in the U.S. since 1967, notwithstanding strong statements against the death-penalty in general and his execution in particular by major national religious groups and figures — among them several United Methodist bishops.

Then, in June, the court ruled in a 7-2 decision, that death for those convicted of rape is "grossly disproportionate and excessive," and thus proscribed by the Bill of Rights ban on cruel and unusual punishment.

In a major case this term involving state aid to education under the auspices of religious groups, the court allowed Ohio to grant some kinds of aid and rejected others. Justice Harry Blackmun (a United Methodist) wrote the eight-part opinion which allows aid for textbooks (6-3), testing and scoring (6-3), diagnostic services (8-1) and therapeutic services (7-2). Rejected were aid involving instructional materials and equipment and field trips (both by votes of 6-3).

Justice Blackmun restated the traditional court criteria for determining the constitutionality of such aid — "secular legislative purpose . . . primary effect that neither advances nor inhibits religion . . . not foster an excessive government entanglement with religion." He said that "as is usual . . . the analytical difficulty has to do with the effect and entanglement criteria."

Those who wish to be guaranteed time off from work for religious reasons suffered a setback in a 7-2 decision toward the end of the term. In it, the court said employers are not required to arrange Saturdays off for employees who observe the Sabbath if to do so would infringe seniority rights of other workers or cost the company extra money in overtime for replacements.

In two obscenity cases decided toward the end of the term, the court ruled, 5-4, that in federal prosecutions, trial juries may apply local community standards of obscenity, rather than state standards, and that a jury may consider advertising and promotion materials in its determination of the obscenity of a film.

Inaugurates ramp

WASHINGTON, D.C. (UMC) — Roger Frank, Portland, Ore., inaugurates the new ramp entrance to the United Methodist Building here. It was installed in response to concern for the handicapped, as expressed in the amendment to the Social Principles passed at the church's 1976 General Conference. Roger's father, Leonard, is president of Paraplegia Cure Research, whose national office is in the building. They stopped to express gratitude to the U.M. Board of Church and Society headquartered here for providing such access to the building during the recent White House Conference for the Handicapped.

U.M. COMMUNICATIONS PHOTO

Mission agency forges link with evangelicals

NEW YORK (UMC) — The World Division of the United Methodist Board of Global Ministries has agreed to second one of its missionaries to the faculty of Fuller Theological Seminary, stronghold of conservative evangelical theology in Pasadena, Calif.

At the invitation of the seminary, Dr. Dean S. Gilliland is accepting a three-year appointment as assistant professor of contexualized theology in the School of World Mission. He will also serve as interim director of the cross-cultural studies program and supervise the academic programs of African students at Fuller.

The Gillilands, long time missionaries in Nigeria, will remain on the World Division's payroll for two years with the seminary taking over their full support by the third year.

According to Charles H. Germany, assistant general secretary for program administration in the World Division, "The conservative evangelical wing of the United Methodist Church needs some visible evidence that the World Division is committed to the whole Gospel and not simply to social action. Dean Gilliland's presence on the Fuller faculty has that meaning to us. It authenticates our commitment to a broad spectrum of theological perspectives."

In this connection Dr. Germany pointed out the World Division is contributing $7,000 to the Lausanne Committee on World Evangelization "because we believe it expressive of the reality of wholeness in the World Division, and because many churches in Asia, Africa and Latin America found strength in the International Congress on World Evangelism and its continuing work."

$1 million makes quite an offering

MADERA, Calif. (EP) — The Rev. G. L. Johnson of The Peoples Church here held up a piece of paper so the congregation could see it and asked, "Anybody ever see a check for a million dollars before? Well, here's one."

The $1 million donation was made by longtime Madera rancher Sherman Thomas to the new Fresno Christian School which is expected to open this September. Thomas said the check was part of the proceeds from the sale of his ranching properties and that he and his wife had talked it over and decided on the donation.

Conference faces domino effects of alcoholism

NEW YORK (RNS) — Participants at a conference here on "the other victims of alcoholism" discussed the need for thorough public education at all levels of society to curb the widening effects of alcoholism.

The Rev. Joseph L. Kellerman, an Episcopal clergyman, said alcoholism today disrupts the lives of some 10 million alcoholics — and 40 to 50 million others who are toppled in a chain reaction when the alcoholic "falls on them."

He spoke of "four big dominos" that can go down with the alcoholic: the spouse and other family members, the boss and cluster people at work, the medical profession overburdened with alcohol-related patients and the judicial system overloaded with alcoholic-related cases.

Unless some key person stops the domino effect, he said, the tragic chain of events can continue indefinitely, affecting many generations of alcoholic families and others.

Allowing the present situation to persist is unjust to both the alcoholic and the "other victims," said Mr. Kellerman, retired director of the Charlotte (N.C.) Council on Alcoholism.

Mr. Kellerman noted that despite the large numbers of rehabilitation programs available for alcoholism, "90 per cent of alcoholics are not getting well — because they are not getting into programs."

He said studies show that "24-34 per cent of alcoholics recover if they go through a treatment program (and) recovery rates run 'way up if the spouse and employer are properly involved."

The persistent problem has been that spouses, close friends and employers — in a mistaken sense of loyalty and friendship — allow the alcoholic to continue drinking by covering up for him and ignoring the situation, Mr. Kellerman said.

New research reported by The Other Victims of Alcoholism shows that more than 28 million children of alcoholic parents are affected by the alcoholism and at least half of juvenile delinquents have family members with drinking problems. Almost 50 percent of divorce cases show excessive use of alcohol as a major cause.

Mr. Kellerman said in an interview that clergy and the religious community can make a vital contribution, but not with a simplistic "holy" attitude about alcoholism and its many victims.

Mr. Kellerman said the current view of alcoholism as a disease tends to overemphasize outside causes such as social and environmental pressures, cultural problems and other circumstances, and tends to minimize personal responsibilities and relationships.

"We can't blame circumstances," he said. "God never lets us blame others for our problems and mistakes. Therefore, we also can't let others blame us for their problems and mistakes."

Mr. Kellerman said a central part of the recovery program should be reconciliation with God, with self and with family members and others.

Further details on "other victims" may be obtained from Josie Balaban Couture, president, The Other Victims of Alcoholism, Inc., 100 W. 57th St., New York, N.Y. 10019. Mr. Kellerman may be reached at 4417 Oglukian Rd., Charlotte, N.C. 28211. Local Alcoholics Anonymous or Al-Anon Family Groups may be reached by checking local telephone directories. Other information may be obtained from other sources including The National Council on Alcoholism, Inc., 733 Third Avenue, New York, N.Y. 10017.

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The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

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edition

VOLUME 5 NUMBER 33

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

JULY 29, 1977

Summertime is Vacation Church School time

Foundation Director announces Money Management Seminars

Early in the year Money Management Seminars sponsored by the United Methodist Foundation of Louisiana were held at Noel and Broadmoor Churches in Shreveport. As an outgrowth of these very successful meetings, other Seminars have been scheduled nver the state.

Dr. Clyde S. Clark, Foundation Director, has announced the following scheduled Seminars:

Slidell Area Seminar, September 20th 7:00 P.M. at First United Methodist Church in Slidell. Host pastors are Reverend J. Philip Woodland, Reverend Christopher Andrews and Reverend N. P. Perry.

Hammond Area Seminar, September 21st 7:00 P.M. at the cafeteria on the campus of Southeastern University. Host pastors are Reverend George Harkins, Reverend John Lee and Reverend J. Vernon Fairley.

Lafayette Area Seminar, October 11th 6:30 P.M. at Asbury Church. Host pastors are Dr. Clyde C. Frazier, Reverend W. O. Lynch, Rev. Richard Hoffapuir, Rev. Abe M. Conerly, Rev. Gilbert Wade, Rev. Dan Allen.

Monroe Area Seminar, November 16th, 6:00 P.M. at St. Paul's Church. Host Pastors are Rev. Stone Caraway, Rev. Odell Simmons, and Rev. John Winn.

Baton Rouge Area Seminar, November 16th, 6:30 p.m., Broadmoor UMC. Douglas McGuire, pastor.

The seminars are planned-dinner occasions. Anyone who wishes may attend by making reservations with the host church. The purpose of these meetings is to offer highly professional help in the area of money management and estate planning and to present the importance of Christian stewardship of possessions.

The following list of topics are the usual areas covered in the panel presentations:

"How to Write a Will"
"Shaping Up Your Investments"
"How to Give and Save Taxes"
"The Advantages of Trust Funds"
"Sensible Giving Through Life Insurance"
"Stewardship of Accumulated Resources"

Leaders who present these subjects are usually chosen from the geographical area in which the seminar is held. Past sessions have had excellent attendance, and those present have been enthusiastic about them.

Bobbie L. Washington pictured left, conference Resource Librarion for the last three years, has been named Office Manager for the Conference Council on Ministries. Ms. Washington's new assignment was revealed this week by Rev. Roy Branton, COM Director. Ms. Washington reorganized the A-V Library and more thon tripled its circulation during her tenure.

North Highlands UMC honors Hall family

Family Of The Year

Mr. and Mrs. Wayne Hill, Karen and Edward, are shown with the Family of the Year plaque presented to them during the Sunday Worship Services at NORTH HIGHLANDS HIGHLANDS UNITED METHODIST CHURCH. Every year a family who has contributed outstanding service in all areas of Church Life is chosen during National Family Week.

Deaths

The Rev. William H. Giles, Luthersville, Georgia, who served as a minister in the Louisiana Conference 44 years died July 19, 1977. He served as District Superintendent of the Monroe District in the 1940's. The funeral was in Luthersville Wednesday, July 20.

The Rev. John L. Wesley, 86, retired local pastor, died July 18. His funeral was held at Haven UMC, New Orleans July 20. He is survived by his daughter Mrs. Lucille Ainey, New Orleans.

Local-Church Focus:

Now is the time for Annual Planning Retreat

By L. RAY BRANTON

This column is the first in a series which will appear from time to time in this paper. We have chosen the title, **Local Church Focus**, because we will feature ideas and suggestions about what local churches have done and can do to fulfill their ministry.

The column will be written by the Conference Council on Ministries staff and others. Readers are encouraged to submit their own ideas for possible inclusion. Good ideas deserve to be shared.

An Annual Planning Retreat can be one of the most helpful, time-saving ways to help a church accomplish more. The best time for a retreat is now, before the 1978 budget has been set. The best place is often the church building or the nearby home of a member. More distant locations may help concentration but discourage attendance. Not less than eight hours is required for thorough planning, and many church groups work from 8:00 a.m. to 4:00 p.m. on Saturday. Briefer monthly meetings are not suitable for long range planning.

The retreat should be attended by as many members of the Council on Ministries and/or the Administrative Board as possible. A good way to create interest beforehand and provide helpful information for the retreat is to distribute a questionnaire at the end of a worship service which invites members to respond to the following: 1. What three things do you like best about your church? 2. What do you want your church to do in the coming year that we are not doing now, or not doing well enough? Responses should be compiled before the meeting.

Make plans for eighteen months: Jan. 1, 1978 through June 30, 1979. You do not have to plan everything in detail, but you should list the major things you want to accomplish. Choose a few important concerns. Put them on a calendar to show when you intend to do them. For each item planned for 1978, write down an estimate of money needed to get the job done. (Budget figures are not needed at this time for 1979.)

When you have chosen the major things you want to do and placed them on your calendar, use remaining time to plan the details of one or more of the items you have chosen.

What happens when the retreat is over? It depends on the size of your church. If all your leaders were present, you just start implementation. If not, estimated budget goes to the Committee on Finance, and both the program you have planned and the money requests then go to the Administrative Board. After official approval, tell the whole church your plans and seek the support of your members both in terms of their financial pledges and their participation.

Churches who plan ahead, through an annual planning retreat, usually get more important things done. Why not talk it over with other leaders in your church? Maybe your church could benefit from an annual planning retreat.

How to reach apathetic and bored church member

John Savoge

Dr. John Savage, president of the nation's largest Christian consultant agency will hold two-2½ days workshop on the Apathetic (Inactive) and Bored Church Member, Sept. 19-24. The first session will be held at Trinity Church, Ruston, Sept. 19-21 and the second session will be at First Church, Baton Rouge, Sept. 22-24. Dr. Savage's experience and phenomenal success as a pastor qualifies him to speak to our conference in a much-needed area of ministry. It will be a "how to" workshop, not theory. Evangelism with new perception will be brought to these sessions. Only 100 registrants can be accepted for each of the workshops. Brochures and response cards will be sent to each minister in the conference. Laymen and Laywomen may also register. These workshops are being sponsored by the Board of Discipleship in co-operation with the Council on Ministries office.

Correction - 7/22 - Receiving Lay Speakers Training from Algiers UMC was Mr. Ralph Clark, not Mrs. Ralph Clark.

Rev. Ray Bronton announced the employment of Mrs. Ginny D. Richordson as Resource Librarian and Ms. Connie R. Mitchell as Clerk-Typist. Mrs. Richordson has been assigned to the duties formerly assigned to Ms Bobbie Woshington, Ms. Mitchell is assigned to handle correspondence, typing ond subscription work for the Louisiana Methodist plus other duties in the Conference Council on Ministries office.

Summertime is Vacation Church School time

Pineville First UMC

Pineville First UMC vacation church school for nursery, kindergarten and lower elementary grades was held, June 6-11. These same days a Day Camp activity at Camp Brewer involved the upper elementary age children. Thursday through Saturday the Junior High young people enjoyed a Retreat. Directing the Vacation Church School was Mrs. Pat Waller, church coordinator of youth ministries. Day camp director was Mrs. Diane Hixson. The Junior High Retreat was under the direction of Pineville's youth director, Bart Weaver. The Rev. Beverly Bond is pastor.

Workshops

Workshops were held in First United Methodist Church Alexandria and First United Methodist Church Natchitoches for Vacation Church School. Shown are Mrs. LuAn McLaurin, Mrs. Joyce Turner and Mrs. Pat Hogan.

Asbury UMC

Asbury UMC, Lafayette, has just completed a most successful Vacation Church School with 300 people participating.

Directors of the School Mrs. Jeanne Henderson, Mrs. Mary Jo Booth and Mrs. Carolyn Sloan report classes varied from music. French lessons, kite making, art work, Batik, to making "tray favors" for Lafayette Charity Hospital. The Rev. Clyde C. Frazier, Jr. is pastor.

La. Memorial- Opelousas

Vacation Church School was held June 6-10 at the **Louisiana Memorial United Methodist Church in Opelousas.** Children aged 3 years to 6 graders enjoyed a week of Christian experience through singing, crafts, and lessons. A staff of six teachers and seven helpers provided a week of fun for 29 youngsters. A total of $10.00 was sent to the Children's Fund for Missions.

The week ended with a parade through downtown Opelousas where the students and Rev. Einsel rode on a firetruck. Following the worship service on Sunday, an open house was held for the congregation to view the crafts made by the boys and girls. The Rev. Alan D. Einsel is pastor.

Raymond UMC

Raymond United Methodist Church Vacation Church School with Mrs. John Compton as Director, had an average daily attendance of 50 children. Rev. James Hodges is Pastor and opened Church School each morning with prayer.

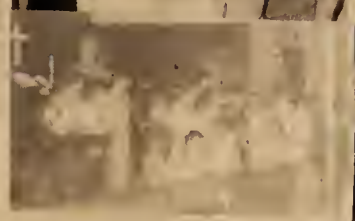
Teachers were, Kindergarten - Miss Karen Litteral with Donna Richard as helper. Younger Elementary; Mrs. Darell Walker, Second Younger Elementary; Mrs. Dick Marsh. Middle Elementary; Mrs. Gerald Moore, Older Elementary; Mrs. Alan Thurmon and Jr. High; Mrs. Joe Guidry.

Refreshments were provided by Mrs. Wayne Lopez, Mrs. Butch Marshall, Mrs. Harold Brown, Mrs. E. M. Brown, Mrs. Edmund Walker, Mrs. Charles Litteral, Mrs. Clifford Jester, Mrs. Florence Hine, Mrs. John Avant and Mrs. Glenn Litteral, Jr., Mrs. Bill Howard was song leader.

Pineville UMC First

Alexandria District Workshop

Asbury UMC Lafayette



Loulsiana Memorial UMC, Opelousa

Raymond UMC

Brushwood UMC

Carpenter's Chapel UMC

Hartzell-Mt. Zion UMC

Gentilly-Elysian Fields Ecumenical VCS

Brushwood UMC

Pictured is the Vacation Church School of the **Brushwood United Methodist Church.** The theme for the week was, "Lord Jesus, Teach Me," with the emphasis being on growing in the Spirit of Christ.

There was an average of thirty-five young people in attendance and an average of ten teachers in attendance. Mrs. Thelma (Lavelle) Perryman was the director. The pastor is Steven M. Spurlock.

Hartzell - Mt. Zion

Hartzell Mt. Zion United Methodist Church, Slidell, held their Vacation Church School June 13-17, with an enrollment of 76 children and an average attendance of 70.

Workers were: Nursery and Kindergarten - Mrs. Esther Archie, assisted by Darlene Hart, Doreen Jackson and Karen Jackson, Younger Elementary - Mrs. Marion Lee and Mrs. Sylvia Johnson, Middle and Older Elementary - Mrs. Mary Avery and Miss Arvis Jackson, Junior High - Mrs. Gwendolyn Doyle and Miss Kathy Watson, Mrs. Idell Vaultz was Director of the School.

Mrs. Martha Moore was in charge of refreshments assisted by Mrs. Easter Smith, Mrs. Lillian Jackson, Mrs. Zeta Porter, Mrs. Elouise Alfred, Mrs. Rebecca Washington, and Mr. Fred Fields. Nathaniel P. Perry is pastor.

Elysian Fields UMC

Gentilly Churches

Elysian Fields UMC, Gentilly UMC, Gentilly Christian Church and Gentilly Presbyterian held an ecumenical Vacation Church School for 90 children, 15 teachers plus 51 children from Methodist Children's Home in New Orleans. Rev. William Haskell, Gentilly UMC described the venture as a 'success story'.

Carpenter's Chapel UMC

The Carpenter's Chapel Church School was held June 20-24th. Pictured is a group of four month old Jeremy Edmonston great, great grandson of the founder of Church, Alfred Carpenter. Director was Mrs. Emily Halford, Pastor Boyd Hood.

Jones - Welch

The Jones UMC of Welch, Louisiana used the theme "Consecrate My Life to Thee" for their Vacation Church School, June 20-24.

Each day 50 to 65 children entered into the program of crafts, Bible lessons and recreation. Crafts were displayed Friday evening. Willie B. Sweat is pastor.

First UMC, Bossier

First Church UMC, Bossier had a complete attendance of 636 children. 35 teachers and workers were in the school each day with Mrs. Tom Herron director.

The study topics were: Nursery, "My Family"; Kindergarten, "God Cares"; Grades 1-2: "When Persons Live By Love"; Grades 3-4; "Sing to the Lord a New Song"; Grade 5-6; "Discovering the Bible."

A closing program was 11:30 A.M. Friday. George Pearce is pastor.

Louisiana Conference United Methodist

Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce

Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

BROWSING SHELF

Editorials

Evolution is no threat to faith

We see little value in the new "creation versus evolution" battles which are currently being waged in school districts across the nation (see TM/UMR, June 24 and July 15).

The theory of evolution is one plausible explanation for the origins of life on earth. Given the amount of scientific data supporting evolutionary theory, it is altogether fitting that it should be taught — along with other scientifically plausible theories — as a part of the curriculum in the science classes of our public schools.

Persons who accept the creation accounts in the book of Genesis should not feel threatened by scientific theories. The Bible is not a book of science but a book about God and His dealings with humankind. We see no necessary conflict between the scientific view of "how" life and creation have unfolded and the biblical view of "Who" brought life into being and "why."

The Christian religion provides answers to questions which science cannot properly answer: Who caused everything which exists to originate? And what is the meaning, purpose and destiny of human life. We believe everything originated with God, and it is God who makes life purposeful rather than meaningless. No scientific discovery can destroy this essential truth.

Christians should be grateful for the growing body of scientific knowledge about the world in which God has placed us. Proponents of science should be equally grateful for the revealed, but empirically unverifiable, truth provided by religion that there is a greater meaning to life than swirling atoms and molecules. We should fear only the day when religious faith is mistakenly identified with scientific knowledge, or the day when scientific knowledge is mistakenly claimed to provide answers to religious questions.

Does your church deliver the goods?

A group of United Methodist communicators were recently discussing different types of mass media campaigns which might increase religious interest and religious commitment. As the discussion turned to the placement of religious messages on public billboards, a question arose about "truth in advertising."

"Suppose we put up billboards and use other media devices to get people to church, and then when they get there the church people are unfriendly," one person said.

"Suppose they walk in and find a dead church with a dead service and a dead sermon," another person added.

The group concluded that any such media campaign would need to be directly planned and coordinated by nearby local churches so that the churches could be sure to deliver on any promises which were made in the billboard messages.

It seems a shame that a special effort should be required to insure that our churches are friendly, that our worship services involve lively congregational participation, and that our sermons are worth hearing — elements which together should appeal to any visitor as well as to regular churchgoers.

Would it take a special effort to produce this type of atmosphere in your church? Or is your church already filled with people who make a joyful noise to the Lord and serve Him with gladness every time the church doors open?

Here I Stand

Our lives should be gifts of service to God

Donald Tuomi

By DONALD TUOMI

While Jesus Christ walked this earth, He spoke deeply of our responsibility to be of service to others — to be the servant was the goal. This did not mean that we were not to be leaders, but rather it showed what kind of leaders we should be — to be set apart for HIM.

But it is said today that I have a right to do whatever I wish to do — smoke and try to commit suicide by destroying my lungs chemically, drink and drive to jeopardize my life as well as that of my neighbor, engage in any sexual activity which will gratify my complex senses of self-gratification, shade the truth to gain an economic advantage in the world — all in all avoiding the key historic question which transforms. "Who do you say that I am?" asked our Lord. Answering this question brings each of us face to face with the Master personally. Our response is a personal confrontation with Him because out of this comes the values held closest to our hearts.

Our Lord said that we are all sinners. Not one of us can perform to the standards of the Holy. From this has evolved the view that we should not judge or evaluate any person's thoughts or actions, critically. But did our Lord not ask us to test the spirits present very critically? Is it Holy? Is it a fit object of grace? For under grace do we live unearned, unmerited. From this gift of Love comes our challenge to accept responsibility for others, to live a life which is a fitting gift to our Lord as well as to our brothers so that they too may grow in Grace because life for us is different when we love and serve freely without bargaining to gain advantage before our Lord. It is the spending of the 50,000 days allocated to each that can make a difference to the world. Are we in service as servants to those around us — where we actually are? For this is the only place that we can make the witness, the difference, for having fortunately or unfortunately been there at a moment in time and in the lives of others.

Did our Lord not tell us that we should be willing to wash our brothers' feet in a spirit of love if called to perform this task? To each of us has been provided talents and a life to be spent, not bargained away as tit for tat, demanding my thing, my gratification. Do we continue to deny His loving grace as His tears stain the very ground before us?

The gift of grace is what the psychologist-psychiatrist tries to provide his patients in order to revolutionize their lives. But life is not lived only on an intellectual plane — it moves also on a spiritual plane. We cannot intellectually communicate our Lord and change lives any more than the 50/50 chance the psychiatric approach provides. However, if we can bring ourselves to the point of jeopardy where we can release ourselves to His spirit, then there is hope for a life of grace. This is not one free of problems; but one filled with opportunities previously not even dreamt about. The challenges the Lord has placed all around us to be in His service through our time, talents, our very lives, indeed are so many that stewardship of time confronts us.

Are we indeed willing to forget the transformation of the intellectual John Wesley into the fiery evangelist through confrontation with our Lord Jesus Christ? Are we indeed going to favor the educational system's intellectualization of life into simplistic terms? Will rationalizations relieve us of the responsibility for spending our lives in service, utilizing the gifts we have received? Or are we to recognize that the Holy Spirit can still come in and sanctify our lives? That love can become our response to the world around us? Wesley spoke of growth in Christian perfection. Let us lift this mantle again so there are lofty goals before us till the day that we meet Him face to face.

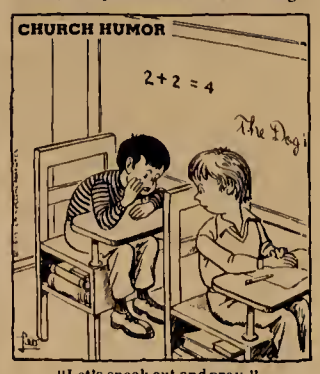
Look around — our society is filled with antagonistic images: "They made me do it, they won't let me, they better give me, they are the responsible ones." Our Lord expressed life as a spiritual thread connecting us together as humans. Perhaps a grasp of this needs to grow in our conscious life rather than a denial of our Lord's desire that we deliberately live life so it rises towards Him.

Pray that the pluralistic character of the United Methodist Church has not grown to the point that there are no longer tests of the spirit used, as Paul cautioned us to do. For if we are of Christ, complete freedom is no longer present, but we are bound to Him. What is to be the form of our response? What is our answer to "who do you say that I am?"

May we grow in grace so that as time passes, His world in which we live may be a better place for our having passed through.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, Donald Tuomi, is a member of the Church of the Incarnation in Arlington Heights, Illinois (Northern Illinois Conference).



"Let's sneak out and pray."

My Witness

Seven office reminders

By HAROLD C. COLEMAN

On the wall opposite my study desk I have a group of four renderings of the Last Supper: one exquisite reproduction of da Vinci's masterpiece printed on silk, two bas relief reproductions, and one quite modern interpretation of the "Supper." To the right of these is a carved walnut crucifix I did a number of years ago. All of these speak to me, reminding me that the Lord Jesus knew, from personal experience, what it means to say "goodby," what it means to suffer, what it means to die and leave friends behind. In the course of His life He was misunderstood, He knew what it was like to be hailed and honored one day and crucified a few days later. And because He went through these kinds of experiences, He feels for you and me when we pass through similar times.

The sixth object on that wall is a clock. Whenever I look up, it is there, staring at me, reminding me that time is passing, that life is fleeting and that I had better be about the Father's business.

Next to the clock, beside the door that leads out into my parish and the larger parish of the world, I have placed a lovely Florentine plaque upon which St. Francis' "A Simple Prayer" appears. Here is a creed that challenges the very highest in me:

Lord, make me an instrument of your
peace.
Where there is hatred. . .let me sow love,
Where there is injury . . . pardon,
Where there is doubt . . . faith,
Where there is despair . . . hope,
Where there is darkness . . . light,
Where there is sadness . . . joy.

O Divine Master, grant that I may not so
much seek
To be consoled . . . as to console,
To be understood . . . as to understand,
To be loved . . . as to love,
for
It is in giving that we receive,
It is in pardoning, that we are pardoned,
It is in dying . . . that we are born to
eternal life.

This week's contributor to "My Witness," Harold C. Coleman, is pastor of the United Methodist Church in El Cerrito, California (California-Nevada Conference).

Letters to the Editor

What they did and what they might have done

To the Editor:

Regarding the article "Appeal rejected to convert tobacco fields to food crops" (TM/UMR, June 24), at least they could grow nothing; that would be a major improvement.

During the debate, S. B. Everett, a tobacco farmer from Scotland Neck, N.C. and a delegate said, "We wouldn't be here without tobacco. This is a classic example of biting the hand that feeds you, of killing the goose that lays the golden egg. Where do you think North Carolina Methodists get their money?"

He might have said, "We shouldn't be here with tobacco. This is a classic example of poisoning the mouth you feed, of planting the golden seed and killing the goose who uses it. Where do you think North Carolina Methodists get their brains or their religion?"

K. C. Beighley
Stockton, California

I'm trying to change

To the Editor:

I am glad to see someone trying to change tobacco fields into food crops (TM/UMR, June 24). I'm also trying. This year I'm raising peppers, although the market is 35 miles away (tobacco 25¢. Pepper is proving, so far, less expensive to put out with less total work involved to produce an acre with just about as much income. Regarding the comment of S. B. Everett about "Biting the hand that feeds us"; Tobacco is not the only crop that feeds us. Other denominations don't raise tobacco. I feel just as guilty raising it for somebody else to smoke as I would if I smoked myself.

H. D. Overholt
Adolphus, Kentucky

What have you left behind?

To the Editor:

Thanks to Dorothy Helen Wood for setting straight the story of the "woman at the well" (TM/UMR, July 15). Roy L. Smith, one of Methodism's greatest preachers who has now passed to his reward, liked to preach about this woman. woman.

In a sermon I recall hearing him preach about her, he challenged others to be more like her. She was so concerned in telling others about Christ that she left her waterpot — probably her most valued possession — at the well. So great was her haste that she forgot the most valuable thing she owned.

"What have you left behind in your haste to tell others of Christ?" he questioned his hearers.

Ruby Osborn
Lubbock, Texas

Work by church directory firm unsatisfactory

To the Editor:

We read with interest the article about church directory services which appeared in the July 1, 1977 issue of TM/UMR. We also have a concern to express to the public who may eye the article as an endorsement of the work done by United Church Directories of Waco, Texas and Galion, Ohio.

We have not yet received our directories, hopefully being produced by this company, but have had nothing but trouble in our relationship thus far through the process.

We realize that mistakes can happen in any organization dealing with so many people but wonder how many mistakes per one church should be considered.

Many problems have arisen due to family photo settings. Many people paid a considerable amount of money and then experienced considerable difficulty in ever receiving their order or all of it. After numerous telephone calls by our office etc., they are usually received. Some are still pending at present but we assume they will eventually be delivered. When the photos are received, there is much dissatisfaction regarding the quality of the reproduction. Several people have expressed that the samples shown when ordering do not compare with the type of fintsh actually received.

Therefore, we as a church, have not recommended the work of United Church Directories to other churches who have inquired. We hope that the directories will compensate for the months of various legitimate complaints patrons have expressed, but it is difficult to be overly optimistic.

Perhaps churches who wish to consider stewardship in choosing to produce a directory, which should be a good idea, should look around at the talent within their congregation for photos and to their local newspaper or printing plant for a bid at printing to compare with commercial firms who have no roots or obligations to a community.

Pat Freeman
Baldwin City, Kansas

Help E/SA continue

To the Editor:

"Engage/Social Action" is a monthly magazine which is dedicated to reporting on social issues and to giving Christian direction for action by the church and individuals. E/SA often does research on controversial topics — gambling, hunger, alcohol, handguns, etc. — and provides us with special reports from Congress. "E/SA" is about to fold, simply because they cannot get enough subscriptions to keep their work going.

Although I do not always agree with all of their views or articles, I believe that we in the United Methodist Church need their prodding and their opinion in order to make the best decisions concerning important social issues. As pastors, we need it in our preaching.

Because of this, I am making an appeal to every reader to consider subscribing to this magazine in order to support its organization and staff. Simply sit down and write a check for $6-one year, $11-two years, or $15-three years and make it payable to Board of Church and Society and mail it to: Board of Church and Society, 100 Maryland Ave. NE, Washington, D.C. 20002.

You will not only receive a blessing by becoming better informed, but you will be supporting the "Word of the Lord" as it prophetically comes from our great church.

Edward R. VanMetre II
Riverwood, Maryland

Was Bible not read, or was it ignored?

To the Editor:

To say that I was shocked, is to put it mildly by the report in the July 1 issue regarding the view of Peggy Billings who holds a responsible job for the Board of Global Ministries. I am referring to the stand she takes on the "gay" movement.

Has she not read her Bible or does she, like many others, simply ignore its teachings?

Betty Howard
Louisville, Kentucky

Evolution vs. religion

To the Editor:

In response to the article "Evolution creation dispute revives" by Pat Sites, I would like to share with you the following:

Evolution — man made
Religion — God made
Evolution — ends with man the highest achievement
Religion — man continues eternally like his Creator
Evolution — starts with a cell
Religion — God made that cell
Evolution — man must be an educated scholar to know
Religion — the unlearned can know God
Evolution — man lives, dies; the end is the grave
Religion — Man lives like Jesus forever
Evolution — serves only itself
Religion — serves God and man
Evolution — man must defend it
Religion — Man does not defend God, Bible or Church
Evolution — cannot supply man's needs
Religion — supplies more than man's needs
Evolution — there is a missing link to be found
Religion — man finds Jesus that link to life everlasting

I pray this will help some to see a little better.

Milton Vallery
Pineville, Louisiana

Some creationists are also good scientists

To the Editor:

This letter is in reference to your June 24 article "Evolution-creation dispute revives." Dr. Grimes of the Perkins School of Theology said that "creationists make poor scientists." Dr. Grimes is sadly uninformed.

J. Robert Oppenheimer (1904-1967) physicist, and Alfred North Whitehead (1861-1947) mathematician, are two unbelievers who say science owes its propagation to a Christian world view. Oppenheimer's article on "Science and Culture" in "Encounter," October, 1962 or Whitehead's statements in the Harvard University Lowell Lectures entitled "Science and the Modern World" are the source material for the statements. Francis Schaeffer's book, "How then shall we live," Page 132-143, describe the contributions of Christians who are creationists to the development of modern science.

The following list of Christian creationist scientists should prove enlightening: Francis Bacon, (1561-1626), theorist; Blaise Pascal (1623-1662), mathematician and inventor of the barometer; Sir Isaac Newton (1642-1727), mathematician; Robert Boyle, Chemist (1627-1691); Michael Faraday (1791-1867), electronics; James Clark Maywell (1831-1879), electronics.

Dr. Grimes, do you read!

Larry R. Horst
Lubbock, Texas

Truth obscured

To the Editor:

The so-called "creation-evolution" debate continues to demonstrate how easy it is to ask questions which obscure truth, i.e. "which is more important in making a person, heredity or environment?" "Is H20, hydrogen/oxygen?" While argument rages, the truth of "both" escapes.

Growing up in a devout Methodist family 60 miles from Dayton, Tenn., I have never been confused about the interdependent roles of the Bible and science in revealing truth about God and His creation. The Bible and theology tell us who and why, revealing ultimate purpose and meaning. Science tells us how things happen, not Why or Ought.

A dear college friend said it best: "Evolution describes how God loved mankind into existence."

Morton King
Dallas, Texas

On the TM/UMR Beat

'Why do people try to sell us things that aren't good?'

Spurgeon Dunnam

My wife and I have discovered that daughter Delilah's learning to read is sometimes a mixed blessing.

One of her recent pasttimes has been to read aloud the billboard ads as we drive along the freeways, and then to ask "what's that?"

She, and we, soon discovered that a majority of the ads extol the virtues of cigarettes and alcoholic beverages — products whose dangers we have sought to teach her.

Then we found ourselves trying to answer another of her never-ending questions: "If those things aren't good for us, then why do they have so many signs?"

Neither parent was pleased with our simplistic response that people buy billboards to sell their products, and those who sell products which aren't good for people try to convince people that they are good anyway.

Although the conversation ended, I doubt that Delilah was satisfied with the obvious inconsistency of people wanting to sell things that are not good for other people.

Neither is Barbara Haverstock, an El Paso reader, who wrote recently: "Within a nationally distributed magazine I have found a beautiful advertisement on sickness, inability to face reality, and a desire to hide. For Christ's sake, why cannot Chistians paint a great ad for their Lord in the same manner?"

Advertising is an honored and accepted means of placing one's product or concern before the public. It provides a needed service both for producers and for consumers.

Christians have at least two avenues of influencing the advertising process. One is by direct involvement. If it pays businesses to advertise, why shouldn't it also pay the church to place its message before the public? Who could estimate the positive value of billboards scattered across our cities and along our highways which present a word of Christian truth? (see related editorial elsewhere on this page)

Another means of involvement is by demanding "truth in advertising" from commercial firms. The Northern Illinois Conference Board of Church and Society has written to several state and federal agencies urging them to require truth in liquor industry advertising.

They state: "Advertising implying that consumption of alcohol leads to the 'good life,' making a person more prestigious and more alluring, goes beyond the legitimate right of a legitimate business to promote its product. It is advocacy of drug use as a desirable part of society.

"We suggest that advertisers of alcoholic beverages be required to observe the following guidelines: (1) eliminate all advertising which gives the impression that drinking alcoholic beverages in general, or the individual product in particular, will result in making a person more attractive, more important, more athletic, or more sophisticated; (2) prohibit advertising which encourages minors to consume alcoholic beverages; (3) limit advertising to that which gives information about price, quality of the product, or other objective product comparisons."

Similar efforts could be made by other conference agencies, local churches and individuals in relation to this and other products which produce personally or socially destructive effects.

It would be a challenging change of pace sometime to hear Delilah ask "why are there so many different kinds of churches telling people about God on the billboards if we all believe in the same God?" I'm not likely to have a grapple with that one unless more of us decide that our Lord's message should be taken into the marketplace.

—SPURGEON M. DUNNAM III

Sermon on soap

"Duz" you "Dreft" with the "Tide"? "Vel," now is the time to "Cheer" up if you want real "Joy." The "Trend" is to "Breeze" to church on Sunday. Too many people "Woodbury" their heads in a pillow or work to make their cars "Sparkle" forgetting the Lord's day was made for "Lestoil."

Where the Lord is put first, a "Dove" will never need to be sent with an "SOS" for you to put God first. Maybe we ought to "Dial" you to remind you of the "Ivory" palaces yonder.

So why not "Wisk" yourself out of bed next Sunday, dress up "Spic and Span" and "Dash" like a "Comet" to Sunday School and church. As you sing "Praise" to the Lord and hear His word, you will get a wonderful "Cleanser" for your soul and you will feel like "Mr. Clean" all week long.

—Author Unknown
Submitted by Mrs. Ella T. Trimble of Houston, Texas

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Striekland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

SEND CORRESPONDENCE AND ADDRESS CHANGES TO:

P. O. Box 1076, Dallas, Texas 75221

Phone: (214)748-6491

Include mailing label with address changes

Individual subscriptions $6.00 per year for National edition, rates for Annual Conference editions, and for groups of 10 or more subscriptions to National edition, available upon request

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Praising Jesus in Kansas City!

45,000 charismatic Christians converge for first show of Spirit unity

By CLYDE CHESNUTT
Associate Editor

KANSAS CITY, Mo. — The largest grassroots ecumenical movement in possibly the last 800 years brought more than 45,000 persons pouring into the Kansas City Chiefs' pro-football stadium here for four nights last week.

But the 1977 Conference on Charismatic Renewal of Christian Churches was not the typical football crowd. They were on their feet shouting, alright, but not for touchdowns. They were shouting for Jesus.

Hands upraised in praise to God, dancing in the rows and aisles praying and singing in unknown tongues as well as shouting and clapping for Jesus, charismatics from more than ten denominations, almost every state in the union and a dozen foreign countries met here July 20-24 for the first conference of its kind. Registration for all sessions hit 50,000 it was announced the final evening. Charismatics met in separate denominational conferences in the morning, workshops in the afternoon and joined together in the stadium for worship and praise sessions lasting three and a half hours in the evening.

United Methodists: 700

United Methodists were present, although their number of approximately 700 was small compared to Roman Catholics who numbered almost half of the total; non-denominationalists were close to 30 percent.

The United Methodist conference heard the Rev. Tommy Tyson, Chapel Hill, N.C. tell them a Christian is like a lump of coal. "You can wash the dirt off but you can't wash the black out," the evangelist said. "If you want to change the color, you've got to get it on fire. Something is happening in the United Methodist Church. I've seen more response to the supernatural aspects of the faith in the last two years in our church than in all the years before put together."

He defined "life in the Spirit" as responding to Jesus in the presence of each other and then challenged the charismatics to "reproduce Jesus in places where we are threatened" — such as the 11:00 o'clock formal worship service on Sunday, among intellectuals and by the church as an institution.

'Stay with church' urged

The lone layman to address the group urged them to stay with their local church no matter how dead it might seem. "If I am obedient," said Dr. William Wilson, psychiatrist at Duke Medical Center, Durham, N.C., "God will do all things." He said he stayed with his U.M. church for nine years, working and praying for change before God answered his prayers. "Stay where you are and bloom," he advised the charismatics, "and God will use you no matter what."

Robert G. Tuttle Jr. told the conference a great new Pentecost will come before the end of the world. The Fuller Theological Seminary professor counseled them to be secure in their experience of faith and to be leaven in the loaf of the Christian community.

In one ecstatic moment during an evening address in the stadium, the crowd of 45,000 persons leaped to its feet shouting, clapping and cheering. The Rev. Bob Mumford, charismatic teacher from Cupertino, Calif., had just described a 'siege mentality' some Christians hold who want to withdraw into the church and board its doors against the evil outside. "But if you sneak a look at the back of the book (Revelation) — Jesus wins," he dramatically shouted. At that point the crowd exploded.

'Holy Ghost breakdown'

For seven minutes the stadium was in pandemonium. The crowd roared "Jesus is Lord, Jesus is Lord." The electronic scoreboard flashed on and off computer-type pictures of Jesus and the slogan "Jesus is Lord" in huge letters. When the crowd finally calmed down, Mr. Mumford called the penomenon a "Holy Ghost breakdown."

Throughout the evening sessions participants heard from many leaders associated with the charismatic renewal. Among them were Roman Catholic Cardinal Leon Joseph Suenens, Brussels, Belgium, who exhorted the crowd as though he were praying a gentle prayer to Jesus, Ruth Carter Stapleton who said Jesus can heal "every mistake that we have made with another human being," and Catherine Marshall who witnessed that the Holy Spirit "gives us the supernatural gift of joy in whatever circumstance we are in." Among the dozen other speakers were Archbishop (Anglican) Bill Burnett of Cape Town, South Africa, Maria von Trapp, Dennis Bennett, Francis McNutt and James Forbes Jr.

President Jimmy Carter sent a telegram to the conference asking them to pray that he make the "right decisions toward bringing about world peace and understanding" and that human freedom "may be enhanced by the teachings of Christ."

The theme of Christian unity was repeated by many speakers. "This conference is a reflection of what already exists — unity on the grass-roots level," said one. And the number one thread holding them together is the baptism in the Holy Spirit, he added.

The modern Pentecostal movement spread to mainline Protestant churches in 1960 and the Roman Catholic Church in 1967. One conference official estimated the growing movement to number some ten million in the United States.

World Council of Churches' figures quoted at the conference estimate by the year 2000, half of the world's Christians will be non-white, from the southern hemisphere and members of the pentecostal-charismatic renewal movement.

Asked why they came to the conference, several United Methodists told TM/UMR: "Because I believe in the unity and fellowship in the Spirit is important," Bob Browning, Bedford, Tex.; "I wanted the blessing of the conference," Lu Ann Barnes, Whitehall, Ill.; "We wanted to know if the United Methodist Church was alive somewhere in the system," Mr. and Mrs. Roff Myers, Toledo, Ohio; "I couldn't wait to get with people who love the Lord," Bessie Adams, Hot Springs, Ark.; "I came to see if the Spirit would tell me whether or not to stay with a church I feel is dead," a surgeon from Chula Vista, California.

Hands uplifted in prayer- mark of the charismatic

U.M. charismatics see pros,cons in organizing

TM/UMR Staff Special

KANSAS CITY, Mo. — Will United Methodist charismatics form a national fellowship within the denomination?

No, say a group of U.M. leaders at the Conference on Chrismatic Renewal in the Christian Churches here last week. (See related story.) Yes, say a large number of lay and clergy charismatics at the conference.

The issue surfaced in a question and answer period during the U.M. sessions of the conference and in a press conference with U.M. leaders. The UMC, one of the most highly organized Protestant churches, is among the few major denominations which has no charismatic organization.

Reasons offered why there should not be a charismatic organization in the United Methodist Church were:

- All Christians are part of the body of Christ and drawing lines between groups could lead to "first and second class Christians" — which would be "unfortunate" and divisive.
- The subtle temptation with an organization is to "build an empire."
- An organization would "hamper" what the Holy Spirit wants to do.
- The charismatic movement was created "to be the church," not to be an organization.
- The 18th century revival "died when it became a church."

Conference leaders who offered these views were the Rev. Robert Stamps, chaplain at Oral Roberts University, Tulsa, Okla.; Dr. Robert Tuttle Jr., assistant professor of Wesleyan studies, Fuller Theological Seminary, Pasadena, Calif.; the Rev. Tommy Tyson, evangelist, Chapel Hill, N.C.; the Rev. Ross Whetstone, professor of evangelism, Scarritt College, Nashville, Tenn.; and Dr. William Wilson, professor of psychiatry, Duke Medical Center, Durham, N.C.

Persistent questions from persons to the panel of leaders, however, indicated strong sentiment to form some kind of national fellowship. Charismatics feel they are isolated from other U.M. charismatics and need some way to communicate and fellowship with each other.

"I have decided to come out of the closet," said the Rev. Larry Eisenberg, pastor in Marlow, Okla. "If we don't do anything here, then when I get home I'm going to start some kind of expression, at least in my area." The assembly broke into applause.

"Give us six weeks to work out something," Mr. Whetstone suggested as a compromise to the group on the last day. "If you don't hear from us by then, call or write me." The participants agreed and took his address and phone number.

A Tulsa pastor proposed that the charismatics join "Good News," a U.M. evangelical group already organized. Dr. L. D. Thomas, charismatic pastor of First UMC and a member of the "Good News" board, told the conference "all the charismatics want 'Good News' to say is that speaking in tongues is a legitimate gift of the Holy Spirit. All 'Good News' wants charismatics to say is that not everyone must speak in tongues. Both groups can say this. Why can't we get together in one great movement in the United Methodist Church?"

Art of worship draws musicians, others together for 'Horizons '77'

By PAT SITES
Staff Writer

SANTA CLARA, Calif. — Worship as a drama — with each United Methodist a "performer" and God as the "spectator" — got some concentrated attention here last week from more than 700 diverse worship leaders who seemed to find the experience as heady as the cooling breezes of northern California.

While a few persons debated how the church can best "coach" worshippers in their roles, most agreed on one thing: an across-the-church interest in worship continues to grow and more leaders are anxious to foster it. (See related stories.)

Experience not just theory

The event was Horizons '77, the second national Convocation on Worship, Music and the Other Arts. The five-day gathering on the campus of the University of Santa Clara was designed both to sharpen professional skills and give experience — not just theory — in worship to church musicians, pastors and lay workers.

Fanning out last week to study everything from choral music to the theology of worship, advanced organ to involving laypersons in the planning of worship, visual arts to liturgy-writing, participants reflected a broad mix of interests and expertise which many found "stimulating." Convocation leaders called the multi-faceted design an effort to make sure that "nobody who works in the area of worship — pastor, musician or layperson — works in a vacuum."

Since 1955 a biennial convocation of the United Methodist Fellowship of Musicians has been held. The event was expanded in 1975 to include other worship leaders and a new U.M. Society of Worship was formed. The convocation was also sponsored by the Section on Worship of the Board of Discipleship and the Choristers' Guild.

To experience worship using a variety of styles and art forms, the group — many with their families along — converged daily on the 200-year-old, acoustically-alive Mission of Santa Clara adjacent to the campus. There the rafters rang with hymns of the early church and a new work by Jane Marshall and Philip Baker; organ voluntaries and a handbell choir; ancient liturgy and new musical responses by John Erickson. The services, led throughout the week by Perkins School of Theology professor H. Grady Hardin, spanned the church calendar. They included the use of dance, banners and other visual aids.

Evenings, participants could worship in their choice of settings: Asian-American, Hispanic, small church or in informal dialogue-sermon-and-story-telling style, to bridge some gaps in their own worship backgrounds.

They also bridged some time gaps, noted Hispanic worship leader Roberto Escamilla, who tutored them in singing the music and language of his people: "The Jesuit fathers who founded this mission would be pleased to hear Anglo Protestants singing in their language in this place."

Very much a family affair, the convocation incorporated the children of participants into choir workshops led by Sue Ellen Page, Rochester, N.Y. A 30-member youth choir from Laurel Heights UMC, San Antonio, Tex. formed the nucleus for a choral workshop conducted by the Rev. Phillip R. Dietterich, First UMC, Westfield, N.J.

Resurgence of interest noted

The convocation emphasis brought vast changes to an event which used to be a gathering of professional musicians, Carleton Young, professor at Scarritt College, Nashville, told TM/UMR. "There's a hunger to know more about worship and that's being reflected here."

Undoubtedly there's a resurgence of interest in the art of worship and the Fellowship of Musicians will continue trying to bring all persons who work in worship together, says its president, Aaron Sheaffer, of Dayton, Ohio. While participants were still perhaps four-to-one church musicians, there was much crossing over in workshops by music and non-music persons, he noted. "Some people assume all musicians are interested in is music. None of us can afford to work separately."

That's true, said Melvin Johnson, director of music at Vestavia Hills UMC, Birmingham, Ala., who admits he concentrates on the professional music opportunities at such a convocation "because that's where my prime responsibility lies." But pastors and musicians alike need exposure to all the components of worship and to each other's perspectives as worship leaders — an important plus for a broadly-based convocation, he believes.

The Rev. John Kruse, First UMC, Green Bay, attended primarily as a member of his conference commission on worship and also because of an interest in music. It's a healthy sign, he believes, that a number of conference worship leaders were on hand to carry creative worship ideas back to local churches across the denomination.

Panel spots music trends

TM/UMR Staff Special

SANTA CLARA, Calif. — Some new looks — and sounds — in church music and worship are ahead, a panel of experts told the Convocation on Worship, Music and the Other Arts here last week. And if they aren't, they should be.

The days of the vested children's choir are limited, said composer-conductor Jane Marshall, of Dallas, "but the opportunity for creative use of music in the church school are absolutely limitless. We must ask: is it necessary that the children be a performing choir?"

The death of public school music is bringing a renewed interest in music in the church, according to Carleton Young, professor of church music education at Scarritt College. And new forms of liturgy are springing up, as local churchpersons take more interest in shaping the tools and context of worship — and worry about inclusive and non-sexist language.

Another healthy sign is that the new "look" of many churches will be more conducive to good music, Roy Reed, professor of worship and church music at Methodist Theological Seminary, Delaware, Ohio, believes, but there's still a long way to go. "My life has become a great crusade against carpet, which muffles sound," he said. "We must help people understand that the room they build is itself an instrument."

Mrs. Marshall noted that there still is a place for children's choirs now going. "But the regimented choir in a formal situation is simply not adequate to serve the church as we now see it developing. We must move into the church school to help teachers use music."

Worship society extends lifeline

TM/UMR Staff Special

SANTA CLARA, Calif. — A United Methodist Society of Worship will continue to exist at least for two more years, members agreed here last week after taking a sharp look at the possibility of disbanding.

Threatened by a lack of funds and concern from some quarters that they were attempting to duplicate existing efforts by other groups, they opted to remain as an "ad interim" steering committee until 1979. Jurisdictional representatives were named to broaden the base of worship concerns at annual conference and regional levels.

To be convened at intervals by Pat Crotty, of Tallahassee, Fla., the committee was assigned leadership in three tasks: (1) cooperation with the Board of Discipleship's section on worship and the United Methodist Fellowship of Musicians to plan the 1979 Convocation on Worship, Music and the Other Arts; (2) encourage the formation of groups concerned with worship and the related arts across the denomination; (3) continue talking with the Fellowship about becoming one inclusive organization.

Formed in 1975 to encourage creativity, responsibility and fellowship for clergy and lay worship leaders alike, the Society agreed at the time to "pursue a common future" with the Fellowship of Musicians, "including the possibility of an eventual merger."

But last week, the possible need for an organization for "worship persons who are not musicians" led the group to decide to take one more look at its future, outgoing vice-chairperson Steve Fink said. A final decision will come in 1979.

Church reunion coming to Korea

NEW YORK (UMC) — A reunited Methodist Church for South Korea now seems virtually certain before year's end, according to a cable from Seoul received at the headquarters of the United Methodist World Division on July 15.

Since a schism in 1975 there have been two churches: Methodist Church of Korea and Korean Methodist Church.

The cable received from Dr. Edward Poitras, missionary correspondent for Korea said: "Methodist union in Korea now virtually certain following published agreement to formulate a new discipline and pass reunion in separate general conferences later this year."

Adequate minimum income urged by Christian leaders

NEW YORK (RNS) — In a letter to President Carter, 19 Christian leaders have urged that the Administration adopt a welfare program to "assure all Americans an adequate minimum annual income and provide that assistance in a manner respectful of the dignity and integrity of each individual."

United Methodist signers included Dr. George Outen, general secretary of the Board of Church and Society; Bishop James K. Mathews, secretary of the Council of Bishops; Dr. Tracy Jones, general secretary of the Board of Global Ministries and Bishop Joseph H. Yeakel, president of the Board of Church and Society.

Commenting on the President's proposals for welfare reform, which will be submitted to Congress in the form of legislation in August, the religious executives cautioned that the "constructive aspects" of the plan would be frustrated by the requirement that it be funded on revenues spent on such programs as food stamps, employment compensation and housing assistance.

"If additional benefits are to be provided for some recipients," they advised, "additional monies will be necessary. Otherwise, the program will merely transfer money from some low-income people to the desperately poor. This is unjust."

In the view of the religious leaders, "the poor should be assisted by a redistribution of income and resources from upper-income groups, not from those already finding it hard to make ends meet."

The religious executives commented that "new administrative procedures, such as the 'accountable period,' the re-definition of the filing unit, and prior-month budgeting appear to be cost-saving techniques used to squeeze the program into acceptable budgetary limits."

They warned that "while these procedures may appear technically equitable from the standpoint of a computer model, they do not take into account the human problems they will cause. For instance, in practice, prior monthly budgeting would mean that persons who have just lost their jobs would not be able to receive immediate assistance."

According to the Christian leaders, "the projected levels of support, both for those unable to work and for those classified as able to work, are simply not viable as minimum standards of living." They also advised that "the attempt to provide jobs through the welfare system leads only to a second-class employment program, providing inadequate benefits and wages."

They urged President Carter "to reconsider your conclusion that the cost of the program remain stable and your suggestion for a jobs program, which we believe does not adequately serve and respect the dignity of the people served by the program."

Johnstown flood destroys church, damages 6 more

NEW YORK (UMC) — Last week's flood in Johnstown, Penn., totally destroyed one United Methodist Church and damaged six others in varying degrees, according to preliminary reports from the Western Pennsylvania Conference.

Three disaster workers have been assigned by the United Methodist Committee on Relief to work in the area, according to Dr. Harry Haines, UMCOR executive. UMCOR has also sent $2,000 and Church World Service another $2,000 for immediate use and has sheets, towels, water purification tablets available as needed.

Over 4,000 families in six counties were affected by the flood last Wednesday night; 46 are known dead and 68 were still missing last Friday.

Bishop Roy Nichols of the Western Pennsylvania Area announced that a special offering would be received July 24 in all of the conference churches.

UMCOR receives funds through Advance Special No. 901670-1 — "UMCOR Disaster Response U.S.A."

the church today

Church questioned as equal opportunity employer

WASHINGTON, D.C. (UMC) — Is the United Methodist Church an equal opportunity employer since all "executive staffs" of the church must be United Methodist Church members?

During the present search for an assistant general secretary for finance and personnel in the Board of Church and Society, the question surfaced when a trade journal with offices in New York refused to publish the ad given it by the board.

Speaking with the classified ad office, Claudia Williamson, board staff, was told "it is illegal" in that state to write an ad "like that" because it "is discriminatory on the basis of religious affiliation." In order for the ad to appear, the reference would have to be dropped and another section referring to knowledge of church polity be "toned-down."

A 1976 General Conference amendment requires "executive staffs" as well as members of general boards and agencies to be members of the church.

Dr. Thomas Shipp dies suddenly

DALLAS — Dr. Thomas J. Shipp, pastor of Lovers Lane United Methodist Church for 32 years, died suddenly here July 21 of an apparent heart attack. Beginning with a membership of less than 100, Lovers Lane has grown to a membership of more than 8,000 under Dr. Shipp's leadership.

Dr. Shipp was widely known for his counseling with alcoholics and through numerous writings and talks on alcoholism, juvenile problems and drug abuse in the U.S. and Canada. He authored "Helping the Alcoholic and His Family."

Dr. Shipp was a director of the General Board of Global Ministries, and Secretary of the United Methodist Committee on Relief.

The Caribbean Crescent

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Campus: 'cutting edge' of values?

Ministers try to meet challenge posed by rapidly changing youth

By Religious News Service

In 1974, a survey by Dr. Daniel Yankelovich on youth values indicated that the college campus is the "cutting edge" of new values that will eventually spread to all youth and it stressed the importance of campus ministry programs to afford religious traditions a chance to make their voices heard.

The survey by the noted sociologist also pointed out that it seemed clear that youth values are in a state of rapid change, and this provides the religious community with a major opportunity as well as a major challenge.

Campus ministers are continually attempting to gauge the attitudes and potential response of a philosophically fluctuating student popolation. (See related article on this page.)

Youth shift to inner space

In 1973, Dr. Pharis Harvey, a specialist in young adult ministries for the World Division of the United Methodist Board of Global Ministries, told some 400 Protestant and Catholic campus ministers that students — so recently politically active — were "disillusioned by the whole political process. They're escaping into inner space-oriented activities — the Jesus movement, Eastern religions, evangelism."

He said "they're building psychic walls against a hostile world."

Two years later, Father Patrick O'Neill, O.S.A., director of the U.S. Catholic Conference's Department of Campus and Young Adult Ministry, remarked on the shift. He said young people are no longer concerned with social change and there has been a complete shift in the expression of young adult social consciousness.

More recently, pollster George Gallup Jr., reported that the downslide in church attendance among young adults is bottoming out, but that churchgoing is far below the level of adults over 29. Yet, his poll revealed that young people were "as active as adults in religious activities other than church attendance."

In seeking a meaningful response to the rapid and significant changes in the college-age population, the campus ministry outreach has become more ecumenically integrated, has involved more laymen and women, and turned to continuing education, communication and the preparation of men and women for ministries at colleges and universities. It has also opened channels to "experiential" religious movements like the Charismatic Renewal, yoga and Transcendental Meditation.

In many cases, religiously-related colleges and universities have expanded their campus ministry programs to include a chaplaincy shared by other religious traditions.

Campus ministry on "upswing"

The Rev. Myron Bloy, president of the National Institute for Campus Ministries and former director of the Church Society for College Work, Cambridge, Mass., said that in evaluating campus ministry today "one must look across the denominational spectrum." He said evangelical traditions are particularly active, with the Southern Baptists this year designating 100 new campus ministers.

Father Bloy, an Episcopalian who was a campus minister at MIT, said Catholic activity in campus ministry is also on the "upswing," but the number of "mainline Protestant" campus ministers is declining. But overall, he added, campus ministers — now about 8,000 in the U.S. — are increasing.

Speaking of the so-called "reassessment" now underway in campus ministry, he said actually there had never been a "real assessment." Campus ministry was for years on the back burner of church concern, he noted, and only now is beginning to draw considerable attention from church and religious leaders.

Father Bloy, who shares his Newton Centre, Mass., office with Rabbi Yechiael Lander, Jewish campus minister at Smith College, said that generally on the campuses today "there is an increase in piety" among students, a delving into experiential religion through prayer meetings, Bible vigils, chapel visits and the like.

He said, however, there is a "lack of moral passion" on the part of students and the major challenge to the campus minister is "how to respond to this piety" and at the same time lead students to "morally consequential actions" during school and later in life.

The Episcopal cleric said he believed that the current "quest" for deeper spirituality by students is "mostly real," but it does not solve the problem of "leading them to develop a passion for moral action."

Church has opportunity

Dr. Yankelovich, in his survey of youth values, said he believed the "ferment in the thought of young people about values offers the churches the opportunity . . . to see whether they can lift young people out of their private concerns into a kind of commitment that will enable society to meet the new demands being made upon it.

"Even the search of young people for self-fulfillment might be taken by the churches as another phrasing of the old question, 'What must I do to be saved?' "

The challenge put forth by Dr. Yankelovich — can the churches speak to young people in a language they will understand and elicit their commitment? — appears to be the challenge Father Bloy sees confronting campus ministry. Can those in campus ministry move, through their presence and actions, young people from the starting point of spiritual self-interest to a point of moral commitment?

World community created on University of Minnesota campus

ST. PAUL, Minn. — Persons from eight or more nations living, cooking and eating together, learning about each other's cultures and daily lives and engaging in intercultural experiences — this is the Oikoumene International Community at the University of Minnesota campus here. "Oikoumene" is the Greek work for the entire inhabited world, the human community.

And that's what this group is, says the Rev. Carl Caskey (front left in photo), United Methodist campus minister and director — "a world community in which our commonness is affirmed, our differences appreciated, our problems faced and resolved, all in an increasingly caring and open atmosphere."

An ecumenical campus ministry project, Oikoumene has 12 women residents, one-half from the U.S. Men join in all activities except living in the Wesley House facility. Kirsten Mogensen, a journalism student from Denmark calls the program a "fantastic experience. You really learn that all people are human beings and then we can share our sorrow and happiness together."

MINNESOTA UMR PHOTO

Students construct new dock for Missouri camp

ARCADIA, Mo. — Students at the Wesley Foundation at the University of Missouri-Rolla recently completed a large (4 x 120 foot) swimming dock now in use here at Blue Mountain Camp, operated by the Missouri East conference. Wesley students gave more than 350 hours in the design and construction of the dock. Campus minister Clayton L. Smith says building the dock is one of a continuing series of annual projects for the church undertaken by the Wesley Foundation.

MISSOURI UMR PHOTO

1970's student calm defended by provost

NASHVILLE (UMC) — The college students of the 1960s are now in their thirties and are part of a public clamoring for educational accountability, Dr. Anne Flowers, assistant provost at Duke University told participants in a United Methodist Institute of Higher Education here last month.

"As the end of the decade (1960s) neared and shortly thereafter the next generation of students looked at the crazy past, attempted to make sense of it and to extract the best from it to address the new decade," she said. "Many of the practices instituted out of the frenzy of the past remained and many should have. Indeed, many should have found their introduction into higher education much earlier. But, out of the '60s grew a calmness."

She does not agree with some who would call the calmness apathy. Pointing to one historical assessment based on a national survey of new college students, Dr. Flowers said students today are not more apathetic or more conservative than those of the '60s. The study did find, however, a trend away from extremes in the political identification.

The student body today is comprised of more part-time and older students with families, she said. Other distinctive characteristics she listed included:

- more students who know what they want to prepare for;
- greater awareness of history;
- fewer study skills;
- a lack of basic reading, writing, mathematical and scientific skills.

Today's college students are calling for privacy and relevance, she said. "Privacy is more prevailing and can best be seen in the attempts to search for self-identity . . . the concern for discovering one's special place in society after leaving school."

The "nonchalance" of the '60s is gone, said Dr. Flowers, and today's students are much more concerned about what they will be doing after college. "Students are reading books and are asking for courses to help them in solving everyday problems. Grades have become important.

"There seems to be less overt interest in world-shaking courses and movements to restructure society and more interest toward self-realization and responsible participation."

While school faculty and administration must be sensitive to student values expressed today, Dr. Flowers called for academic quality and a strong liberal arts emphasis. "The imbalance of previous decades should not reside in quality institutions," she said. "Institutions should and must respond to student values, needs (and) desires and demand . . . respect for quality."

Climate assessed for '70s—'80s

'Political duress' forecast for missions

ALLENTOWN, Penn. (UMC) — The dominant mood of the late 1940s and '50s was one of missionary expansion and that of the '60s and '70s was involvement by the churches in social issues and concerns, according to the Rev. Paul F. McCleary, associate general secretary of National Council of Churches' Division of Overseas Ministries.

"I see the immediate mood for the '70s and '80s as that of Christian churches under duress from political systems," the mission executive told the United Methodist World Division's Missionary Conference meeting here July 11-15. He spoke on the future of Christian mission.

Socialist governments wish to get all social institutions to support the government's socially planned goals, he said. More recently churches also are under duress from governments on the right, particularly if the church has a social consciousness about the loss of human rights and dignity.

This duress produces two phenomena which Christian mission must take more seriously in the future, Mr. McCleary said. The first is vast numbers of Christians in diaspora whose "fault" lies in holding values which transcend national loyalties and narrow political causes.

"We perceive these persons as refugees and offer them scholarships or places as immigrants. As yet we have not understood them as persons of global vision or world citizens," he said.

The second phenomenon is the enclave church. These are small Christian communities which ten years ago embraced autonomy and now find themselves minority churches, isolated and struggling to survive, he explained. They need international relationships but the ones they have contribute to the pressures on them.

The issue for mission, he said, is how to support them as they struggle to become indigenous to their own culture but with integrity as to their understanding of the Gospel.

Terming this a transitional period, Mr. McCleary predicted the mood of the '80s would be seeking ways to manage global interdependence.

'Revolutions move humankind'

Three revolutions are moving humankind toward global community, he said. These are "the ideological revolution of egalitarianism," the technological and scientific revolution and the economic-interdependent revolution.

A Club of Rome study has suggested that "religion, ethics, world views and ideologies need to break through mankind's current 'inner limits' . . . These are self-centered goals which must give way to global goals out of which a shared human future can come."

The United Methodist clergyman suggested several ways in which churches might contribute to the search to manage global interdependence:

- strengthen the internal life of churches so they can cope with external pressures.
- highlight the role of the Christian community in all aspects of development.
- educate U.S. church people to narrow the gap between world realities and mental images of mission.
- see that structures and institutions support global integration while respecting pluralism and cultural differences.

Missionaries pool experiences

Eighty-eight missionaries home on furlough at the semi-annual missionary conference here on the campus of Cedar Crest College pooled their experience and shared problems and convictions in an effort to help the World Division set objectives for the future and see which policies and procedures need changing. Those missionaries still in the field made their contribution to futurology via questionnaires.

A popular topic was "the role of the missionary." The missionary's primary loyalty is to the bishop and local church and jointly to the Board of Global Ministries, it concluded.

By 1980 two contracts will be signed by all missionaries: one between the missionary and the World Division, another between the missionary and the national church, setting forth a job description. Wives as well as husbands will receive job descriptions since the World Division believes both are missionaries. The division should seek a written evaluation of the missionary's performance from the national church, it was suggested.

Following a dramatic presentation on human rights by David Sobrepena of the Philippines, one group stated, "We are grateful the Board of Global Ministries has taken advocacy roles regarding human rights violations in countries where our churches are involved. Because of the tenacity of these violations, we propose systematic study and action including a theological-ideological consideration of the scope of human rights, a country-by-country study of root causes of violations, a resource referral service for missionaries and an educational program to mobilize our constituency to violations and causes." Support was urged for groups involved in the human rights struggle, whether through ecumenical channels or ad hoc coalitions.

High point of the week was the commissioning of 13 newly-appointed missionaries and a warm farewell to five retiring missionaries. Dr. Lois Miller, head of the World Division, officiated at a service in Bethany UMC.

New president elected

WEST LAFAYETTE, Ind. (RNS) — The Rev. Mary Louise Rowand of Dallas, a minister of the Christian Church (Disciples of Christ), was elected president of Church Women United (CWU) at the organization's triennial Ecumenical Assembly here.

She succeeds Margaret Sonnenday of St. Louis, a United Methodist, who has served in the position since 1974.

Betsy A. Garland, a United Methodist from Warwick, Rhode Island was elected secretary at the national meeting at Purdue University.

Church Woman United is the nation's largest ecumenical women's movement.

Bishop Muzorewa returns to Rhodesia as election set

SALISBURY (RNS) — As United Methodist Bishop Abel Muzorewa, leader of a black nationalist group, declared that he will not deal with other nationalist leaders and groups in Rhodesia, Prime Minister Ian Smith dissolved the Parliament and announced an election for Aug. 31.

The two events, which occurred within 24 hours, indicated that both Bishop Muzorewa and Prime Minister Smith are facing serious problems with their own constituencies.

Upon returning to Salisbury (July 17) after a six-week foreign tour, Bishop Muzorewa was hailed by a crowd of 20,000. That was the largest throng ever to support a black nationalist leader in Rhodesia, and indicated that Bishop Muzorewa, who heads the "moderate" faction of the African National Council, may be the popular favorite of Rhodesian blacks.

However, the Muzorewa group has not been as directly involved with nationalist guerrillas as has the Patriotic Front of Joshua Nkomo and Robert Mugabe. The Front recently was endorsed by the Organization of African Unity as the legitimate black nationalist movement in Rhodesia.

The "militant" faction of the African National Council is headed by the Rev. Ndabaningi Sithole, a United Church of Christ minister.

In calling for a new election and envisioning a new constitution by the end of the year, Prime Minister Smith spoke of "a broad-based government incorporating those black Rhodesians who are prepared to work peacefully and constitutionally with the present government in order to establish a base from which we would be able to draw up our future constitution."

This statement was widely interpreted as hinting that Mr. Smith would prefer to achieve a settlement with the two factions of the African National Council and ignore the Patriotic Front.

Bishop Muzorewa also wants to ignore the Front, but he has now indicated that he would not work with the Sithole faction of the ANC.

In addressing the throng of 20,000 from atop a liquor store Bishop Muzorewa specifically rejected suggestions of an alliance with Mr. Sithole. "I think he has lost his way," the United Methodist leader said. "I do not think there is any possibility of meeting him."

Even if Prime Minister Smith chooses to negotiate exclusively with Bishop Muzorewa, serious problems would still remain. The bishop demanded "immediate majority rule through one-man, one-vote," but Prime Minister Smith said that for white confidence in the future to be maintained, Rhodesia could not have a one-man, one-vote system.

Objections raised to recent court abortion ruling

ADRIAN, Mich. (RNS) — A United Methodist editor has condemned what he described as "the irresponsible reasoning" behind the U. S. Supreme Court's ruling that states need not fund non-therapeutic abortions.

Writing in the July 14 issue of the Michigan Christian Advocate, newsweekly of the state's United Methodists, the Rev. Richard O. Griffith, managing editor, noted that the Court said the Constitution "imposes no obligation on the states to pay pregnancy-related medical expenses of indigent women or indeed to pay any of the medical expenses of indigents."

According to Mr. Griffith, "taken literally, this means that a majority of the justices believe there is no Constitutional right to health care for those who cannot afford it. This is unconscionable."

The United Methodist editor also criticized the House of Representatives' action in amending an appropriation bill to provide that none of the funds given to the Department of Health, Education and Welfare "shall be used to pay for abortions, or to promote or encourage abortions."

He stressed that "even for those who are deemed by society as models of responsibility and morality, the option of abortion needs to be available; for the poor, this possibility is available only through government assistance."

Another voice objects

A United Methodist representative to an ad hoc women's group said members are "determined to do everything possible" to persuade President Carter to reconsider his opposition on moral grounds to federal funds for abortion.

"We are very happy to have a President who thinks morals are important," said Jessma Blockwick of the United Methodist Board of Church and Society, Division of World Peace. "On the other hand, a President should not say simply 'because I say something is moral, that's going to be national policy'."

Ms. Blockwick was among members of the Ad Hoc Committee for Women's Health and Reproduction who recently met here with Midge Costanza, a Carter aide, to ask that the President reconsider his stand against the use of Medicaid for abortion.

Ms. Costanza said, "I don't think the President will change his mind. He's adamant on this issue."

The meeting was prompted by President Carter's statement at a press conference that although denial of federal funds for abortion may be "unfair" to poor women, he did not believe it was the government's role to ensure exactly equal opportunities "particularly when there is a moral factor involved."

Ms. Blockwick said the group will attempt to discover "what kind of input the President had in reaching his views. Most of us drew the conclusion that it was made on a feeling basis rather than really looking at the impact of it on society."

She said United Methodist Church action has been very far-sighted. The 1976 statement adopted by the General Conference on responsible parenthood included the right to have an abortion as a legal alternative, she said.

The statement, "safeguards the legal option of abortion under standards of sound medical practice and makes abortions available to women without regard to economic status," Ms. Blockwick said. The statement "gives us a clear rationale for working on this issue."

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Subscriptions

THE LOUISIANA METHODIST
is published each Friday
Cost of a single subscription
is $3.00 per year.
Send all subscription
requests to:

The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 34

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

AUGUST 5, 1977

Walker's Chapel breaks ground

By MRS. B. E. RODGERS,
Member

Walker's Chapel, a small country church in the Mott community in the northern part of Bossier Parish, is approximately one hundred years old. The present meeting place is the third wood building in the congregation's history.

Top: Dr. Carl Lueg, Shreveport D.S., Terry Lowe, pastor, Straud M. Wise, Chairman of Administration Board, Alton Matlock, B. E. Rodgers, Iloise Coson, and Mrs. Lizzie Wise, building committee.

Center: Dinner-on-the-ground followed the groundbreaking service.

Bottom: Children's watermelon party

Walker's chapel is the only rural United Methodist Church in north Bossier Parish. The present small membership, which includes some descendants of the early church founders, is eager to replace the old deteriorating building with a new brick structure on the same lovely wooded site. The committment of $12,000 to the erection of a new worship facility has exhibited the love and interest of many who desire to keep God's witness stations where they are needed. The church attendance has grown from an average of 45% to 97% of the known church membership in two years. Tithes and gifts have increased nearly five-fold. The church is completely organized with chairmen of every work area. It pays Conference askings in full and has been able to raise the pastor's salary three times in two years. The present pastor, Rev. Terry C. Lowe, recently appointed, is also a pastor of the First United Methodist Church of Plain Dealing.

The dream for a new church building has become much closer to a reality with the help of The 1000 Club. Indeed, your grant is a welcome and coveted appropriation to the funds needed for the new house of worship.

The endeavors of the people will continue until sufficient funds are secured for the completion of the new church building. It will have a conveniently large sanctuary, classrooms, fellowship hall, and a large shaded lawn where the sunrise breakfasts, Sunday dinners, fish or barbecue suppers, and youth fellowship gatherings will continue in the traditions of a country church.

Future plans also include a new piano, new hymnals, a reference library, and additional Christian literature for the young people of the church. It is expected that the church growth rate will continue and increase as the ability to fulfill God's purpose for greater witnessing is realized. The structure will be built by Malone Building Contractors of Plain Dealing.

Istrouma UMC pastor, the Rev. Paul C. Carroll, and organist, Randy Kolb, from right, listen to Senator Shehee's address.

Istrouma UMC answers call to participation

"The word, politics, has become tarnished by confusing it with partisan political feuds. Politics is not a thing apart from civilization, but a manifestation of civilizations in growth. As long as we live in a changing world, about which our knowledge is incomplete, we must be prepared to listen to other people's opinions about government," said Louisiana's only woman state senator, Virginia Shehee of Shreveport, at Istrouma United Methodist Church in Baton Rouge . . .

Mrs. Shehee was speaker at a Sunday worship service planned to establish closer rapport and increased understanding between members and their elected officials. Several state and local office holders attended.

Discussing her position as the only woman in the Louisiana senate, Mrs. Shehee took a positive stand toward women's active participation in politics, religion and the community at large.

"I had expected some trouble, maybe, but it has not appeared," said the senator who is in the second year of her first term.

"This is the only time I've ever been a part of the political system. My reason for running for the senate, or being a politician, is, I sincerely feel, along with our founding fathers, that everybody should have his say and take his turn," she said.

"Government is an art to be learned, not merely an office to be won," she said, noting that some newly elected officials think winning is like getting Alladin's lamp, and that they can rub anything they desire into existence.

She views Christian leadership as essential to keep the balance between order and liberty and emphasizes the necessity of recognizing that all goals can not be achieved immediately.

"There are unsettled disputes and open questions," she said, urging a careful, objective analysis of the situation.

"When we bring out the positive facts, the negative ones will look less serious," she added.

Noting the Golden Rule ranks with the great pronouncements on the rights of man, Mrs. Shehee pointed out it is not enough to understand that needs exist, but emphasized the Golden Rule puts the stress on the "Do."

Senator Shehee is president of an insurance and a funeral business and an active member of the Episcopal Church. A graduate of Centenary College, she has done graduate work at Southern Methodist University and has a long record of participation in civic affairs and as a supporter of the performing arts.

Spanish American work enlarges

The Spanish American work of Greater New Orleans has taken a new direction in its growth this past year. A prayer and Bible study for 20 persons has been organized and meets each Monday evening in the Kenner Church under the leadership of Rev. Lawson Lee. According to the 1970 census there are approximately 100,000 - 130,000 Spanish Americans in the greater New Orleans area of which nearly 9,000 are located in the Kenner and Metairie area.

(from left to right) Mrs. Myrtle Jo McGee (a cirlce leader), Rev. Lawson and Elsa Lee, Mrs. Sarah Booth (UMW President), Mrs. Francis Taylor (lay leader) Mrs. Carol Forman, and Mrs. Jean Dawson (circle Leader)

Rev. Lawson Lee, Mrs. Lee, Mrs. Carol Forman, and Rev. Brady Forman.

A bilingual Holy Communion service was held in the Kenner Church on Maundy Thursday during Holy Week. Rev. Brady Forman and Rev. Lee led the traditional service in both languages.

A few weeks later Rev. Lee was the guest speaker at the annual luncheon of the UMW. He lifted up these challenges which confront the Spanish American ministry: the varied background of Spanish people, the attitude of indifference so many have toward the church, the problems that arise in the home and community due to the language barrier, and the lack of adequate funding to develop a significant and adequate ministry by the church.

The Kenner Church has responded to this challenge by providing a place for the growth of a Spanish American United Methodist congregation and by supporting this special ministry through the Advance special program. The first step in the growing support of this ministry was to give $600.00 in 1976 and again in 1977. The Spanish Speaking Ministry is a Conference Advance special of the Louisiana Conference.

Peoples' Community Center celebrates 55 years

People Methodist Community Center celebrated its 55th Anniversary Sunday, July 10. Rev. and Mrs. Ulysses S. Gray, former missionaries to Liberia, West Africa and now on the faculty of Wiley College, Marshall, Texas, were keynote speakers. Their theme was, "Hearts, Hands, and Minds United." Dr. Robert F. Harrington, president of People Board of Directors, served as Master of Ceremonies. Other participants were: Dr. Alfred L. Norris, District Superintendent, New Orleans-Houma district, invocation and benediction; Councilman A. L. Davis, greetings, youth choirs of Bethany and St. Matthew, Metairie, UMC, music; Mrs. George W. Carter, Jr., whose husband was the second director of the center and Mrs. Althea L. Butler, history; Dr. Winifred Burks, Baton Rouge, introduction of the speakers; Mr. Gregory Dawson, a former pupil of the center, instrumental solo; Mrs. Mable Stateman, organist. Rev. William R. London, Jr., is the Executive Director. The Special Program Committee were: Mrs. E. Mae Calvin, chairperson; Mrs. Althea L. Butler, Mrs. Inez Henderson, Mrs. Irma Kennedy, Mr. James Singleton and Mrs. Azalea Stevenson.

Around the Conference

Ecumenical group of 35 youth

A group of young people from the Sioux Falls, South Dakota area presented a worship service, "Building Blocks of Life" on Sunday, June 12 in the Rayne Memorial United Methodist Church, New Orleans. This original celebration was written almost entirely by the youth and their director. Drama, Music Dance, and Pantomime made it a unique experience. Since 1967, "Worship Caravans," directed by Rev. Sam Muyskens, have toured throughout the United States and Canada. Their two-week tour this year also included the Thibodaux U.M.C.

Wesley UMC, Baton Rouge - Lafayette District

Two items of interest in the Wesley UMC, July 17 were: President Major J. Jones, president of Gammon Theological Seminary, Atlanta Georgia was the speaker in the morning worship service. An ice cream festival followed the service, and the Wesley UMC choir under the direction of Mrs. Edna Breaux did a series of spiritual and gospel musical numbers in the Greater Baton Rouge Arts Festival sponsored by the First UMC, Baton Rouge. Mr. Leroy Pero, Ms. Connie Breaux and Mrs. Evelyn Baker were featured performers.

Rev. & Mrs. A. Swindell Hodges, Deerford

were feted at the Deerford UMC. A get acquainted party Sunday afternoon included homemade ice cream and cake on the church lawn. Mr. Herman Alford, chairman of Administrative Board also pictured.

Annual fish-fry Jonesboro UMC

An annual fish-fry, program and ladies night was held for 42 people June 28 by the Men's Club of Jonesboro UMC. President is Marlin J. Westbrook. Cooking was done by Joe G. Key and Romer Rowe.

A program of instrumental and vocal music was presented by the Rev. Timothy E. Lawson, pastor of Hodge UMC, who sang contemporary songs and accompanied himself on the guitar as he gave an interesting history of the development of modern folk music. The presentation involved group singing as well as solo parts. Rev. K.G. Rovie is pastor.

Reports - Quo Vadis

Reports have been received from several churches telling how they were blessed by the music of Quo Vadis '77 featured in the July 22 L.U.M.

Rev. Elmer Malone writes, "Trinity UMC, Buras, was especially blessed by the presentation of Quo Vadis July 13th.

Rev. Jim Constable, Indian Bayou, Rayne, Louisiana included an item about Quo Vadis '77 in his bulletin as did Warren Blakeman, Henning Memorial, Sulphur.

Dr. Leonard Cooke whose birthday was July 10, was honored by Peggy Bolton, office manager for the Treasurer/Pensions office. The Council on Ministries staff joined in the celebration.

Top: The Rev. Harvey Williamson, left, recalls some memories with the Rev. Paul C. Carroll.

Center: IUMC charter members, from left, Mrs. Lavella Smith, Mrs. Nannie Cox and Mrs. Erma Austin, recall the 60-year history of the church for the Rev. Harvey Williamson.

CRAFTS UNDER WAY — Emily Worsham, left, chairman of the annual bazaar at Coushatta First Methodist Church, instructs Istrouma United Methodist associate pastor Kathy Henderson, center, and IUMC fall bazaar chairman Judy Hargis at recent craft workshops held at the church. The first annual bazaar is a major project of IUMC's 60th anniversary year.

IUMC initiated sixtieth anniversary, July 10 at morning worship services.

Rev. Williamson, district superintendent of the new Baton Rouge-Lafayette District, congratulated members on their long and productive past, but warned if the church is to continue to write history, it must be, "constantly marching on, doing things for the advance of the Kingdom." Three factors that have to be operative if the church is to have a future: to proclaim the message of God to the city, to point people of Jesus Christ, and to maintain the determination and not to give up.

Other homecoming activities included a luncheon in the church gymnasium and a reunion with former members invited to participate in the celebration.

The Rev. Paul C. Carroll, pastor, points out from the first $25 donation to the present facilities, worth now more than a million dollars at today's real estate values, the church has been confronted with a history of challenges that have always been met, but that fiscal fortunes have little to do with the real impact of a church.

"The true significance lies in the thousands of lives that this church has touched and made better," he says.

The present church building was completed in 1953 and the interior was renovated this spring. Since 1953, an educational building was constructed in 1961 and the gymnasium in 1972.

Other activities in this 60th anniversary year, Rev. Carroll says will be to the service of IUMC as a distribution base for the Meals on Wheels program in Baton Rouge's Scenic Highway area, and the board is now discussing plans to establish a day care center. A craft fair and bazaar in early November is also planned.

School of Christian Mission features first-time students

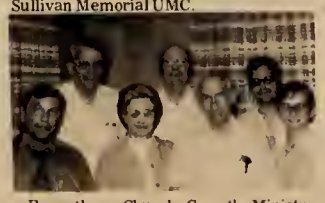
Too many, not enough tote bags! Margaret Bryan, Ruston district made tote bags with the Methodist Emblem on them for women attending for the first time. Since more came than was expected names were drawn at each session for the bags available. Other will be made and set to the extra UMW ladies attending.

Another feature of the well planned school which had such good response was a 'Sampler Class:' On the last day in each session both classes changed teachers and every student was able to get a sample of the other study presented. The "Caribbean Crescent" and "The Local Church in God's Mission" were the daytime classes. The third class, "Women of the Bible" taught by Estelle Dameron, was available for everyone attending.

Elisabeth Sullivan works with varied groups

A most active group of senior citizens called the Evergreens meets once every two months for a meeting and luncheon. They take trips, helped in our Pony Express Campaign breakfast, several are part of our Evangelism program, and all give strong support to our church and to God. This picture is a portion of the total 72 members. The president is Miss Sara Wadsworth, and Mrs. Orda McKenzie is the Secretary-Treasurer.

During our Heritage Sunday program in May, Dr. James T. Harris preached. Through his words of love, and wisdom, we were made more aware of our own heritage as Americans, as Christians, and as United Methodists. 50 year members were honored. James Poole is the newly appointed pastor at Elizabeth Sullivan Memorial UMC.



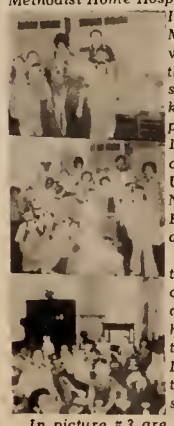
Recently a Church Growth Ministry Clinic was held in this church. Its purpose was to teach the ministers effective Evangelism Programs being used in the world today. Those who attended are: First row left to right - Rev. Roy Mooneyham, Calvary Baptist Church, Bogalusa; Mrs. Bobbie Martin, Algiers UMC, New Orleans; Rev. Leo Beck, Plain Dealing UMC, Shreveport; Mrs. Tricia Hollis, Friendship UMC, Hammond; (2nd row 1 to r) Rev. Carey Martin, Algiers UMC, Hammond.

Long-range planning begins

Long range planning begins in the Baton Rouge-Lafayette and Baton Rouge-Hammond Districts. A meeting was held at the Ingleside United Methodist Church, Baton Rouge, July 12. In the picture W. O. Lynch, Jr., pastor First UMC Lafayette, Harvey Williamson, Superintendent of the Baton Rouge-Lafayette district; Ray Branton, Conference Council Director; and Fred Flurry, host pastor.

Parker Memorial UMC entertains Methodist Home Hospital

Parker Memorial Church sponsored activities for the children of the Methodist Home Hospital, New Orleans.



In picture No. 1 is Mr. Bob Knight; with others from the home, who sponsored at Parker the campaign providing 15 tickets for the children to attend United Methodist Night with the Jazz Basketball Game at the Superdome.

In picture # 2 are the school-age children and counsilors from the home, who were treated to a Walt Disney movie and to a supper and snacks.

In picture # 3 are the pre-school age children and councilors from the home, who were led on an Easter Egg Hunt at Parker, the afternoon before Easter. These activities were sponsored by the Lamp lighter Class. Each child was presented with Easter candy and eggs. Mrs. Ralph Hogan is president of the Lamplighter Class.

Editorials

Jesus Christ may defy adequate rational definition, but we know He is our Lord

When the so-called "death of God" theology burst upon the scene during 1960's, Christians across the globe reacted with swift anger, dismay and soul searching self-analysis.

With that debate as a recent backdrop, publication of the book "The Myth of God Incarnate" by a group of English theologians should surprise no one (see TM/UMR, July 15 and July 22). The authors deny the divinity of Jesus, and contend instead that Jesus was "a man approved by God (Acts 2:22) for a special role within the divine purpose."

We planned to reserve comment on this book until we could receive a copy and read it. Letters from readers who were disturbed by our report of its publication prompts us to offer some preliminary comments while waiting for a copy of the book to arrive from England.

It is nothing new for the divinity of Jesus to be questioned. The belief that God was once embodied in the life of a particular human being defies the laws of science. In a secular age when God is perceived by millions of people to be "silent" or "absent" or "non-existent," no one should be condemned for having doubts about a God-man who is reputed to have lived nearly 2,000 years ago.

Even the early church struggled for nearly five centuries to reach a conceptual consensus about how to describe Jesus. Eventually the church fathers settled on the paradoxical formulation that Jesus was "fully God" and "fully man."

Attempts to "define" Jesus have continued across the centuries, and doubtless will continue so long as human beings are able both to think and to experience His power to bring newness and abundant meaning to human life.

Although it will never be possible "define" Jesus adequately with human language, it is a certainty of faith that God revealed Himself in an absolute and unique way in the life, death and resurrection of Jesus. This was the testimony of his immediate disciples, of the early church, and of His subsequent followers through the centuries. God's revelation of Himself through the Spirit of Jesus did not stop 2,000 years ago, but has been repeated anew in the lives of millions of people across the centuries. It continues today.

The Incarnation and the Trinity are — as the authors of "The Myth of God Incarnate" say — human formulations. They may not describe with full adequacy the mystery of God's ultimate Self-revelation. But we consider them to be much more adequate than the English theologians' formulation that Jesus was "a man approved by God for a special role within the divine purpose." Any number of religious figures may fit that description. To affirm that Jesus was only a man may be rationally coherent, but it is less than Christian. The uniqueness of Christianity among the world's religions is the affirmation that Jesus is Lord — of the universe and of our lives.

When "The Myth of God Incarnate" reaches our mailbox, we intend to read it and, perhaps, to learn something from it. We may be disappointed with the authors' conclusions. But as persons who know the saving and forgiving love of God as revealed through Jesus Christ, we need not fear exposure of our faith to any human formulation.

TM/UMR essays to describe the reality of God

How have you experienced the reality of God?

We live in an age when many people feel totally self-sufficient and question the existence of God. Many others, who believe abstractly in God, describe our age as one in which God is "silent" or "removed" or "unrevealed" (see preceding editorial).

Give us a single concrete example of how you have experienced the presence and power of God. Relate your experience in an essay of no more than 250 words.

Criteria

TM/UMR will send $10 to the UMC's Missional Priority Fund — in the name of the writer — for each essay which is published. Essays will be selected for publication on the basis of originality, readability, and helpfulneess to other Christians.

Guidelines

1. There are no limitations on subject matter; essay topics may range from traditional to innovative to unique expressions of the reality of God.
2. The essay should be 250 words or less and preferably typed and double-spaced.
3. The essay must be based on a personal experience.
4. Entries must be postmarked no later than August 31, 1977.
5. Each entry must include the writer's name, address, and name of the local church where membership is held. Entries cannot be returned.

Send entries to: TM/UMR Reader Essays, P. O. Box 1076, Dallas, Texas 75221.

Welcome new local editions

With this issue TM/UMR welcomes readers of new local church editions for Terrace UMC in Houston, Texas and St. Luke's UMC in Kilgore, Texas (both in the Texas Annual Conference).

Each week 675 subscriber-families at Terrace and 450 subscriber families at St. Luke's will receive a six-page paper combining their churches' news with annual conference and general church news.

To our new readers in these congregations we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
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Letters to the Editor

We shouldn't claim too much for John Wesley

To the Editor:

In your July 22 issue, Robert B. Ward wrote an article about John Wesley and the beginning of his ministry after Aldersgate. It was most interesting and inspirational.

Without taking anything away from Wesley and his influence on history, I think we Methodists may claim over generously for him when we suggest that his ministry averted a French-type revolution in England.

Hardly a century before Aldersgate, England itself was torn by violent revolution, including the beheading of a king and 20 years of Puritan dictatorship. England found families split, ministers murdered, and endured economic collapse. In Wesley's time parliamentary government existed. The day of absolute kings had passed.

The shadow of the civil war loomed over Englishmen many times in later years, and the remembrance of a generation of violence and suffering, along with the evangelism of dedicated Christians, worked to bring peaceful solutions to new problems.

As inspiring as the story of Wesley's work is, we Methodists must avoid the vanity of claiming too much.

L. R. Ward
Dallas, Texas

Right on Bishop Hunt!

To the Editor:

I agree wholly with your editorial regarding Bishop Hunt's address on the duty of United Methodist Colleges (TM/UMR, July 15).

As a graduate of a Methodist school, I insist Methodist money must only go into schools that are "church related" — not just private schools.

Virginia Williams
Denver, Colorado

Pastors should be trusted

To the Editor:

Thank you for your excellent service to the church through TM/UMR.

Let me make a brief response to Dorothy Sword Junkin's letter to the editor in the June 10 issue. I agree with her that the passing on of information about parishioners to a new pastor by a previous pastor for the purpose of "spite" is an unfortunate practice. However, why does Ms. Junkin assume that there is an antagonistic relationship between pastor and church.

One of the roles of the pastor is a counselor and spiritual guide. When I move to a new physician, I always hope that every item of information about my medical history will be shared by my previous physicians. If I go to a secular counselor for an emotional problem, I want this professional to know all he can about me.

Why can't we trust our pastors? Let us as pastors become more trustworthy, for we are commissioned by God to serve as agents of the God of grace, not of human revenge.

Wherever possible let the laity risk trust in their pastors and help us to be God's messengers and guides.

Larry J. Ousley
Chattanooga, Tennessee

Differences in the use of liturgy affirmed

To the Editor:

Bishop James M. Ault's forceful sermon on Holy Communion practices (TM/UMR, July 1) offers a clear statement on conserving an authenticity in such practices. He cites mangled liturgies, carelessly handled elements, absenteeism and infrequent celebrations of Communion as major concerns. His sermon elicits a counterpoint.

There are sizeable efforts going on in United Methodism for liturgical renewal and reform. Some are reworkings of older liturgies simply to update word structures. Others are solid efforts to effect new liturgies commensurate with liturgy being a dynamic, not fixed, participation by the people of God.

John Wesley was an ingenius architect of church organization and an extraordinary evangelist. Busy about many things, he appeared to have accepted the basic liturgical structure of the Anglican Church and, with modest adaptations, passed it on to Methodism. Methodist peoples have ever since kept stronger faith with Mr. Wesley's organizational genius than with his sparse liturgical legacy. We are a loosely-defined church liturgically, given to creating our own formal and informal liturgies and to forgiving conglomerates of liturgies from many sources and periods. This, given a sense of responsibility, is one of our strengths.

The frequency of celebrations of Holy Communion, the mechanics of serving the elements, the liturgical forms have, and will, vary considerably among us. With our visible genius as United Methodists for living within differences (as in the broad variance in social positions) we will hopefully be understanding about liturgical differences and allow the dynamic of liturgical expression to grow among us.

Gilbert Y. Taverner
Middletown, Rhode Island

Two items evoke comment

To the Editor:

In reading the July 8 issue, there are two items upon which I would like to comment.

The first relates to the church's interest and efforts regarding the problem of world hunger. I am in strong agreement that this issue should be fully explored and discussed, that positive action should be taken to alleviate actual starvation as much as possible, and that research and action should be taken to solve the long-range problem.

I am concerned somewhat with the proposed action stated in the article to "create a future where the world's goods are more equitably shared," as to what specific social and political action is intended. I fully support programs to provide emergency relief, equal opportunity and actual assistance to help people to be productive and to earn their way in life and thereby contribute to a higher standard of living for everyone. I could not support programs which sought soley to politically redistribute wealth by force or a system of totalitarian domination. I feel that we should be careful to evaluate each possible solution as to its effect upon the long-range productivity and the dignity and freedom of the individual.

The second item that caught my attention was listed on the back page advertising bumper stickers for "I Never Lost It" as an answer to the recent campaign, "I Found It." I know of several Methodist ministers and lay people, as well as people from other denominations, who entered into this campaign with the most reverent anticipation of being an evangelical witness. I feel that it is inappropriate for the United Methodist Church to conduct a campaign to attempt to counteract or ridicule the efforts of other Christians who are trying to lead people to Christ.

Arch G. Mainous Jr.
Lexington, Kentucky

No one 'never lost it'

To the Editor:

I am surprised that TM/UMR accepted an advertisement in the July 8 issue for the sale of bumper stickers saying "I never lost it."

This is certainly a non-Christian slogan. There is no one in the world who "never lost it," because no one has a personal relationship with Christ as a birthright. Anyone who accepts Christ as Savior and Lord has to do so on their own, and therefore they have to have "found it" at some time. A person who says "I never lost it" has never had it to lose and therefore cannot be a Christian.

I think you should be more careful about what ads you accept for our paper.

Curtis D. Benton Jr.
Fort Lauderdale, Florida

Protest can work two ways

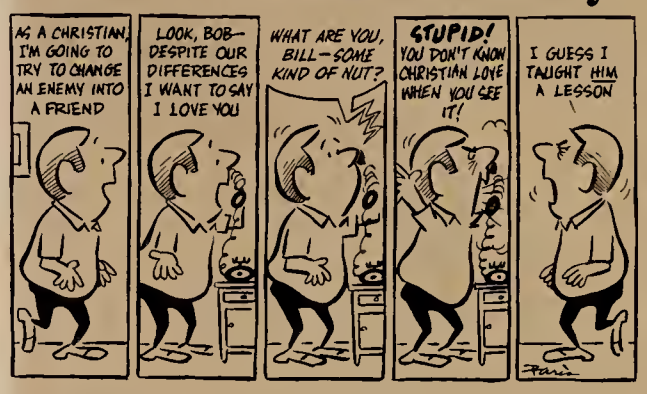
To the Editor:

In a few short weeks, the United Methodist Women will be resuming their full activities for another year. One of the first items on the agenda will be the distribution of pledge cards.

As an active member in my local church and womens' circle, I will not be making any annual pledge. If "economic sanction" is felt to be a moral and Christian way by the leaders of the Women's Division of the United Methodist Church to gain support for ERA, then I, as an individual, feel it is my moral and Christian duty to withhold my financial support of UMW as an opponent of ERA.

By their own admission, they (pro-ERA) do not know all that will be lost or gained by its passage and I, for one, very much resent the position taken by the directors of the Women's Division on my behalf!

Mrs. Gary R. Davison
Minneapolis, Minnesota



My Witness

The growth of our miracle

By MARY S. JOHNSON

BABY GIRL JOHNSON! Moments after she was born and baptized, Pastor Gene R. Johnson held Jeni, as she was to be known, in his hands. This was different — he had held boys on three previous occasions. This was different — he was told to be prepared that this might be the only time he might see her alive! Gene silently made comparisons to remember Jeni with accuracy. This tiny bit of life, weighing less than two pounds, was as long as the palm of his hand, had a head the size of a baseball, and fists the size of acorns.

In 1968, Jeni became known as the Miracle Baby of St. Francis Hospital. Due in February, 1969, she made her appearance early in October of 1968. In the premie center, a nurse inserted the first IV without waiting for the pediatrician as she felt Jeni would die before one could be summoned. She put her career on the line — and hit the minute vein on the first try.

Officially we don't know how many times Jeni's heart stopped, but we were told she "died" three times. But as difficult a time as they anticipated for her her four months at the premie center, the doctors never dreamed she would be able to exist without an IV. But at the end of one week, the IV was removed, and she took nourishment by mouth.

During those four months, Jeni's twisted legs straightened out and she developed normally physically. When it was finally time to be able to touch and feel her to bring her home, a tearful daddy and a thrilled grandmother made the trip. What an event! Mom, at home with pneumonia, shared the anticipation with three sons.

Jeni's fine physical development over the passing months and years has been credited to her three older brothers. With four children ages five years and under, we had little time to pamper Jeni. As a result, she worked endlessly to keep up with the boys and gained much in the process!

With everything physically fine, Mom and Dad both watched for signs of brain damage. It had been assumed from the start by one of the premie pediatricians that she would be mentally retarded. Most others agreed at least to the extent of some type of brain damage. The miracle grows more evident as none of these signs appear.

Today the Miracle Baby is a young lady of eight years, very competent academically and at the top of her class. Physically she appears more co-ordinated than any of her classmates. She plays with a softball team and sings with the family group called DADS.

Can we call our family lucky? That's not a very accurate word. Blessed? Yes! We're privileged to watch our Miracle grow!

"My Witness" is a column through which TM/UMR readers may share meaningful experiences of the Christian faith and life. This week's contributor, Mary S. Johnson, is a member of the Grace UMC in Decatur, Illinois.

Here I Stand

Are Lay Witness Missions helpful?

By GEORGE H. TITTSWORTH

We recently returned from coordinating a Discipleship Celebration (a new format and focus of Lay Witness Mission). What a wonderful weekend of hard work, inspiration, learning, sharing, praying, singing, meeting and getting to know some new beautiful Christian friends! We were among 25 adults and 7 youth who drove hundreds of miles at their own expense, who spent 2½ days of their lives with strangers, who used a good many hours of their time in preparation for the weekend, who took time off from their jobs, who found replacements for regular Sunday responsibilities at their own churches, who lived the weekend with many people who had worked very hard for over two months preparing for our visit. Why? Was it worth it? Did it accomplish anything? Was it just to satisfy our egos? Will the people at that church really benefit or is it only a temporary emotional high?

George Tittsworth

Obviously, we think Lay Witness Missions are worthwhile or we wouldn't continue to be involved in them. We work and pray to make them God's missions, not ours. Although, being human, I'm sure our egos do get in the way at times, we constantly work to improve on that. Whether the local church benefits permanently depends primarily on the local leadership following the mission.

Apparently God is pleased with the activity, as He seems to be blessing it. This is one of the ways the disciples began to spread the gospel 1900 years ago. Are people's lives changed? Sometimes yes — sometimes no. It depends on each individual's willingness to submit to God. But the life changing power of Jesus is shared and witnessed to, and many people do accept the Lord and many recommit their lives to God.

If missions are of the above nature, why doesn't everybody in all the churches across the country clamor for more missions. Why do some church members leave town the weekend a mission is held in their Church? Why are some ministers scared to death of a Lay Witness Mission?

Sometimes, witnesses cause their own problems. We just plain come on too strong. We get pushy! We are opinionated! We attempt to cram down someone else's throat the exact same experience we've had with the Lord. That is not God's way to win people to Jesus Christ. The scriptures tell us very plainly to witness to and love people and let the Lord change their lives.

On the other hand, there are many people (including some ministers) who want God strictly at arm's length! We want Him for the "marrying and the burying" and we want a nice church to go to when we don't have anything more important to do. We want our neighbors and business associates to see us going to church on Sunday, but please God, no closer!

Is it important enough to go through all this activity and work to share in individual people's lives being changed? I can't speak for anyone but myself — but my life has changed completely in the last five years, primarily due to the activity involved in Lay Witness Mission work. I still make mistakes of attitude and actions, but not nearly so often as I used to.

The study and the prayers that go along with allowing Christ to really (not just superficially) control my life cause me to try to discipline and control these areas. I don't have to worry like I used to. I get along with my family better. I have more real friends. I'm much more happy. I seem to have more time to do really important things. Is it important to a person's mental health to know he can be forgiven when he goofs? It's of primary importance. As a Christian psychologist! These are mortal benefits.

What about the eternal benefits? I know now that I will see and visit my parents again someday. I know now I will see and visit earthly Christian friends again someday. I know that at some future day, I will live in a state of complete joy, happiness and love of God and Christ. I will have no more problems or tears as we experience here — and to me, that is important.

Last weekend there were a few who "left town", and three or four were a bit unhappy because they couldn't spend the weekend on their "tangents" or didn't like the church being happy and joyous. But for the very large majority of us all, we worshipped God with prayer, with beautiful exuberant singing, with an inspirational communion service, with sharing thoughts and problems that turn out to be universal — and many people's lives were touched to renew their commitments to God, some with new commitments to the Lord! Throughout the weekend there was a learning and relearning of the real power of God's love in our earthly lives: The tremendous power of the Holy Spirit in our lives is for real! People's lives can be changed and people can start over again with a clean slate at any age — young, middle aged or old, it makes no difference — God wants and woos us to accept His love whenever we will.

It's of eternal importance that people in our impersonal society know and learn to understand that there is love and acceptance from God, and through that love to be able to love and accept each other as we are. It has changed my life. I hope and pray I can witness to that change in such a way that others will desire their lives to be changed too.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, Mr. George H. Tittsworth, is a member and music director of the Asbury UMC in Wichita, Kansas.

On the TM/UMR Beat

The death of a hero and a living model of ministry

Spurgeon Dunnam

When I was growing up, I had many heroes. As I became an adult, most of my heroes proved to be people like me, with feet of clay.

A heart attack took the life of one of my few remaining heroes last week. The death of the Rev. Tom Shipp has left me, like thousands of other people, with a feeling of deep personal loss (see TM/UMR, July 29).

Tom was pastor of the Lovers Lane UMC in Dallas — United Methodism's third largest congregation. Unlike most pastors who serve large congregations, Tom did not move to Lovers Lane from another pastorate. It grew from a living room meeting to more than 8,000 members during the 32 years he served as its chief pastor. It became a great church in large part because of Tom's self-giving ministry. Remarkably, the name of Tom Shipp is nowhere to be found on the cornerstone, the walls or the fixtures at Lovers Lane. He wanted it that way. Tom's interest was not in building a monument to himself but in ministering to people as a servant of Christ.

I have never known another person who exemplified the caring ministry of our Lord more genuinely and more consistently than Tom Shipp. He had an uncanny knack for sensing the needs of people around him, empathizing with them, and responding to their needs with words and acts of encouragement. To be in Tom's presence was to feel important. As one who constantly struggles against self-centeredness — often unsuccessfully — I marveled at Tom's seemingly effortless ability to stand outside himself and put himself in the shoes of others.

People who knew Tom often called on him for advice or help. People who knew him only by reputation called upon him for help as often as those who knew him. I have never heard of an instance in which Tom turned down a person's request for help.

Tom was more widely known for his pastoral care than for his preaching. Tom Shipp was a living sermon. The authenticity of his life as a follower of Jesus brought people to hear and respond positively to his words from the pulpit.

Tom was especially known for his ministry to alcoholics. His approach to alcoholics was practical and non-judgmental: "You never take away a person's alcohol until you've given him something to replace it — self-respect, the assurance of God's love, faith in his fellow human beings."

His approach to others who sought counsel regarding personal problems was similar: "Our task is not to tell people what is wrong with them, but to help them find a way of life and hope."

One may lament the fact that Tom's work was unfinished when he died at age 59. He was in a building committee meeting late at night, planning Lovers Lane's new sanctuary, at the time he died. I think I would gladly accept death at the age of 59 if my life could be instrumental in helping half as many people as Tom did during the lifetime allotted to him.

My hero, Tom Shipp, has now passed from his earthly life into God's eternity. But the remembrance of his life will always serve as one of my foremost models for what it should mean to be a minister of Jesus Christ.

—SPURGEON M. DUNNAM III

Christ called only cure for nation's moral decay

By BUD HERRON
Associate Editor

ANDERSON, Ind. — Diagnosis: rampant moral rot. Treatment: "biblical evangelization." Cure: changed persons in Jesus Christ.

Three days of speakers, ranging from a once imprisoned member of the Nixon administration to a world evangelist, offered in different ways that view, plan and hope for the world here July 25-28. Their listeners were about 2,000 supporters of the "Good News Movement," a caucus of "evangelicals" formed more than 11 years ago with the intent of calling the denomination "back to an emphasis on the fundamentals of the Christian faith."

Charles Colson, one-time political advisor to former President Richard M. Nixon who served seven months in a federal prison for crimes related to the Watergate cover-up, opened the convocation July 25 and set the theme which was to be repeated. "How can moral rot and decay continue on the upswing?" he asked the convocation, which had swollen to about 4,500 persons for his presentation. "I can only assume that the answer is that religion is not greatly affecting our lives."

Mr. Colson said most Americans have "fallen for" the same view of the world that brought the Nixon administration to its knees: the view that there are political and economic solutions to all human problems.

He offered instead the solution he said he found after being "born again": "man's ways and man's institutions cannot change the course of human history and cannot solve the problems of mankind, because the problems of mankind are in the heart. God's ways can, do and are the only solution."

Mr. Colson said it is time to "stop worshiping the political structures of the world." He called on the church to "stand up against culture" and to "impact the values of Jesus Christ on the secular world."

Mission goals called for

Sounding a similar chord was Dr. Leighton Ford, Presbyterian minister associated with the Billy Graham Evangelistic Association and speaker on the worldwide "Hour of Decision" radio program. Dr. Ford said world evangelization is not only the hope of the world, but is the undisputed will of God.

Comparing evangelization to a moon launch, he called for Christians to set mission goals, develop definite strategies and a sound delivery system.

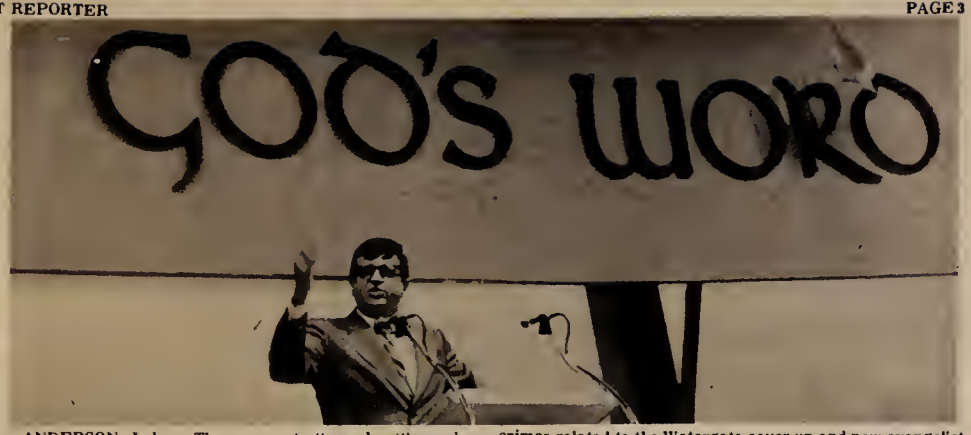
Dr. Dennis Kinlaw, president of Asbury College in Wilmore, Ky., presented a series of theological reflections to the convocation, in which he challenged evangelicals to recapture an interest in Christian dogma.

He said evangelicals have neglected theology in favor of "spiritual experience." While agreeing "spiritual experience" is important, he said "we cannot neglect the need to be theologically grounded." He told participants that doctrine is important because: (1) It gives us the keys to "the nature of reality," and (2) "It provides a platform for action from which to tackle the problems that confront us."

Convocation participants came from all over the United States but predominantly from the Midwest and camped or stayed in dormitories on the campus of Anderson College (Church of God).

In addition to hearing a broad range of speakers, they took part in a series of workshops which included such topics as "Life in the Parsonage," "Healing in your Church," and "How to Win at Church Politics." The convocation also included daily Bible study sessions and various programs for youth.

"Good News" officials said about 1,600 persons registered for the convocation, but that approximately 400 more attended from the Anderson area and were not registered. The 2,000 figure is approximately the same attendance as the last national convocation of "Good News" at Lake Junaluska, N.C., in 1975.



ANDERSON, Ind. — The answer to "moral rot" can be found only in God's ways, not man's ways. Charles Colson told 2,000 supporters of the "Good News Movement" here at a convocation July 25-28. Mr. Colson, once imprisoned for crimes related to the Watergate cover-up and now evangelist and author of the bestselling book, "Born Again," was one of a series of speakers who called participants back to an emphasis on faith to solve human problems. PHOTO BY CHARLES KEYSOR

Black tells evangelicals

'You wrote black community off'

TM/UMR Staff Special

ANDERSON, Ind. — Blacks do not join evangelical churches because evangelicals have been on the "wrong side" of civil rights issues, a black minister told supporters of United Methodism's "Good News Movement" here July 26.

The Rev. John M. Perkins, a Baptist minister from Mississippi who heads an independent community development project there, told about 2,000 participants at a national convocation sponsored by United Methodism's "evangelical caucus" that "through the '60s when blacks were struggling against the worst kinds of oppression," evangelicals wrote them off as "communist inspired."

Introduced as "a minister involved in social action evangelism," Mr. Perkins called for white evangelicals across the nation to "stop running" and return to the inner city to "take the gospel to the black community."

'Blacks need to hear Gospel'

"The black community needs to hear a creative, evangelical message," he said, challenging those gathered to become involved in mission to blacks. He said the black churches are sometimes credited by whites with already being "evangelical" but in fact only make "evangelical sounds."

"The black community needs to hear the gospel proclaimed to change people's lives and therefore change the community," he said. Pointing to statistics that blacks are 10 percent of the national population and more than 66 percent of the national prison population, Mr. Perkins said "if we (blacks) have religion, it isn't working."

Called to bridge gaps

"If we are not bridging across racial and cultural barriers with evangelism, we are not preaching the gospel, we are preaching culture," he told participants. He spoke of growing up and "trying to be a man in a society that only wanted niggers," without the church to tell him he was a man. He said that should not be allowed to take place today.

He ended his remarks to sustained applause with "three R's" for "winning blacks to Christ":

• Relocation: He said the white evangelical church needs to start going back to the areas of cities they abandoned several years ago when blacks began moving in.

• Reconciliation: Whites and blacks must be reconciled through Christ as brothers through a belief in the fatherhood of God over all humanity.

• Redistribution: "Somehow we must come up with a more just economic system," he said. "It's not right that six percent of our population controls 69 percent of the wealth. The church in the days ahead will have to deal with that."

Congress to boost deaf ministries

By PAT SITES
Staff Writer

WASHINGTON, D.C. — A small but sturdy band of United Methodists gathered here last week in the shadow of the nation's chief legislative body to witness the birth of another kind of congress — the United Methodist Congress for the Deaf.

The U.M. National Conference on Ministry with the Deaf numbered only about 75 persons — perhaps half of them hearing, the rest deaf or hearing-impaired. But they laboriously built, with what one participant called "a lot of love and the help of total communications," an organization they hope will bring deaf ministries to the forefront in the UMC.

Warned that "deaf ministries aren't exactly a priority in the church right now," they also agreed to petition the denomination's Board of Global Ministries (BGM) to hire a fulltime staffperson in deaf ministries and to hammer on the door of the Board of Discipleship for curriculum resources for the deaf.

Most deaf not reached

An estimated two million U.S. citizens are deaf and an additional 13 million are hearing-impaired. Most are not being reached by any church.

With sounds — and signs — of relief and a shout of "It's over!" from convenor Francine Kenyon, of Washington, the group tied up in the final minutes of their two-day meeting last week a constitution and bylaws aimed at:

• promoting Christian fellowship and spiritual growth among the deaf;

• encouraging the training of ministers and interpreters for the deaf;

• linking up with annual conferences and BGM to establish deaf ministries;

• developing the spiritual, social and vocational aspects of the deaf/hearing-impaired individual.

Membership will include the deaf and "all others who show a willingness" to spread the Gospel to the deaf, they decreed. But top leadership slots will go to the deaf/hearing-impaired. And all committees will strike a balance of deaf and non-deaf persons.

Deaf leadership trusted

The Conference heard a plea from the Rev. Louis Foxwell, pastor of Christ UMC for the Deaf, Baltimore, that "more deaf persons accept ongoing responsibility. The hearing people here are deeply committed to deaf ministries. Some of us worry that only a few deaf persons will show up. Yet I willingly place my trust in the hands of deaf leadership. This meeting establishes a new working relationship."

Encouraging lay leadership among the deaf — both within the Congress and in the church at large — will not be easy, admits Mrs. Kenyon, who is deaf. "Most deaf persons do not have confidence in themselves when they're with hearing people," she told TM/UMR. She sees that task — along with pushing for curriculum and seminary training in deaf ministries — as major concerns for the new Congress.

Will Congress work?

Will the amalgam of this new Congress work? It's a real challenge, says the Rev. LeRoy Schauer, pastor of the Washington UMC for the Deaf and chaplain at Gallaudet College, the nation's only higher education institution exclusively for the deaf. The needs of persons — even within the Congress — are diverse. "There are persons, both deaf and hearing, working professionally with the deaf. There are deaf persons who primarily want and need fellowship with other deaf persons. And even the kinds of deaf ministries we're all involved in are very different. Now we need to see if we can pull it all together."

But to many of the deaf/hearing-impaired persons present, the creation of a Congress for the Deaf was a moving experience. "It's exciting to be in on the very beginning of this," said Miss Vae Rose Fultz. She had earlier told the group that "it wasn't until I became a part of the Jacksonville (Ill.) ministries with the deaf that I really felt the love of God and of others. I had felt rejected. Now I feel loved."

Express needs, deaf urged

Deaf ministries workshops have been held annually for the past six years, coordinated by the office of urban ministries of BGM's national division. Staff executive Cecil Pottieger, of that office, reminded the conference at its opening session that, "no matter how concerned we are, the response you get from the boards just now is 'no money.' "

He urged them to be in touch with members of BGM and the Board of Discipleship's section on curriculum resources and express their needs. While deaf ministries is now a general Advance Special, only $400 was received last year from that source. A $5,000 grant from the Women's Division of BGM made this meeting possible.

WASHINGTON, D.C. — Hearing and deaf persons can reach one another through "total communication" and the concerted efforts of Christians, say the Rev. LeRoy Schauer (left), pastor of Washington UMC for the Deaf and Francine Kenyon, a member of Mr. Schauer's deaf congregation. Both took leading roles in last week's U.M. National Conference on Ministry with the Deaf here. PHOTOS BY HARRY HALLMAN

Deaf, hearing search for way to narrow gap between them

TM/UMR Staff Special

WASHINGTON, D. C. — Watching a deaf person "sign" a hymn of praise can be a highly spiritual experience. The rendition is likely to involve the whole person — arms, hands, fingers, torso, lips, eyes — in a way that a hearing person might envy.

But such complete absorption, one senses, is rooted in a world apart — and the world of the deaf is a lonely and frustrating one.

Churchpersons who reach out to the deaf, said both deaf and hearing persons last week at the United Methodist National Conference on Ministry with the Deaf, must be prepared to meet a multitude of needs. (See related story.)

"Deaf persons are not simply hearing persons who cannot hear," is the way one pastor who works with them put it. The Rev. Harry Hallman, of Pentecost UMC, Brockton, Mass., whose church recently launched a deaf ministry, said persons who can't hear are separated by language, education, income, "exposure to many things the rest of us take for granted — even theology, when we talk about 'hearing the word of God.' "

How best to meet those needs is a problem, say those already deeply involved.

Francine Kenyon, born deaf but advantaged, she believes, by being college-educated and long-exposed to working with hearing people, sees separate congregations for the deaf as the best way to develop leadership, responsibility and visibility for deaf persons. She and her husband, Dan, are both graduates of Gallaudet College and active laypersons at the Washington UMC for the Deaf here.

Vitally needed also, she told TM/UMR, are funded interpreters at colleges and seminaries — as well as at churches. She herself had to drop out of seminary after one year because "I couldn't afford $600 for tuition and another $600 for an interpreter."

Confidence is a crucial task among the deaf, she maintains, and that can best be developed by training deaf persons for positions of leadership in both clergy and laity.

But deaf ministries established within hearing churches can and often do accomplish that purpose, say workers in both Northern Indiana and Central Illinois. Grace Nunery, now at St. Mark's UMC, Decatur, Ind., and conference coordinator of deaf ministries, has developed extensive ministries at three churches in Indiana which carry a full range of programs and classes for the deaf and include deaf persons on their boards and commissions. At Jacksonville, Ill., a conference-sponsored deaf ministry provides church schools and camps for deaf persons of all ages and reaches out to the nearby Illinois School for the deaf with a broad range of services.

In the Oklahoma conference, where the Rev. LaVerle Carrington coordinates deaf ministries in ten churches, a special focus is on lobbying for state laws protecting the deaf. Oklahoma is also producing curriculum for the deaf.

At a workshop last week on developing lay leadership among deaf persons, conference participants spelled out ways deaf persons may be gradually involved in worship. And one hearing person testified to the joys of ministry with deaf persons. She and her husband purposely joined a deaf congregation, she said, because "there was so much love there."

At a closing worship service, Fred Watterson, of Tulsa, Okla., told hearing persons in the congregation that, during the hymn singing, "you will just have to pretend you are hearing the angels singing."

The combined chuckles — and the worship that followed — may indeed have made a "heavenly" sound, many agreed.

New TV show denounced as 'dirty joke'

NASHVILLE (RNS) — Three leaders of the Southern Baptist Convention have denounced the upcoming prime-time television series, "Soap," as a "30-minute dirty joke" and have called for its cancellation.

"Southern Baptists can be expected to unite vigorously with Roman Catholics, Methodists and others of like mind to call a halt to TV's gross immoralities represented by ABC's offering of 'Soap,' " said Foy Valentine of the Southern Baptist Christian Life Commission.

Mr. Valentine and Harry N. Hollis of the Christian Life Commission and Southern Baptist president Jimmy R. Allen commented here on "Soap" after previewing the first two episodes of the TV series scheduled to run this fall.

Mr. Hollis charged that " 'Soap' is dirty. It does not cleanse through healthy humor; it dirties through the use of base relationships and crude and lewd expressions. 'Soap' is the epitome of miseducation."

"When will these writers, these producers, the networks and the local stations learn that American people are tired of contempt for family, perversion of sex and glorification of violence? We are asking for a portrayal of genuine fellowship between human beings, for healthy laughter and for responsible drama," Mr. Hollis said.

The Baptist leaders disagreed with ABC's description of "Soap" as a "sophisticated adult farce." The program deals with such themes as adultery, homosexuality, transvestitism, impotency, and includes exchanges of racial epithets between a black servant and a senile grandfather.

The ABC "soap opera" involves two married sisters. The early "story line" follows: One is married to a wealthy man, the other to a man who secretly killed her first husband. The rich sister and her liberated daughter are having an affair with the same tennis pro. The rich sister's other daughter is described as a "latent nun" by a younger brother who loves porno magazines.

The other sister's husband is impotent. One of her sons is in the Mafia; the other is a transvestite who wants a sex-change operation.

Biblical evangelism conference proposed

TM/UMR Staff Special

ANDERSON, Ind. — The head of United Methodism's "evangelical caucus" called here July 28 for the convening of a "national conference on biblical evangelism" as a launching pad for a "great awakening which will sweep the world with the message of Jesus Christ."

Dr. Ed Robb, chairman of the board of directors of the "Good News Movement," told supporters during the final session of the caucus's annual convocation "it is time for us to be daring and bold. Let us seek the cooperation of those who have been fearful of 'Good News' in the past and begin working toward biblical evangelism and spiritual renewal in the church."

Dr. Robb, a United Methodist evangelist from Scottsville, Tex., said the proposed conference would "gather together the greatest evangelists, finest theologians, most effective pastors, masters in media communication, specialists in Christian ministry, episcopal leaders, national board leaders and laypersons" in an all-out effort to find unity of purpose and a mutual sense of direction. He said the conference would include persons from a wide range of theological perspectives.

The following were listed as objectives for the conference:

• "To study the mood of the world and the church."

• "To explore the motivation for biblical evangelism."

• "To examine the methods that are most effective in winning the lost to Christ."

• "To discover the message of biblical evangelism with all of its implications."

Dr. Robb said the conference would be sponsored by "Good News" but that other organizations in the church would be welcomed as co-sponsors.

The proposal will now go to the "Good News" board of directors for approval and possible implementation.

"We have to be willing to take risks — risk losing," Dr. Robb told TM/UMR. "Evangelization of the world must take place, not just as 'fire insurance' but as a solution to the problems of the world in the here and now."

Wesley Chapel set to reopen November, 1978

PHILADELPHIA (RNS) — The historic Wesley's Chapel in London, England, now being restored, is scheduled to reopen with special ceremonies on Nov. 1, 1978, according to a report received here.

The landmark building of world Methodism has been closed for about four years because it was considered unsafe. Restoration has been in progress, proceeding mainly on a pay-as-you-go basis.

At a recent meeting of the American Committee for the Restoration of Wesley's Chapel here, committee members heard a report that the British Methodist Conference has allowed its property board to underwrite the amount needed on a loan basis to finish the restoration.

The American committee reaffirmed the goal of $875,000 as the contribution of the United Methodist Church toward the project. Financial reports showed that United Methodists have given about $469,000 toward the project, British Methodists about $607,000 and other member churches of the World Methodist Council about $53,000.

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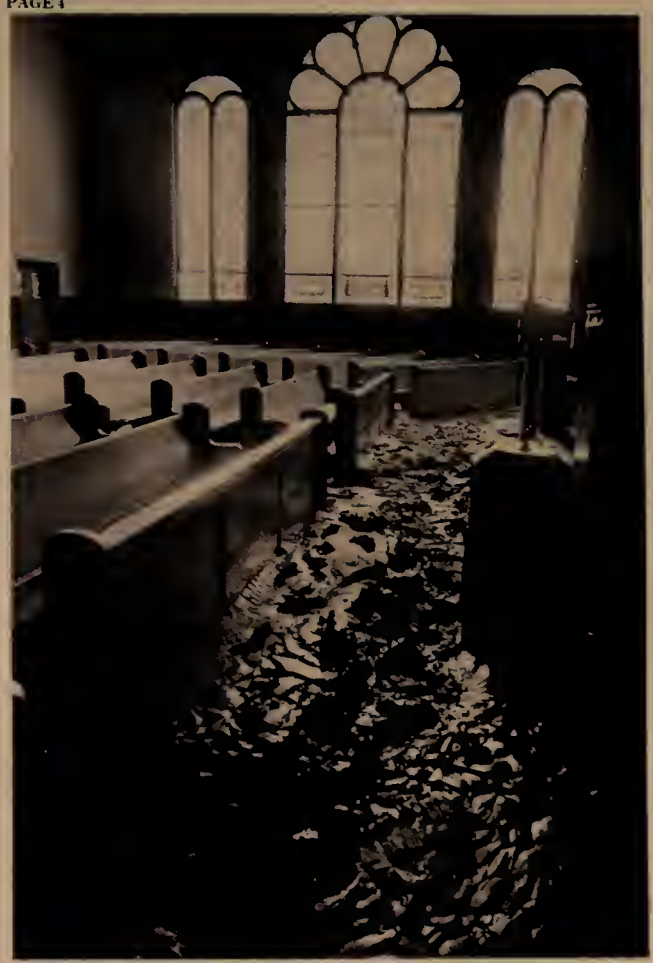


JOHNSTOWN, Pa. — Mud packed between the pulpit and pews of Homestead United Methodist Church reflects the sun streaming into the stained glass windows of the sanctuary. Outside the side door, the roof and ceiling of another building rests against the door deposited there by the flood which devastated this Western Pennsylvania area July 20. UM COMMUNICATIONS PHOTO BY JOHN GOODWIN

Flood devastates

Death toll mounts; clean-up begins

JOHNSTOWN, Pa. (UMC) — Western Pennsylvania Conference leaders and executives of national agencies of United Methodism quickly geared up to provide relief and long-range support for victims of the July 20 Johnstown flood which had claimed 60 lives as of July 27 with an estimated 60 to 100 persons still missing.

Since the western Pennsylvania area has a substantial United Methodist population, the extensive loss of life and property within United Methodism characterized the flood's aftermath.

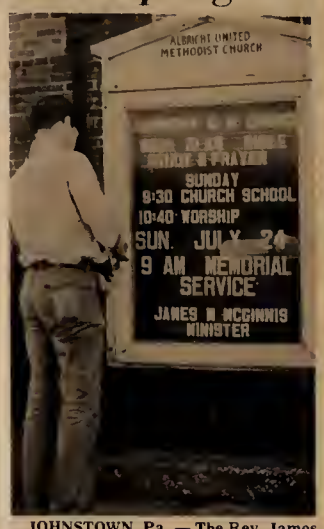
Of 50 congregations in the Johnstown District, 22 churches were damaged to some degree with Trinity Church in Scalp Level, Pa., virtually demolished. Conference officials said they did not have a total estimate yet on property losses.

Although Albright Church in Johnstown and Bowersdale Church in nearby Tanneryville did not sustain such extensive property damage, the flood's toll was devastating in loss of lives. Twenty members of Albright were killed and the Bowersdale congregation lost 10 members. There were fears the toll could triple with a large number still missing. Estimates by some state and federal officials were that as many as one-third of the area's residents still missing could be United Methodists.

Several United Methodist congregations became makeshift aid shelters and morgues. Albright Church served as a temporary shelter and morgue while the Park Avenue Church became the site of a Red Cross aid station.

A relief office has been set up in the former Evangelical United Brethren conference headquarters near Arbutus Park Manor in Johnstown.

According to UMCOR officials, persons wanting to aid in relief programs can do so through Advance Special account UMCOR Disaster Response USA (No. 901670-1).



JOHNSTOWN, Pa. — The Rev. James M. McGinnis finishes putting up notice of Memorial Services for members of the Albright congregation who died in the July 20 flood. Twenty members are known dead and an unknown number still missing from the Albright United Methodist Church, the highest number of casualties among UMC churches in the area. The church structure escaped damage. PHOTO BY JOHN GOODWIN

JOHNSTOWN, Pa. — The balcony pews of Scalp Level United Methodist Church, seemingly untouched, gaze out on the open space where once a sanctuary stood. The small community of Scalp Level is several miles south of Johnstown which was gutted by rampaging flood waters July 20. Only the entrance and back wall of the church remain standing. UM COMMUNICATIONS PHOTO BY JOHN GOODWIN

Church leaders call for human rights in Israel

WASHINGTON, D.C. (RNS)— Six United Methodist executives have urged President Carter to consider applying human rights criteria to foreign aid to Israel, based on reports of torture of Arab prisoners there.

Signers of the letter were Bishop Joseph Yeakel, president of the World Peace Division of the United Methodist Board of Global Ministries; the Rev. Richard Truitt, chairperson of the division; Dr. Herman Will, world peace staff executive of the Board of Church and Society; Dr. George Outen, general secretary of that board; Mrs. C. Jarrett Gray, president of the Women's Division of the Board of Global Ministries, and Theressa Hoover, associate general secretary of the Women's Division.

They based much of their concern on a controversial report that appeared in the London Sunday Times on June 19. The report, which was written by the newspaper's "Insight" team, charged that torture has been regularly used against Palestinians during the 10 years of the Israeli occupation of the West Bank to pacify the population and obtain information.

In their letter to President Carter, which was hand-delivered to the White House during Israeli Prime Minister Menachem Begin's visit (July 18), the United Methodist officials wrote that while "reports of human rights violations and allegations of Israeli torture of Arab prisoners are not new, the appearance of the extensive report on torture in the Sunday Times of London June 19th has thrust the problem before us in a way that can no longer be ignored."

The U.M. executives declared that "despite the denials by the Israeli government, the fact remains that no open and independent inquiry into the matter has been permitted."

The officials welcomed President Carter's introduction of human-rights questions into matters of foreign policy, but emphasized that "for this principled position to have credibility and impact, . . . it must be consistently applied — to allies and others alike."

Zaire church schools badly need repairs

NEW YORK (RNS) — An executive of the United Methodist Board of Global Ministries has estimated that it will take about 10 years to "rehabilitate" schools that are being returned to churches in Zaire by the government of that African country.

The Rev. Juel Nordby, executive secretary in the Africa office of the global ministries board's World Division, told Religious News Service that on Sept. 1, the schools will be officially returned to the churches. They had been taken over by the government in 1974.

Reporting on a recent visit to Zaire, Dr. Nordby said, "It was almost unbelievable to me that during a period of two years, the school system should have been so completely wasted, even to the point of building deterioration."

Editor of clergy journal named

NASHVILLE (UMC) — The Rev. J. Richard Peck, director of communications for the Eastern Pennsylvania Conference and editor of the conference's edition of TM/UMR, will become editor of "The Circuit Rider," national United Methodist clergy journal, Oct. 1.

Announcement of the appointment was made jointly by John E. Procter, president and publisher of the United Methodist Publishing House here, and Bishop James M. Ault, episcopal leader of the Philadelphia Area.

A ministerial member of the Eastern Pennsylvania Annual Conference, Mr. Peck succeeds the Rev. William C. Henzlik, founding editor of "The Circuit Rider" who was appointed pastor of the Covenant United Methodist Church, Evanston, Ill., in June.

Mr. Peck was director of communications for the New York Area from 1970 to 1973 and associate editor of "Today's Ministry," the denomination's former clergy journal, from 1973 to 1975.

The offices of the clergy journal will be moved from Park Ridge, Ill., to Nashville this fall.

Third World sales deplored

Church enlists in baby milk battle

By SHARON MIELKE
Senior Staff Writer

NEW YORK — Baby milk and baby bottles are in the limelight right alongside human rights and population growth in the new International Development and Food Assistance Act of 1977 now on President Carter's desk. And church groups have helped spotlight the issue.

The act calls for the AID to evaluate fully the marketing practices of the infant formula industry in developing countries. It claims that increased bottle feeding in chronically poor Third World countries is contributing directly to a sharp rise in infant malnutrition and infant deaths, according to research by the United Nations Protein Advisory Group, the World Health Organization and the International Pediatrics Association.

U.S. church groups, alerted to the baby milk situation, have had a major role in bringing infant nutrition to the attention of government and manufacturers through the Interfaith Center on Corporate Responsibility (ICCR). Beginning in 1974, both Protestant and Roman Catholic groups filed stockholder resolutions with U.S. baby milk manufacturers requesting information on their sales and promotion practices abroad.

Church officials hold talks

The United Methodist Church's World Division and Women's Division of the Board of Global Ministries filed resolutions with American Home Products in 1976 and 1977 regarding their promotion techniques. Florence Little and Peggy Halsey, officials in the two divisions, are representing the divisions in what they describe as "a good continuing conversation" with company officials.

Ms. Little told TM/UMR the conversations have been "open" and officials "responsive." She said, "We feel we're making some progress."

Leah Margulies, ICCR staffer in charge of the infant formula campaign, said the reasons why infant formula is so disastrous for many Third World babies are not hard to detect.

"Just look at the requirements for the safe use of infant formula: clean water, literacy (to read directions) and money. These are literally impossible in developing nations," she said as a panel member addressing a press consultation earlier this summer on world hunger.

Another panelist, nutrition expert Dr. Johanna Dwyer, said, "What is unfortunate is that once you put a person on any artificial product, you can't go back. Mothers make a choice and only later realize the enormous expense of the formula. But they are hooked." She is a professor at the Frances Stern Nutrition Center of the New England Medical Center Hospital and the Tufts University Medical school. As buying the formula becomes a financial burden, it is diluted or water is substituted. Malnutrition is said to be 50 times more common among bottle fed babies.

Marketing techniques rapped

Ms. Margulies levels much of the blame on U.S. companies seeking new markets as markets have become saturated in developed countries. She charges that intense promotion and "slick marketing techniques" have succeeded in foisting a technology on Third World countries that they are not prepared to handle and which is disastrous to both their health and economy.

Promotional practices under fire are: (1) mass media campaigns that promote infant formulas as "status symbols" and use an implied medical endorsement to convince mothers to bottle feed; (2) companies employing uniformed nurses to promote the product, give free samples and visit hospitals, clinics and homes, and (3) free supplies given to hospitals and doctors.

NEW YORK - Infant formula is disastrous for many Third World babies, Leah Margulies warned a recent consultation on world hunger held by church and press representatives here. PHOTO BY JOHN GOODWIN

ICCR reports that both Borden and Abbott have agreed to restrict their uniformed nurses. They are now "company representatives" rather than "Mothercraft nurses." Further, Abbott has agreed to spend $100,000 to develop spot announcements to promote breast feeding. Also, they will include more detailed instructions on the use of the formula.

The church coalition applauds these moves, says Ms. Margulies, but is still concerned about large expenditures to free sampling to hospitals, doctors or directly to mothers and the extensive promotion within the health care professions. It also wants products to be available only to mothers with a true need and the facilities for correct use.

Dr. Giorgio Solimano, an international nutrition expert on the panel, said governments are also an important part of the problem. Officials may not be aware of the implications of large scale switch from breast to bottle feeding for their nation, or they may be party to the marketing practices of the multinational companies, he said. Frequently, the medical community is unable to influence government policies.

Ms. Margulies said increasing numbers of nations are aware of the problem and are taking some positive steps, such as limiting the sale of bottles and formula by prescription only.

She reported that throughout the Caribbean, commercial milk nurses are forbidden in hospitals and clinics and breast feeding campaigns have been initiated in several islands.

Parents tell magazine 'pastors saw us through' crisis times

COOKEVILLE, Tenn. — If pastors wonder whether they ever help, the story of little Beth Thorne and her parents in the July issue of "Good Housekeeping" should answer some doubts.

Jeanne and Joe Thorne are the parents of three healthy boys, and were very happy when their fourth child turned out to be the little girl they both wanted so badly.

But little Beth Thorne was born with severe faciocranial deformities and was pronounced a "vegetable" by her doctors.

Now, eight years later, Beth has turned out to be a brighter than normal child and many surgical procedures have given her an almost normal face. By the time they are compieted, Beth will look completely normal.

The Thornes are members of First United Methodist Church here and they give a lot of credit to the support of two ministers.

"Philip Ritter was here when Beth was born. He was a tremendous support. He got me through that time," said Mrs. Thorne.

"That time" was one of agonizing decision about what to do with Beth. That decision finally was to place her in the Mur-Ci home in Nashville, and there another United Methodist minister came into the picture.

Said the article in "Good Housekeeping," "When Beth was five, Brother George Jones, a minister who visited Mur-Ci, asked permission to take her once a week to the kindergarten at Arlington Place UMC.

The next year he drove her to kindergarten twice a week. The third year she went almost daily. For Beth's seventh birthday Brother George gave her a birthday party at the kindergarten and invited the Thornes."

It was there, for the first time, that Mrs. Thorne watched her child manage by herself and felt doubt about the decision that had been made for her child.

"Brother George stirred up those doubts," Mrs. Thorne said. He told her "we've done everything we can. Either she stays at Mur-Ci and stagnates or you do something for her," the magazine article reported.

The Thornes did something and a reevaluation showed that Beth was more socially and environmentally deprived than mentally retarded.

So Beth went home and the rest of her story can be found in "Good Housekeeping."

Mrs. Thorne credits Mr. Ritter and Mr. Jones with getting her through those rough times, but says it is difficult to explain how her faith helped her through the ordeal.

"I go to church, I believe in a Supreme Being, but there's no way to explain it 'one-two-three-four.' I just got through one day at a time," the mother said.

This story first appeared in the Tennessee Conference edition of TM/UMR.

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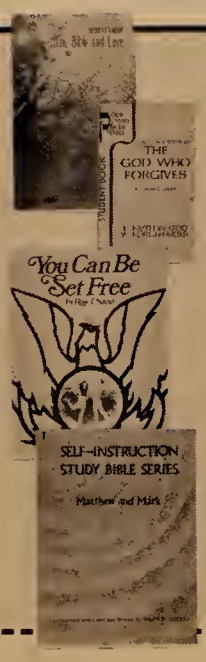

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to:

The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 35

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

AUGUST 12, 1977

Freedom and independence important to Vietnamese

Pham Nghe Tuyet Trinh Viet Quan in Music Studio

The Nguyen Hiep Family

The Trinh Hoo Family

Of the 230 Vietnamese who live in the Shreveport area, three families were interviewed who are sponsored by local Methodist Churches — Broadmoor UMC, First UMC Bossier City and First UMC, Shreveport.

The Pham Nghe family sponsored by Broadmoor have been in Shreveport 21 months, live in their own home 726 Kirby Place. Mr. Pham, employed by the Shreveport Symphony, is an accomplished violinist, having studied at the Conservatory of Paris, France. He poems and was a music critique. His three oldest sons have performed with him as soloists and in trio.

He and his wife have six children. He called her the "general" of the home. Two sons, Viet a violist and Quan a cellist are in college, one at Centenary and one at LSU Baton Route. They hope to get scholarships to continue in school.

The family are Buddist, but Pham said he has read the Bible and much about Jesus Christ. They are enjoying the freedom in the United States and want to be independent. He feels that the people here know how to laugh, but not how to cry. Pictured are Phan Nghe, his daughter Tuyet Trinh age 11 and his son Viet Quan, 15.

The Nguyen Hiep family, sponsored by the 1st UMC Bosier, have been in Shreveport since July 1975, and nine months in their own home on Darinda Lane. Hiep is an electrical engineer employed at Western Electric. Hiep and wife Huan have four children 17 months to 9 years. The baby, Bower, born in the U.S. is named for Mr. Henry Bower, a co-sponsor with the Bosier Church who knew them in Saigon and helped to get them here.

Hiep was fortunate to speak English before leaving his native land. He used the Abraham Lincoln Library while in Engineering School. His brother a mechanical engineer, also lives in Shreveport, and has an aunt here. He, like Pham likes the freedom possible here. The family saw their first snow last year. He does have to convert his earlier knowledge of the metric system into our system of measurement. The family are Catholic, and have attended the First UMC in Bossier. Pictured here are Hiep, Huan, holding Bower 17 months, Nga, and Huyen. Huy the older son was not at home.

The Trin Hoa family of five sponsored by First UMC, Shreveport live in their own home at 3525 Hilliard. Mr. Trin is employed at L.S.U. medical school as a research technician. The family is Catholic and through the help of the sisters at St. Vincent Academy have been able to get their own home.

Before leaving Saigon Trin Hoa was a TV and radio repairman. They are enjoying color TV in the United States. They expressed their satisfaction in their life here, the importance of freedom, their fear of communism back in Saigon. Their American born two year old daughter is named Marie. In the picture with Marie and her father are her mother, brother ANH and older sister CHAU.

From the Board of Global Ministries the Bossier First UMC was able to get $400 to help the Nguyen Hiep family at the time little Bower was born and $1000 toward the down payment of their home.

More sponsors are needed for families! Information concerning the details may be obtained from Christine Mowrey, The Board of Global Ministries, Rm 1470 475 Riverside Dr. New York, N.Y. 10027.

Special Happenings

August - October

August

1- 4 Pastor's School
1- 6 United Methodist National Youth Convocation
6 Caribbean Mission Cruise
7 People's Community Center Day
10 Children's Ministries Training — Ruston
15-22 UM Foundation Office closed: Dr. Clyde Clark away all of Aug. Nancy DeLoche, Secretary away 15-22.
17 Children's Ministries Training — Baton Rouge
19-21 First of 5-weekend sessions to train "Native American Consultants" in Christian Education, Norman, Oklahoma.
26-27 Young Ministers and Spouses Retreat, Camp Istrouma
28 First Sunday in Kingdom Tide
29-31 Annual Conference Leadership Development Experience, Norman, Oklahoma.

September

2- 5 Family Camp — Istrouma
4 "A Time of Covenant," Evangelism Committee of UMW. Dublin, Ireland.
6-10 New District Superintendent and Council Directors — Scarritt
9-10 Lab School — Munholland
10 Leadership School — Vivian
11 Retired Ministers Home Day
16-17 Annual Meeting UMW, 1st UMC, Alexandria
17 Board of Laity — Alexandria
18 Ministry Sunday
19-21 Apathetic & Bored Church Member, Trinity UMC Ruston
22-24 Apathetic & Bored Church Member, 1st UMC Baton Rouge
23-24 Focal Point Evangelism - Perkins SMU
23-25 Lab School — Ruston
25 Christian Education Sunday
25-30 Christian Education Week
28-29 "The Best is Yet to Be" (Persons over 55)

October

2 World Communion Sunday
2-16 District Annual Meetings — UMW
3 Connection (30 Minute weekly radio program begins)
6- 8 South Louisiana Ashram, Broadmoor Br.
9 Laity Day
10-13 "The Best is Yet to Be" (Persons over 55) Sequoyah
10-14 Ecumenical Prayer Seminar, 1st UMC, Eunice
16 Methodist Children's Home Harvest Day
18-20 Focal Point Evangelism, Sequoyah
22 Leadership School and District Leadership Training UMW
26-29 Judicial Council — Boston, Mass.
30 Reformation Sunday and World Order Sunday

Okla - Leadership Development Experience

Oklahoma City, Oklahoma — Leadership Development Experience for annual conference persons related to the Board of Global Ministries is being planned for August 29-31, 1977, at the Center for Continuing Education, Norman, Oklahoma.

Three main objectives for the seminar are: (1) to study the purposes and work of the Board of Global Ministries; (2) to analyze emerging issues confronting the Board; (3) to train a leadership team from each conference in planning strategies and priorities for their involvement in Global Ministries.

Dr. Tracey K. Jones, Jr., general secretary of the Board of Global Ministries will outline issues that demand the attention of the board. Opportunity will be given to discuss in dialogue these issues with Dr. Jones as well as participation in small groups.

Dr. Luther W. Henry, Sr., Conference Council Director of Central Texas Conference, will lead an "Experience Walk" to celebrate successful programs in the jurisdiction.

The Board of Global Ministries staff (communications section) will provide opportunities for previewing current A/V films.

Dr. Mortimer Arias will speak on: "Third World Perspective." Other leaders will be Dr. Randolph Nugent, executive secretary of the National Division; Dr. Walter Muelder, Ms. Peggy Halsey, and Rev. Malcolm McVeigh.

Annual Conferences are urged to take advantage of this opportunity to dialogue with General Board of Global Ministries staff persons, and be led in depth study of responsibilities that must be assumed for ministry in the name of Jesus Christ.

Representatives from Louisiana will be: L. Ray Branton, Don Hall, George H. Sherman, Mrs. Truman Ward, Milton Johnson, L. Dean Thompson, and James J. Caraway.

Camp Istrouma Family Camp set for Labor Day

September 2-5, Friday - Monday, families with a common interest in camping will gather at Camp Istrouma, near Greenwell Springs, La. for a weekend of fun, relaxation. The Family Camp is sponsored by four districts: New Orleans - Slidell, New Orleans-Houma, Baton Rouge-Hammond, Baton Rouge, Houma.

Activities planned for the weekend include swimming, campfires, worship and hiking, nature crafts, volley ball, softball, fishing, and "just sitting around." Most families will be bringing their own housing . . . tents, campers, trailers. (There are no hook ups for trailers at Camp Istrouma). There are a limited number of dormitory rooms available for those who'd like a few more of the comforts of home. Families will be responsible for preparing their own meals during the weekend. (There will be a Sunday dinner prepared by the camp kitchen staff).

The registration fee for the weekend is $4.00 and the ground fee is $3.50 per family per night for campers. Dormitory accommodations are $1.00 per person per night. Sunday dinner is $1.50 per person.

For more information write: J. P. Woodland, First UMC, 433 Erlanger, Slidell, LA 70458.

Schedule for apathetic & bored workshops

The schedule for the Apathetic and Bored workshop to be held at Trinity UMC, Ruston, September 19-21 and First UMC, Baton Rouge, September 22-24 will be the same for each as follows:

9:00 Registration
10:00 1st Session, "Community Building and Goal Setting"
11:15 2nd Session, "Theological Reflections on Ministry and the Church Disaffected"
1:00 3rd Session "Interpersonal Gap"
2:45 3rd Session (Continued)
7:00 4th Session "Story Listening"
9:00 Adjourn

2nd Day:
9:00 - 4:30 Will include sessions on - "The Apathetic and Bored Typology" and "Implications for Back Home"

3rd Day:
9:00 - 12 Noon -

Nolley Notables return from mission trip

In picture: FIRST ROW Tammy Kelly, Melonie McCleery, Romona McLendan, D'Ann Davis, Kathy Morgan, Tomra Paul, Ann Minor.

SECOND ROW Elizabeth Pipes, Renee Hughes, Angela Carley, Kristin Welch, Patsy Kelly, Sabrina Hester, Jill Griffin, Sheri Tarver.

THIRD ROW Joe Moore, Scott Andrews, Mark Bradford, William Pipes, Nicky Bradford, Mark Andrews, Chuck Sleeth, Edward Carley, Jim McCartney, Tag Griffin, Dan McCleery.

NOT PICTURED Tam Kendrick, Jeannie Ray, Khristi Breithaupt, Ford Baker, Jimmy Williams, Tracy Butler, Brenda Denning.

The Nolley Noteables, a group of Christian youth from the **Nolley Memorial UMC in Jena** just completed a four state tour. For the entire year this group has worked earning money and preparing for this MISSION TOUR. Through nightly concerts of modern and traditional music, Scripture and personal testimony, these youth spoke to people about the saving grace of Jesus Christ.

Not only did they pay for the entire trip from monies earned during the year, but they bought their own sound equipment and paid $4,000 on the new church bus.

The Choir is under the director of Mr. Roy Welch. Assistant directors are Mrs. Sally Griffin and Mrs. Rubye Andrews. Mrs. Violet McCartney is the pianist. Assistant pianist is Mr. John Buckhalter. Mrs. Erma Adams is the youth director. James L. Adams is the pastor. Thirty-two choir members and 8 adults accompanied the choir on their Mission Tour.

Around the Conference

Pastors School

PASTORS' SCHOOL which met on the Centenary Campus August 1-4 had 125 registered and 175 in attendance for the bishop's banquet. In addition 25 preregistered for the Music Institute. Special interest was shown in the Family Living Course taught by Dr. DeForrest Wiksten. The Bi Polar Seminar was full with several attending the second time. The organ concerts given by Dr. Robert C. Bennet each evening preceding the worship service were excellent.

Alexandria District reports

Alexandria District reports 116 members received in June with a net gain of 60; and 110 members received in July with a net gain of 50.

Fayetteville laboratory seminar experience

Fayetteville, Arkansas — The largest attendance, 300 people, attended the **Laboratory/Seminar enterprise** at Mt. Sequoyah, July 16-22.

Fourteen annual conferences were represented.

"There is a renewed interest in this type training, and we anticipate an even larger attendance in 1978." reported Rev. Arvill C. Brannon, the director.

An additional course in 1978 will be for persons in charge of resource centers — annual conference and local church. This will be offered in cooperation with the General Council on Communications.

Attending the Laboratory/Seminar from Louisiana were:

Mr. William H. Willis, Shreveport, Senior High Fellowship; Mrs. Sue Kamm, Bossier City, Middle Elementary; Mr. Jack F. Williams, Shreveport, Adult; Mrs. Jack F. Williams, Adult; Mrs. Elizabeth Ann Cross, Ferriday, L. Morgan Cross, Adult; Mrs. Mamie S. Huffman, Shreveport, Junior High Study; Lynette Adams, Cheryl Hardy, Laura Echols, Sherry Lewis.

St. Matthews, Algiers Men's Day

St. Matthew UMC, Algiers, observed Men's Day July 24. Rev. Leslie P. Norris, Chaplain at Dillard, guest speaker gave the congregation a very positive outlook on todays perplexed society, "If we would only lift our eyes unto the hills from whence cometh our help, then we could better find the solution, to solve the problems that are polluting our environment. The theme for the occasion was MAN'S REAL QUEST. The program culminated with the crowning of Mr. St. Matthew, Master Gerald Bush, son of Mr. & Mrs. Murephy Bush; First Duke Ralph Hunter, Jr., son of Mr. & Mrs. Ralph Hunter, Sr.; Joseph Tardiefee, Jr., son of Mr. & Mrs. Joseph Tardiefee, Sr.; and Issac Butler, son of Mr. & Mrs. Harold Butler. Messrs.: Joseph Tardiefee and David Combs served as Chair and Co-Chairmen of Men's Day. Rev. Russell L. Jones is Minister.

Sicily Island

The Sicily Island First United Methodist Church took an active part in the town celebration of "Frontier Days."

Their float, a miniature one room country church with the junior church school class dressed in football, baseball and tennis suits to carry out the theme "Join God's Team and Be A Winner," placed second.

Blanchard UMC Choir

The **Blanchard UMC Youth Choir** directed by Charles Gaby, a Centenary student in the Church School Careers Program, will make a ten-day tour singing in Missis-sippi and Florida. Six concerts will be given by the group plus a trip to Disney World. The final stop will be in the Gaby Home in Jackson as they return to Blanchard August 7.

Carey Martin

"Rev. Carey Martin is shown presenting Mrs. Gene Lohrke, Chairman of the Administrative Board of Algiers UMC, a copy of the "Layman's Bible Handbook." The book, which he revised and made additions to. Rev. Martin is pastor of Algiers Church."

News Releases

Nashville, Tenn., Debbie Felio, employed at Rayne Memorial, NO completed a 2-weeks course for educational assistants at Scarritt College's Center for Continuing Education in July. The completion of four unit series leads to certification as associates in Christian Education.

Hobbs, New Mexico: Dr. Allan R. Ohaver, co-director with Mrs. Ohaver of the Ivanhoe UMC Sunday School and on faculty at USL, Lafayette, has been appointed as director of the Division of Elementary Education and reading at the College of the Southwest, a non-denominational Christian College, Hobbs, New Mexico.

Nashville, Tenn.: A memorial scholarship fund to aid persons in study and research in the aging ministry has been established by Board of Discipleship education division in memory of **Virginia Stafford**, a staff member who died in May. Miss Stafford served 31 years as director of education for older adults and the homebound prior to her retirement in 1975.

Contributions may be sent to "The Virginia Stafford Memorial Scholarship Fund", Board of Discipleship, the United Methodist Church, P. O. Box 840, Nashville, Tenn. 37202.

New church plant started

Robert Chapel U.M.C. broke ground for a new church and education center May 29. Rev. Robert B. Crichlow, Sr. led the service on the site. Others participating are shown in the picture: Rev. Clarence L. Hillard pastor; Rev. George Duerson, Denham Springs; Rev. Douglas McGuire, Broadmoor, Baton Rouge; Mr. Ed Taylor, trustee chairman, and Mr. Freddie Banks, Lay leader. Members and friends are shown in the second picture.

BROWSING SHELF
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Editorials

Charismatics, older ecumenists should jointly seek Christian unity

One of the biggest current boosts to Christian unity is coming from the charismatic renewal movement. Called the greatest grassroots ecumenical movement in the last 800 years, 50,000 cbarismatics from more than ten denominations gathered in Kansas City recently for the Conference on Charismatic Renewal in the Christian Churches (see TM/UMR, July 29.)

Roman Catholics embraced Lutherans, United Methodists prayed with non-denominationalists, and Presbyterians worshipped with Messianic Jews. Such occasions are commonplace in almost every community they came from, because one mark of a charismatic is involvement in regular prayer and praise experiences with Christians from any and all denominations.

At Kansas City, charismatics — who themselves have often been the basis of divisiveness in local cburches — were challenged repeatedly to strive for unity in the Spirit and to repent for acts that rupture the fellowship and divide Christians from one another.

United Methodists are not unfamiliar with the call for Christian unity. Our church has been a participant in the major ecumenical movements of this century, from the founding of the World Council of Churches and the National Council of Churches to the Consultation on Church Union. The United Methodist Church today is the result of mergers of several denominations during the last 40 years. And now many of our members are engaged in the charismatics' call to unity.

Does Christian unity, however, carry the same meaning for charismatics as it does for traditional ecumenists? Apparently not. For charismatics, Christian unity refers to fellowship and worship across denominational lines while ignoring doctrinal differences of the respective churches. The glue that holds charismatics together is their common experience of the baptism of the Holy Spirit — often accompanied by speaking in unknown tongues — along with beliefs about the importance, necessity and fruits of Spirit-filled living.

Traditional ecumenists, on the other hand, tend to seek a visible structure — an organic union of cburches — that will witness to oneness in Christ. They struggle to overcome doctrinal differences which bave separated denominations for ceoturies. The uniting of the Methodist, Presbyterian and Congregational churches in Australia last month is but one witness to the quiet, steady fruitfulness of this approach.

Despite their apparent common concern for unity among Christians, there is little to suggest that charismatics and traditional ecumenists are in conversation with one another.

Persons usually associated witb the ecumenical movement were as noticeably absent from the Kansas City gathering as charismatics were from the recent assembly of the World Council of Churches.

Is it possible for these two distinct understandings of Christian unity to be brought together? Not readily or easily, perhaps. But we believe representatives of these two understandings need at least to begin taking one another seriously and conversing. Each brings an emphasis which can contribute significantly to the cause of Christian unity.

Charismatics offer an emphasis on the Holy Spirit that can empower all life with vitality and joy. But it is not possible for people to remain on a perpetual spiritual "high." An experiential unity that ignores deeply held theological differences will inevitably break apart with the passage of time.

Traditional ecumenists have learned how to respect doctrinal differences and still hammer out positions of agreement on which denominations can witness and serve cooperatively. But they have never captured the imagination and enthusiasm of the masses of church members like the charismatics bave.

We urge charismatics, traditional ecumenists and every other kind of Christian to talk with each other about the meaning and importance of a united Christian witness. We urge them to pray vigorously with each other, seeking God's will and direction. Through the convergence of movements, the Spirit may be providing us the best opportunity of a lifetime to bring vital, reasoned unity to Christ's church in the coming decade.

Welcome to new readers at Emmanuel UMC, Denver

With this issue TM/UMR welcomes readers of a new local church edition for Emmanuel UMC in Denver, Colorado (Rocky Mountain Annual Conference).

Each week 500 subscriber-families at Emmanuel will receive a six-page paper combining their church's news with annual conference and general church news.

To our new readers in Denver, we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 20 United Methodist annual conferences which publish special regional editions.

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P. O. Box 1076, Dallas, Texas 75221
Phone: (214)748-6491
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Individual subscriptions: $6.00 per year for National edition; rates for Annual Conference editions, and for groups of 10 or more subscriptions to National edition, available upon request.

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How have you experienced the reality of God?

How have you experienced the reality of God?

We live in an age when many people feel totally self-sufficient and question the existence of God. Many others, who believe abstractly in God, describe our age as one in which God is "silent" or "removed" or "unrevealed."

Give us a singel concrete example of how you have experienced the presence and power of God. Relate your experience in an essay of no more than 250 words.

Criteria

TM/UMR will send $10 to the UMC's Missional Priority Fund — in the name of the writer — for each essay which is published. Essays will be selected for publication on the basis of originality, readability, and helpfulness to other Christians.

Guidelines

1. There are no limitations on subject matter; essay topics may range from traditional to innovative to unique expressions of the reality of God.
2. The essay should be 250 words or less and preferably typed and double spaced.
3. The essay must be based on a personal experience.
4. Entries must be postmarked no later than August 31, 1977.
5. Each entry must include the writer's name, address, and name of the local church where membership is held. Entries cannot be returned.

Send entries to: TM/UMR Reader Essays, P.O. Box 1076, Dallas, Texas 75221.

Here I Stand

The church should express its beliefs with greater clarity

James Turpin

By JAMES W. TURPIN

My "quarrel" with the church is not really that; it is more a sense of perplexity and frustration for its lack of clarity in the presentation of theological truths.

The disenchantment and disillusionment with the church on the part of so many is caused by this fact. Those who are charged with the admittedly difficult task of outlining theological policy have been slow to change and have given the impression of guarding some unreliable positions with unjustified tenacity!

The church has one purpose, and one purpose only, as I see it — winning people to Christ! Anything that hinders this undertaking should be altered or abolished.

Prospective church members would have more respect for, and would more willingly share in, a forthright position expressed with clarity (free of legalistic terminology) regarding many tenets now stated in a nebulous and oft-contradictory manner. I will cite a number and, in the space permitted, offer brief suggestions as to how these may be made more "believable."

(1) A positive statement as to the nature of God, and His relationship to His created ones, however these (we) may have been brought into being. We have been taught too long to look for the magical and mystical as panaceas for all personal, societal and world ills. In so doing, we have left most of it to God and have tended to overlook man's responsibility and opportunity for action. We are besieged on all sides with "miracles" and the desire and expectation of same (dealing mostly with selfish interests, such as health and wealth) to the exclusion of our rightful interest: soul-health and soul-saving!

(2) We need a positive and more enlightened statement as to the true nature of man. I believe in a completely free, unshackled man! Man is either completely free, in all relationships with God, or he is not free at all. A test of this, which is the ultimate freedom, is man's prerogative for saying "No" to his Creator! This he does continually, with freedom and great equanimity, to his own hurt, notwithstanding. If God could, and would, move men's little finger in one direction, or change one cell in bis body, arbitrarily, man would have lost his freedom and become a lower animal (at best) or a robot! Yet, we are taught that God insinuates Himself into man's every activity!

(3) We need a forthright and understandable position regarding the Holy Spirit and His part in the direction and inspiration for man's living. We may well get the impression that the Holy Spirit appears in a "great quickening light" and "this appearance is reserved for certain individuals who have achieved the right to provide a residence for the Spirit." A more adequate interpretation to me is that the Holy Spirit, or Consciousness, or Conscience is born into every person and becomes a vital force at the age of accountability. This is man's link with God and there is no evidence of any other! Yet, here again, man may render the Spirit useless (as he does with God) by continuing to say "No!" to His urgings.

(4) We need a statement to the effect that "God will not impose Himself upon any person" and "The initiative that must be taken for improved relationship with God must be taken by man." This, again, underlines the importance that God attaches to the nature of His supreme creation — a being made in His own (spiritual) image! We hear, and we read in sermons which the churcb condones, such expressions as, "I was plucked from the burning," or "drowning," or "car wreck," or "plane crash" or ad infinitum. If God could, and would, perform such miracles on such a selective basis, He would of necessity be required to take the blame for those who, having fervently prayed or having fervently been prayed for, under similar circumstances, failed to come out with whole skins, or died, or were maimed! The miracles that happen in the world are by people. I think of the eradication of polio, smallpox, measles, diptheria, etc. Jesus said, in deprecating His own miracles, "Greater things will ye do." (John 14:12)

(5) While I speak of (not for) the United Methodist persuasion, all sects should apply themselves to the matter of the veracity and sanctity of the Bible, itself. We have literalists and liberalists, and others who seemingly read into the scriptures meanings to suit their own purposes. Adam and Eve are spoken of as real persons who lived as individuals and were the progenitors (literally) of the race. Still, no provision is made for even the third generation, as to its parentage! All parts of the Bible should be brought into accord with truths that conflict with it. Inspired thought and enlightenment did not stop two thousand years ago! This is said with the fervent belief that the Bible contains enough of what is true for the purposes of the church and world in their salvation. God is not dishonored, nor is His name mocked, by any sincere search for the truth; nor is His hand shortened thereby. What does happen is that man's status with God is elevated to a position closer to God's purposes, as understood by the psalmist: "Thou hast made him a little lower than the angels . . ."

(6) A great misunderstanding exists with regard to the greatest event ever: the Crucifixion and Resurrection of Jesus. Jesus was a human in the highest sense. God did not send Him into the world to die! He was killed by man's sin; It was not a "managed situation" and a foregone conclusion. Since, by His death, there came the greatest boon to mankind ever, we, as Christians and recipients of the boon, should be more charitable toward those who brought it about, even Pilate, the Sanhedrin, Judas Iscariot, the Jewish race — and be more conscious of our own failings as we crueify Him anew!

"Here I Stand" is a forum through which TM/UMR reoders may express their opinions ond concerns about the church.

This week's contributor, James W. Turpin, is a member of the First UMC in DeLand, Florida (Florido Conference).

Any reader moy contribute an article for consideration to: "Here I Stand," TM/UMR, P.O. Box 1076, Dollas, Texas 75221.

Letters to the editor

Analysis of Cuban revolution questioned

To the Editor:

I wish to respond to several points made by Dow Kirkpatrick in his July 22 article in TM/UMR entitled "Two Sundays in May: Castro and Wesley."

(1) Dr. Kirkpatrick regrets Methodism's pride in having helped to avert a Frencb-style revolution in the 18th Century England. He forgets that the fruits of the Frencb Revolution were The Terror, two decades of war, and Napoleonic despotism.

(2) And now Dr. Kirkpatrick chooses to praise another despotism, that of Fidel Castro's Cuba. He declares that all manner of societal ills bave been "eliminated" by Castro's revolution, but ignores Russia's huge subsidization of Cuba which has been the economic underpinning of this Cuban workers' paradise which Dr. Kirkpatrick thinks he's found.

(3) Dr. Kirkpatrick declares, "Dignity has been given to every human being" as a result of Castro's rule. Obviously, political freedom is not recognized by Dr. Kirkpatrick as being an essential facet of human dignity. I also question whether Dr. Kirkpatrick has included the many Cubans who have been imprisoned or executed for opposition to Castro's rule as recipients of this "human dignity," Castro-style.

(4) The author notes with satisfaction the lack of Cuban military display at the 1977 Havana May Day celebration. Could it be that these missing formations were too involved in Cuba's foreign adventures in Angola, Ethiopia, etc. to participate in Castro's latest May Day extravaganza?

(5) Dr. Kirkpatrick concludes, "(Cuba's) May Day celebrates with a shout — the creation of the new humanity." I recall another 20th century dictatorship which also put on mass political spectacles. The only difference was that "the new humanity" celebrated by Castro's Cuba was called "The New Order" by Hitler's Germany.

John D. Boswell
Dallas, Texas

My, my, how impressive

To the Editor:

How grateful we are to have a man of discernment like Dr. Dow Kirkpatrick ("Here I Stand," July 22) interpreting the issues for us! Why, in two days' time, he was able to determine (contrary reports notwithstanding) the denouement of the Kingdom of God in Cuba, Casto being its Christ. Impressive!

Undoubtedly, we financed his trip to Havana; let's send bim now to Miami to proclaim his "evangel" to the Cubans there. Obviously, they are misinformed about events in their homeland. Muchas gracias, Dr. Kirkpatrick!

Charles E. Weaver
LaBelle, Florida

An honest facing of facts

To the Editor:

While my former pastor, Dr. Dow Kirkpatrick, needs no defense for his "Here I Stand" article "Two Sundays in May: Castro and Wesley" (TM/UMR, July 22). still in anticipation of adverse letters, I want to take a strong stand in support of what he wrote.

Dr. Kirkpatrick never preached superficial sermons: he did not write a superficial article. One must read it carefully and thoughtfully to realized that he is not decrying Christianity nor extolling communism. He is pleading with us to look at a dangerous type of antheism which has crept into the church. He is pleading with us to realize that though it is not so labeled, there is much that resembles true Christianity within communism as it is practiced in Cuba.

An honest facing of these two facts can only be beneficial in strengthening the church's witness in today's unjust society, and in helping us to more clearly understand the true nature of communism.

Hiram B. Holdridge
Evanston, Illinois

Article refreshing

To the Editor:

I commend your July 22 editorial entitled "Neutron bomb won't add security." President Carter, promoting neutron bombs and cruise missiles, is renewing the Cold War. The more billions we spend on these Pentagon madnesses, the more insecure we become.

It is refreshing to read in the same issue Dow Kirkpatrick's "Two Sundays in May: Castro and Wesley." His insights merit emphasis: "For Wesley, holiness was social . . . Christians who break life into the false dualism of personal/social invoke a god who needs deoying . . . Throughout Latin America evangelism and revolution are seen as enriching each other in a gospel of total salvation."

Lee. H. Ball
Ardsley, New York

Editorial commended

To the Editor:

I want to congratulate you on your July 22 editorial opposing development of neutron weapons. I hope in the weeks ahead to read in these pages of similar positions taken by the appropriate boards and agencies, the Council of Bishops, and annual conferences in opposition to this new threat to peace.

Development of neutron weapons is one of the major moral issues facing our nation — one I dare say on which the church cannot stand silent.

Gerald Birkhahn-Rommelfanger
Aurora, Illinois

Consider Lincoln's words

To the Editor:

Your eidtorial of July 22 opposing the neutron bomb exhibits colossal ignorance on the subject. Despite your own statement that "public information regarding the neutron bomb is limited," you didn't hesitate to rush in with erroneous statements such as ". . . uncurbed commitment to develop ever more powerful . . . weapoos of destruction." The fact is that the so-called neutron bomb Is designed to be much less powerful and to cause mucb less damage than today's atomic weapons.

You stated also, that "it defies credulity to suggest that any person in any part of the world will rest more securely knowing that the neutron bomb has been added to those arsenals." Perhaps you cannot comprehend it, but I can foresee millions of NATO residents feeling more confortable at having a weapon with at least a chance of turning back a Soviet attack without reducing the NATO countryside to rubble.

May I suggest that before you write any more editorials on subjects beyond your expertise, that you consider these words attributed to Abraham Lincoln, "Better to remain silent and be thought a fool than to open your mouth and remove all doubt."

Ray H. Smith
Anderson, South Carolina

Wrong 'primary loyalty'

To the Editor:

I fear that there will be more than "political duress" forecast for missions (TM/UMR, July 29) if missionaries give their "primary loyalty . . . to the bishop and the local church and jointly to the Board of Global Ministries."

Our primary loyalty is to God as revealed in Jesus Christ. A group of furloughing missionaries in conference at Greencastle. Indiana in about 1951 had this out with Dr. Diffendorfer, then head of the Board of Missions.

"I saved five today! How did you do?"

Stella Ebersole
Cincinnati, Ohio

Thanks for the lift!

To the Editor:

Thanks to Donald Tuomi for his contribution to "Here I Stand" (TM/UMR, July 29). The hot summer almost had me down and I found myself chafing at the many demands of persons in need of a listening ear or a "lift" (in the literal sense of transportation). I was aware that I was "doing good deeds" without love, even with grinding teeth! I knew this was bad. His words reminded me to test the spirit, the motive, the reason for all that I do. Oh to be able to keep love in it and "not be weary in well-doing!"

Yesterday morning a couple invited me to join them for an early swim at the village pool, and what a delightful time it was! It was refreshing, a time of renewal. And then it occurred to me that this is what I must pass on to those who cannot go the the pool themselves, but need refreshing, renewal, even as I did.

It's a matter of planning time better to get the renewal, and to give it — in order that love shall become the response of our life.

Thanks to Mr. Tuomi for remindiog us of this.

Madele Jaeger
Haines City, Florida

Subtle discrimination in TM/UMR challenged

To the Editor:

I was disappointed to note in the July 8 issue — the issue in which the results of your survey concerning the Equal Rights Amendment and the United Methodist Social Principles statements about women's rights were reported — that you identified Rev. Elizabeth Spence (reviewing Virginia Ramey's book) in conjunction with her husband, but failed to include "Here I Stand" author, Rev. William Sanford's wife's position.

This subtle form of sexual discrimination is not in keeping with the principles of the Women's Division of the United Methodist Board of Global Ministries and their position which states: "We affirm women and men to be equal in every aspect of our common life . . ." (also reported in the same issue).

United Methodist parishioners expect more than a reporting of the news of United Methodists. Your publication should affirm what we, as United Methodists, believe. Unless the media, including "trade" publications such as our conferen's edition of TM/UMR, help eliminate sex-role stereotypes with unbiased reporting and improving our gender-full language (trying to make it neuter), people will continue to have misconceptions about sexual equality.

There are non-sexist ways of using the English language to inform the public and especially United Methodists, of an author's background. There was either no need to include information about Rev. Spence's spouse or exclude information about Rev. Sanford's spouse.

George R. Crisp Jr.
San Bernardino, California

Overeating is a more obvious sin than jogging

To the Editor:

In the article "Church response to the U.S. trends described" (TM/UMR, July 22), the Rev. Ned Dewire speaks about "a new narcissism," modern day copouts among Christians. These include "getting in touch with their feelings, jogging and various forms of living for the moment."

As a jogger, I recommend we put in its place a more obvious "sin," yet seldom mentioned from out pulpits: overeating.

Wendell L. Golden
Decatur, Georgia

Think of the church as the nave of a ship

To the Editor:

The United States Flag Code permits the "chaplain's flag" to fly above the United States flag on board ship.

Congregations only need to think of their nave as a "ship" in order to post the Christian flag in the place of honor without in any way dishonoring our country's flag.

Gloria Hille
Lubbock, Texas

Mother's love can't do it all

Roger, a non-reader, entered Boylan-Haven-Mather Academy with one goal in mind—to learn to read. His widowed mother was willing to work hard to help her son realize that dream, but she couldn't do it all.

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U.M. campers enjoy 'Gods' great outdoors'

By PAT SITES
Staff Writer

BALTIC, Conn. — When the "National Camping Methodists" rallied here last month at Salt Rock Campground, they didn't exactly swarm like locusts. They were only about 25 families strong.

But that didn't dampen their enthusiasm for the two things that brought them together in the first place: a love of family camping and the bond of being active United Methodists. And they are anxious to grow.

Organized officially in 1975 in Plainville, Conn., the Connecticut chapter of "National Camping Methodists" (NCM) is still the only one. But membership in the group includes 57 families from nine states. And at least five other annual conferences have expressed interest in forming chapters of their own, says retiring president Joe Gallant, of Manchester, Conn.

Standing behind the smoke from the Saturday night chicken barbeque is the new president of National Camping Methodists, Richard Long, (left) Danielson, Conn., and the barbeque chef.

Its purpose is simple, according to Mr. Gallant: "We appreciate fellowship in Christ and enjoy God's great outdoors together."

And while it isn't a prayer or study group, it is distinctively Christian.

Every campout — and the Connecticut chapter has one each month, April through October — includes a Sunday morning worship service to which everyone in the campground is invited. Frequently the campers will attend together a United Methodist church in the community where they camp.

"We encourage all our members to support their own churches," Mr. Gallant notes. "But if they do decide to go camping, then we want their fellowship in NCM — and we make sure they won't miss worship while they're camping."

The club operates under a detailed set of by-laws — one of which is that no member family may use alcohol during camping weekends. All NCM officers are installed by an ordained minister.

A prime aim of the club is to link United Methodist campers even if they can't show up for rallies. Each family member receives a national roster — and a list of members who welcome other members in self-contained vehicles to camp on their property when they're passing through. A newsletter also keeps members in touch.

NCM has the full backing of the denomination's Board of Discipleship, whose director of camping, the Rev. Melvin Moody, is a member. "The church belongs out-of-doors, where so many people are these days," Mr. Moody says. He'd like to see a national round-up with thousands of United Methodists turning out.

Mark Ratliff, a divinity student, leads Sunday worship for the campers at a camp last year.

A craft show and sale attracts the attention of young and old during the 1976 rally. On the left is Roy Adams, the founder of National Camping Methodists, and to the right, Joseph Gallant, this year's outgoing national president.

It's called 'Nee-Mo' -- new youth organization

By BUD HERRON
Associate Editor

NORMAN, Okla. — Enthuslastically applauding everything from a self-imposed code of conduct to a 19th Century melodrama, 200 United Methodist teenagers and their adult advisers sang and cheered their way through a national youth convocation here Aug. 1-6.

It was the first ever meeting of the denomination's National Youth Ministry Organization (abbreviated NYMO and pronounced "Nee Mo") — the agency which replaced the controversial United Methodist Council on Youth Ministries, which was scuttled by the church more than a year ago. The former organization was perhaps best known within United Methodism for its avant garde stances on social issues. If the first meeting of the new organization proves to be an accurate indicator, NYMO may best be known for its nonpartisan standing ovations and the zeal of its members for just about everything.

During six days of meetings on the campus of the University of Oklahoma, the delegates (two youth and an adult coordinator from 68 of the UMC's 73 annual conferences) stood and cheered: a former Bolivian bishop who advocated "liberation theology," a political office holder who said women should be submisslve to their husbands because "the Bible says so," (see story elsewhere on this page) a minister who dressed like a clown and presented a service in mime, a melodrama, "The Last Farthing," performed by a local group, and a long list of song and devotional leaders.

Along the way they "affirmed" the UMC's three "missional priorities" (world hunger, ethnic minority local churches and evangelism) and set three priorities of their own. Choosing from a list of 25 suggested priorities which emerged in small group discussions, the delegates chose family life, evangelism and empowerment of ethnic/racial minority youth as their top concerns for the next two years. The family life priority far outdistanced the others in the voting however, receiving nearly twice as many votes as evangelism in the final tally and nearly three times as many as the ethnic youth priority.

Time spent organizing

The convocation was the first meeting of the youth organization since it was formed by action of the 1976 General Conference of the church in Portland, Ore. For that reason, much of the time was spent "organizing" and trying to smooth out the structure of the organizaiton to decide "how things work best." But while much of the work on the floor of the convocation dealt with structure, much of the informal talk — at least among the adults — centered on analyzing the youth which the new agency had drawn together. The analysis varied, but one opinion seemed nearly universal: the mood of the youth is not the same in 1977 as it has been in recent years of the 60's and 70's.

Early evidence of the "difference" came at the opening session when the delegates unanimously — and without a word of dissent — approved a list of "rules of conduct" which set an 11 p.m. curfew, prohibited smoking in all sessions and made attendance at all sessions mandatory.

"These youths are not nearly as issue oriented as were the youth of a few years ago," said the Rev. Bill Barney, a youth coordinator from the Troy Conference, who has worked with youth at the national level for several years. "It frankly amazes me when I look at the change. They're back to singing Fannie Crosby songs and walking hand in hand in the moonlight." A supporter of the former UMCYM concept, Mr. Barney said "the church got exactly what it wanted with this group . . . kids who are only peripherally concerned about social issues."

Changes refreshing

Others, however, saw the changes as refreshing. The Rev. Riley Case, adult coordinator from the North Indiana Conference, said the convocation delegates are more "representative" of United Methodist youth than have been the social activists of recent years. Mr. Case said the new youth have a spiritual dimension which is an important starting point toward a strong youth movement in the church.

The Rev. James Witty, adult coordinator from the South Indiana Conference, said it is too soon to tell what direction the new national group will take.

"It's going to take them a while to get their feet on the ground," Mr. Witty said. "I think that the most important thing about the conference may be the personal growth individuals will take home from here. Future meetings will probably be a lot different from this one."

Relate gospel to neighbor, youth urged

TM/UMR Staff Special

NORMAN, Okla. — "Conversion to God means conversion also to your neighbor. You can't have one without the other," a former bishop of the Evangelical Methodist Church in Bolivia told delegates to a national youth convocation here Aug. 1.

Dr. Mortimer Arias, now completing graduate studies at Perkins School of Theology in Dallas, Tex., made his remarks as keynote speaker to the first convocation of the newly formed United Methodist National Youth Ministry Organization (NYMO), held at the University of Oklahoma here.

Saying "dictators in Latin America fear the Bible more than they fear Communism," Dr. Arias pointed out that peoples around the world are discovering the liberating message of Christianity for the oppressed.

"The Bible has become the most subversive book in Latin America," he said. "The real trouble-makers are not Communists but a new breed of Christians who are demanding dramatic changes in an oppressive society."

Dr. Arias said a personal commitment to Jesus Christ is essential but that a social commitment also is needed to keep religion from becoming self-centered. He said such self-centeredness is "the essence of hell."

Also speaking to the youth during the convocation was DeLores Tucker, Secretary of State for the Commonwealth of Pennsylvania.

Ms. Tucker, the first black woman to hold the Secretary of State post, said "America is sick today because we have forgotten God." She called for Christians to "get involved in politics" and help change things. She said being a Christian is much more important to her than her political future or any other part of her life.

Calling herself a "Christian feminist," Ms. Tucker, who has supported efforts backing the proposed Equal Rights Amendment to the U.S. Constitution, said she believes in equal rights in society but also that "women should submit themselves to their husbands as authority and head of the home."

She said 26 years of marriage has proved to her that "God's plan" for marriages work. She added, however, that she believes "husbands will not want to boss their wives, because that's not God's plan either."

Health care stance heads Judicial Council docket

WASHINGTON, D. C. (UMC) — As expected, a United Methodist agency's support for national financing of health care will face legal challenges this fall.

The denomination's Judicial Council has been asked by three annual conferences to rule on the constitutionality of the support, which was called contradictory to action by the 1976 General Conference.

Also before the church's "supreme court" at its Oct. 26-29 meeting in Boston, Mass., will be appeals concerning the rights of clergy couples, the legality of an annual conference's withholding funds from a local church to control its program, a bishop's ruling on church-owned parsonages, a method of electing General Conference delegates and the implications of new legislation on missionary conferences.

The health care case arises out of a Feb. 1 vote of the General Board of Church and Society executive committee to urge "universal national financing" (or "social insurance principles") for U. S. health care, in proposals now before Congress. Such a stand by the same board in 1975 had been rejected by the 1976 General Conference, which also turned down an alternate proposal calling for a mixture of public and private financing.

Since General Conference at the same time adopted a resolution urging "equal access to the best available health care" and reform of the nation's system of health care delivery, the board last October told its executive committee to continue studying its proper role and then to act.

Much of the February debate centered on the propriety of such a statement in light of General Conference action, and board members indicated they expected their action (by an 11 to 9 vote, with 2 abstaining) would be challenged.

The requests for legal rulings came from the Western North Carolina, North Texas and Louisiana conferences.

The council will hear two cases related closely to its decision last April on new legislation intended to provide flexibility for clergy couples regarding appointments, salary and pensions. At that time it ruled Par. 451.3 of the "Discipline" (church law), concerning waiver of salary claims, unconstitutional, and seriously questioned other related paragraphs but did not rule on them because they were not properly before the council.

Now, Western North Carolina Conference has raised questions on the constitutionality of those sections (Pars. 451.2 and 934.6) in terms of distrimination on the basis of marital status.

Another case on the lengthy docket includes a request from the Detroit Conference on the constitutionality of a conference withholding mission funds from a local congregation (Trinity in Highland Park, Mich.) in an effort to control the ministry of the church, which has allowed a homosexual congregation to rent its facilities.

the church today

Ministry to aging focus of Stafford Scholarships

NASHVILLE — A scholarship fund to aid persons to do study and research in the ministries of the church with the aging has been established here. It honors Virginia Stafford, a United Methodist staff person who spent three decades in older adult work. Miss Stafford died this spring.

Board of Discipleship officials say, in establishing the fund, that the church's ministry with the aging is expected to gain in importance in the years immediately ahead. The scholarship fund will help continue the work with older adults which Miss Stafford stressed in her years on the staff, they say.

Contributions may be sent to "The Virginia Stafford Memorial Scholarship Fund," Board of Discipleship of the United Methodist Church, Box 840, Nashville, Tenn. 37202.

New acting president named to W. Virginia Wesleyan College

NASHVILLE (UMC) — Fred E. Harris, associate general secretary of the Division of Higher Education of the United Methodist Board of Higher Education and Ministry, has been named acting president of West Virginia Wesleyan College, Buckhannon, W. Va.

Dr. Harris, who has been associated with the Board of Higher Education and Ministry since 1973, will assume his new post on Aug. 15. He will continue in a consultative relationship to the board through October 1977. Joint announcements of the appointment were made July 15 in Buckhannon and Nashville.

Previously, Dr. Harris was dean at Baldwin-Wallace College, Berea, Ohio, and vice president for academic affairs at the University of Evansville (Indiana).

His appointment follows the recent resignation of Dr. Ronald E. Sleeth who, after one year as President, is leaving Wesleyan to return to preaching and teaching.

Black economic development aim of BMCR project

ATLANTA (UMC) — "Black economic development is the next stage for blacks in America. It is the only way we can guarantee the political and social gains made in the civil rights movement," says the director of a minority economic development project.

Accordingly, Black Methodists for Church Renewal (BMCR), the national black caucus in the United Methodist Church, has launched a $1 million fund raising drive for its economic development project, Enterprises Now, Incorporated (ENI).

ENI is a Minority Enterprise Small Business Investment Corporation (MESBIC) licensed and regulated by the Small Business Administration. The purpose of MESBIC is to "create, maintain and expand those businesses owned by minority and disadvantaged people." It provides equity capital — the portion of funds necessary to finance a business that a bank will not handle and the entrepreneur does not have.

Bishops join anti-porno drive in Pennsylvania

HARRISBURG, Pa. (RNS) — Two United Methodist bishops were among fifty Pennsylvania church leaders representing many denominations, who have issued an unprecedented appeal to the state's people, urging them to help stem the rising tide of pornography by living good and decent lives.

Bishop Roy C. Nichols, Pittsburg area and Bishop John B. Warman, Harrisburg area signed the appeal asking pastors and their congregations to shun pornographic materials and to "walk in wholesomeness of mind, body and spirit . . . as those called to live maturely with self-control, in obedience to God."

The churchmen said their appeal was made "for the sake of all the children of God."

Minister jailed for protest

Kent State site called 'hallowed'

KENT, Ohio (RNS) — The Rev. John P. Adams believes strongly that the site of the 1970 slaying of four Kent State students by National Guardsmen is hallowed ground.

"It is ground that marks one of the most significant, even sacred, incidents in the life of the nation," the United Methodist minister said on his release from jail where he had been held following his arrest in a protest demonstration.

Mr. Adams, 54, an executive with the United Methodist Board of Church and Society in Washington, D. C., was one of 193 persons first arrested July 12 for violating a court order against demonstrating at the university. The protestors objected to the building of a gymnasium on Blanket Hill, where the killings of the anti-Vietnam protestors had taken place.

Mr. Adams was released on bond after the July 12 arrest, but returned to the site against court orders on July 22 with more than 200 others. Several days later he was re-arrested, and again released on bond.

His $2,000 bail was posted by the Board of Church and Society, for which he is director for law, justice and community relations.

Shortly after his release, he was back attempting to mediate the dispute between the university trustees and the administration on one side, and the May 4th Coalition, which is protesting the site of proposed gymnasium, on the other.

Mr. Adams — who has mediated many disputes involving civil rights and the anti-war protests — believes that a solution can be worked out.

"At issue in the dispute is the destruction of an important symbol of the only history many of the students know," he commented. "They grew up with the Vietnam War, either opposing it or as victims of it."

Blanket Hill, he continued, "changed the course of the war. The ground should not be violated because it is important to all Americans." He said that if the university recognized the symbolic importance of the site, it could lead the nation in healing scars remaining from the Vietnam War.

University trustees, said Mr. Adams, "either are insensitive or unaware of the significance of the land. The ground belongs to the nation. not to the university or the state of Ohio."

Meanwhile, appreciation for Mr. Adams' role came from the former president of Kent State University, Dr. Glenn A. Olds, also a United Methodist minister, who resigned after six years in July to become president of Alaska Methodist University.

Dr. Olds said he had asked Mr. Adams to come to the campus and that he "helped to make what might have been an absolutely tragic event into a beautiful and redemptive affair which will be of benefit to the university in years to come as well as to every person who was involved."

Dr. Olds said the experience Mr. Adams brought into confrontational situations "relating to the gospel's admonition for reconciliation into the practical and operational affairs of our life and times is an extraordinary function, and not only appropriate to the church, but critically needed by those of us who know, first hand, the crisis situation."

Benefit concert drops fund $6,600 in red

TM/UMR Staff Special

NORMAN, Okla. — A "benefit" concert, planned to help raise money for the United Methodist Youth Service Fund failed to attract a sufficient audience and has left the denomination's fledgling national youth organization more than $6,600 in the red.

Only 1,455 persons bought tickets to see a performance of singer Natalie Cole and singer-guitarist Gene Cotton Aug. 4. Although both performers had donated their time for the benefit of the Youth Service Fund, the youth had agreed to pay about $13,000 for the performers' band members, technical workers, rental of an auditorium and transportation costs.

Delegates to the national youth convocation held here at the University of Oklahoma Aug. 1-6 voted to set up a special fund in an effort to raise the deficit without spending Youth Service Fund money.

Youth Service Fund is administered by United Methodist youth for mission projects and programs.

Bible verse ruled not religious!

SACRAMENTO (RNS) — The cover of the new California state government telephone book, which incorporates a Bible quotation in the design, is constitutionally permissible because the quote lacks religious significance, according to Attorney General Yvelle J. Younger.

It features a two-color satellite photograph of the earth, and a quotation of Genesis 1:2, 3 — "And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light."

Mr. Younger compared the quotation to the phrase "In God We Trust" on U. S. coins, ruling that both are devoid of religious significance.

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EXCITING YOUNG CARLTON PEARSON, speaker Kansas City Charismatic Renewal Conference (World Action Singer) leading workshop on Holy Spirit Aug. 27. First United Methodist Church, Box 247, Marlow, Okla. 9:30 to 3:00 (Larry Eisenberg, pastor) during preaching mission Aug. 24-28. Registration $5.00 including lunch. Youth, adults, skeptics welcome. (405)658-2765.

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Wesley's influence spurs acts to end British slave trade

EDITOR'S NOTE: The influence that John Wesley and early Methodists exerted to abolish the slave trade in the British Empire is not widely known. In the first of a three-part series for TM/UMR, author Charles Ludwig, Tucson, Ariz., traces the Wesleyan influence on William Wilberforce, the man credited by historians as the leading force in outlawing the slave trade.

By CHARLES LUDWIG

That John Wesley had deep social sympathies, everyone knows. These sympathies were evident during His Holy Club days at Oxford and continued until the time of his passing during his 88th year. And so deep were his sympathies for others that he was quite willing to go hungry in order that others might have an adequate diet.

If one were to make a list of the social changes which he accomplished through direct action, the list would be a long one. Even his indirect influence would include the work of the Salvation Army, for General Booth — its founder — was a former Methodist minister; the Goodwill Industries which evolved from the work of a Methodist couple in the slums of Boston; and Chautauqua together with its pioneer program of adult education which got started on a Methodist camp-meeting ground.

But perhaps the most significant indirect influence Wesley had was on the elimination of the slave trade — one of the massive accomplishments of the last century.

Credit for eliminating slavery in the British Empire rightly belongs to William Wilberforce — a tiny, half-blind Englishman who suffered most of his life from what his doctor called "calico-guts." This dedicated member of Parliament was born an Anglican and died an Anglican. Nevertheless, it was Methodist influence which sustained and helped him finish his work.

William Wilberforce was born on a scorching St. Bartholomew's Day — August 24, 1759. Less than nine years later, his father — a wealthy ship owner — passed away. His mother then sent him to live with his father's brother, William. "Uncle William" happened to be married to the half sister of John Thornton — a well-known Methodist preacher. This Methodist influence changed the lad's life.

A statue of John Wesley stands in one of the parks in Savannah, Ga.

PHOTO BY CHARLES LUDWIG

When young William's mother realized what she had done, she was incensed and sent him to an Anglican school that was dominated by the Rev. K. Basket. Basket was told to squeeze "all of the Methodist nonsense" out of him. This, however, was a near-impossibility. William had heard the Methodist evangelist George Whitefield preach at Tottenham Court Chapel and his eloquence had gripped his heart with a vise-like power.

Unable to squeeze the Methodist zeal from him with normal methods, his mother resorted to pressure. A wealthy grandfather threatened to disinherit him. "If Billy turns Methodist he shall not have a sixpence of mine," threatened the old man. She also exposed him to endless rounds of balls, great suppers and card parties. And soon this routine began to have its effect.

But deep inside, Wilberforce was not happy. The Methodists had convinced him that God has a special work for everyone, and that He had a special work for him. With this in mind and the experience of reading about the plight of the slaves, he got out his pen and wrote a strong letter to the York newspaper. This letter was his first attack on slavery.

After blotting the letters with a bottle of sand, he sealed it and handed it to a friend. "Be a good fellow, Walmsley, and put this in the post," he said.

That evening Wilberforce felt better than he had felt for a long time. He knew he had done something worthwhile; and once again memories of George Whitefield dominated his mind.

(Continued next week.)

An effigy of William Wilberforce sits in the Wilberforce Museum in Hull, England. The 18th century reformer drew inspiration and support from John Wesley and early day Methodists in his heroic battle to abolish the slave trade in England.

PHOTO COURTESY WILBERFORCE MUSEUM

Root causes must be attacked, claim church hunger experts

By SHARON MIELKE
Senior Staff Writer

NEW YORK — Bumper crops do not necessarily mean fewer hungry people. And stomachs will continue to go empty if the "root causes of hunger" are repeatedly ignored. That is the painful lesson learned from the Green Revolution, a panel of food and agriculture experts told news reporters at a church-sponsored consultation on hunger here this summer.

The Green Revolution — the work of Nobel prize-winner Dr. Norman Borlaug to increase cereal production by a combination of genetic manipulation, chemical fertilizers, irrigation and double-cropping — was once thought to be technology's answer to a hungry world.

Now, 13 years later, it is both a success and a failure.

Dr. C. Dean Freudenberger, a United Methodist now in his 26th year of rural development and a agricultural production work in 50 nations with Roman Catholic and Protestant churches, said the fact that the Green Revolution doubled food production in many areas cannot be depreciated.

'Poor got poorer, hungrier'

But, he said, the revolution occurred in a social and economic vacumn which benefited a small portion of the rural population able to get credit, and buy the new high-yielding seeds, fertilizers and water. It did not benefit the majority of poor, small farmers. As a result, the rich got richer and the poor got poorer and hungrier.

This view has been confirmed by Moises Behar, chief of nutrition for the World Health Organization. He said in 1975 that "although the Green Revolution helped increase grain production, it did not produce any significant improvement in economic capacity, food availability or living conditions for the mass of poor and malnourished people."

Another reason the revolution ran afoul, Dr. Freudenberger pointed out, is that it was an attempt to transfer a temperate soil agriculture — with the addition of chemical fertilizer and water — into the tropics. He said, "there are no similarities between temperate and tropic soils or climate." Further, he said, "we don't know how to produce food safely or well in the tropic or monsoon climates."

Dr. Michael Perelman, a professor agricultural economics, Chico, Calif., said another problem is simply the high cost of fertilizers on the world market as oil prices continue to rise. Chemical fertilizers are produced from petroleum. "Green Revolution farms can use more energy per acre than the average U.S. farm," he said, "which are known to be 'energy intensive'."

Research will continue to be on the "wrong track" until the emphasis is put on the elimination of need for chemical fertilizers, Dr. Freudenberger said. He reported that the International Institute of Tropical Agriculture in Ibaden, Nigeria, is making some breakthroughs to increase yield within small farm systems.

He stated firmly that small farms are to the nations of the world as a cell is to the body because 70 percent of the world's population lives in rural areas on small farms. He said "if the cell is sick, the whole system is sick."

Root causes of hunger outlined

But the importance of small farms as well as other "root causes of hunger" are often ignored. New efforts will continue to founder as has the Green Revolution if well intentioned people don't look at "root causes," Dr. Freudenberger said.

He outlined the following "root causes":

- The legacy of 300 years of colonialism which created agricultural industries to produce non-food export crops such as coffee, tea, rubber, cotton and sugar. Young, weak nations cannot change their economics to food crops rapidly.
- Abuse of natural resources, related to ignorance, social neglect and profit motives, has destroyed land, forests and water for years.
- The complexity of agricultural development within tropical and monsoon climates remains unresearched. Ancient soils, leached by high rainfall and erosion are not as fertile as the "lush green" might suggest.
- A world "military mania" has dried up funds for research to make small farms work as arms commitments soak up available funds.
- An "urban bias" pervades chronically as decisions about agriculture are made in national capital cities by urban-oriented economic and political leaders who keep agricultural development a low priority.
- The dearth of agricultural and rural community leadership is another aspect of colonialism. Few leaders were trained in agriculture as the emphasis was on personnel for government, industry and non-food agricultural industries.
- International assistance to food-deficit nations has hit a new low with the U.S. 14th on the list of 14 major donor nations. People are disenchanted with "aid" programs and have little will for a "fresh start."
- Population growth is outrunning food production. But it is more the result of hunger than a primary cause.

The panelists agreed that every nation has the potential for food sufficiency, that research must be directed toward helping small farmers, and that agricultural technology does not operate in a social or economic vacuum. Technology is badly needed, but its application must take other hunger factors into account.

Atheist maps campaign against 'God' on money

AUSTIN, Tex. (RNS) — Madalyn Murray O'Hair finds the motto on U. S. money unfair to atheists, and she plans suits to erase mentions of God from national symbols.

The controversial plaintiff in the 1963 Supreme Court ruling against prayer in public schools announced her new initiatives at the formal opening of the $1 million American Atheists Center here.

Mrs. O'Hair, 58, said her organization will challenge the motto "In God We Trust" embossed on U. S. coins and currency, and seek relief from pledging allegiance to a nation "under God."

The goal, she said, is to "recapture the symbols of America . . . deliberately given to the Christian community by the Eisenhower-Nixon Administrations."

The phrase "under God" was inserted into the Pledge of Allegiance during the Eisenhower Administration. "In God We Trust" has appeared on U. S. coins since 1864, except for a brief time in 1907-1908.

"We're all being forced to carry a symbol of God in our pockets," Mrs. O'Hair said of U. S. money.

The new American Atheist Center is the headquarters of an organization of which Mrs. O'Hair is president.

In high spirits as the center was opened, Mrs. O'Hair said atheists intend to pressure the U. S. Department of Health, Education and Welfare to enforce the ban on prayer in schools and withhold federal funds for "continuing violations of state-church separation," including prayers offered at PTA meetings.

She claimed that President Carter, because of his statements on being "born again," is good for the atheist movement. "He keeps smiling and putting his foot in his mouth and quoting those idiocies, because the Bible is an idiotic book," she said.

U.M. chaplain serves President at Camp David

CAMP DAVID, Md. (RNS) — A United Methodist military chaplain serves as the "President's chaplain" when the Chief Executive is staying at his retreat center here.

As post chaplain at nearby Fort Ritchie, Chaplain (Lt. Col.) Cecil D. Reed, 50, provides for the spiritual well-being of the people in the Navy and Marines who are stationed here. Since President Jimmy Carter is Commander-in-Chief of the Armed Forced, Chaplain Reed is the "President's chaplain" when Mr. Carter is at Camp David.

Despite the unofficial title, Chaplain Reed says he is the first chaplain from Fort Ritchie to conduct a worship service at Camp David. He set that precedent when, at the request of the White House, he conducted a service for the First Family and military and staff people here on June 19, Father's Day.

Since then, he has conducted services on July 3 and July 17.

Chaplain Reed, who was licensed to preach at age 16 and served Methodist churches in his native Texas 17 years before entering the Army Chaplains Corps in 1960, said he is "thrilled and honored" to be asked to conduct services at Camp David.

As there are two other chaplains at Fort Ritchie (a Roman Catholic and a "fundamentalist Protestant"), Chaplain Reed was asked if either of those would come here in the future to conduct the service.

Chaplain Reed replied that he has told the White House contact people that if they wanted either of those chaplains, they would be available. But he added that "they (the White House) seem to prefer me. The President feels comfortable with me."

Thursday is 'church day,' too

Busy center enlivens older adults

By FAYE AKAMINE McCOY

HAYWARD, Calif. — It is Thursday. The parking lot of Wesley United Methodist Church is filled with cars, certain evidence that something is going on. Inside the church building are 45 people. Most are middle-aged and older although a few are in their 20's. Several are members of Wesley Church. They work at half-a-dozen crafts, hear a speaker from the local police department tell how to burglar-proof their homes, sing "Home on the Range" to guitar accompaniment, share a lunch of chicken a la king, and perform body movement and rhythm exercises. There is constant conversation and laughter.

At times, the room has the glorious atmosphere of a six-ring circus.

What is going on? It is not a circus, but something as exciting called the South Hayward Senior Adult Activity Center. This special ministry opened early this year under the joint sponsorship of several civic and education agencies and the South Hayward Parish (of which Wesley Church is a part). Working in Alameda County over the past two decades, the Social Service Bureau, prime mover of the agencies, has established on a non-sectarian basis 26 one-day-a-week senior adult activity centers. The South Hayward Center is the newest one. (Another center is housed in First United Methodist Church in downtown Hayward, a city of 96,000 persons.)

The Bureau trained the staff of 15 volunteer workers. Another group provides the salary for the center director. The South Hayward Parish gave $1,000 as an initial, one-time investment for equipment and supplies. Wesley Church donated space and facilities for the center.

"I think this is the most wonderful thing — just what I needed since I'm at home alone all day," says Leila Carey, 80, who with her daughter Marjorie Stock, is a regular participant at the center. Both women are United Methodists. Although Mrs. Carey's hands are stiff from arthritis and she can't do tatting and crocheting anymore, she had just helped three other women tie down a quilt.

The volunteers who staff the center attended 12 one-day training sessions over a three-month period last fall. They come in all ages up to 80-plus. The younger ones bring their pre-school children along. Several workers are active in Wesley and other churches.

"It sounds a little corny, but this is changing people's lives," says Vera Kueffer, 72, a member of one of the South Hayward Parish churches. "I would like to see more church involvement like this," she says, "because it is the outreach of the church into the community."

The only paid staff at the center is Phyllis Zagone, the director. She has worked with older folks in recreation programs and convalescent hospitals. "But here we address other needs such as socialization, creativity, continued learning and inter-personal relationships. I've already seen changes in people. This has become important to some individuals who were very lonesome when they first came."

The minister of Wesley Church, the Rev. Tom McCoy, is pleased with the center. He feels that church buildings which are unused during the week represent poor stewardship of our resources. Citing Luke 4:16 he says, "I believe that the church of Jesus Christ meets here on Thursdays now as well as on Sundays. The element of service with otehrs is just as important as worship before God."

Ms. McCoy is a free-lance writer and a member of Wesley UMC in Hayward.

Black churches scrap recreation in favor of church school priority

BUFFALO, N.Y. — Traditional recreation programs were scrapped in favor of religion at three inner city churches here this summer. The director claims the new approach is working and will have far-reaching benefits for black church schools.

"Before, we were looking to the City of Buffalo for funds, but discovered we sold our souls in the process," said the Rev. Joseph Stemley, director of the new program and pastor of Masten Community United Methodist Church. The other two churches are Lincoln Memorial UMC and Good Shepherd UMC.

"This year, we're concentrating on Christian edocation for our churches. We're using the 'Hey God' series with the younger children and the new UMC curriculum, 'Children, We're All Free' with the older children." Mr. Stemley said, "It is time for the black church to be sensitive to United Methodist efforts to incorporate the ethnic priority into its nurturing programs."

But he also adds that this curriculum is helpful within the majority community, too. "I urge others to use it, too, for a new sense of our common heritage."

The new approach is called the Inner City Lab for Black Christian Education. The grant for the program from the Creative Ministries Fund of the Division of Outreach of the Western New York Conference provides for the enrollment of 90 children in the six-week event.

Plus the three lab programs, Mr. Stemley, has coordinated a training program for the staff of the three black churches involved which brought the Rev. Fletcher Bryant and the Rev. Lucy Bolds of the general Board of Discipleship to Buffalo. Summer staffs of neighboring Lutheran and United Church of Christ churches were also assisted in the training event.

"We are tying into the national priority of increasing the numbers in our minority church schools," commented the pastor. "This kind of effort will continue with us for the rest of the year."

This article first appeared in the Western New York Conference Communicator, a TM-UMR edition.

'Love suppers' mushrooming

BEACH LAKE, Penn. — What started as a plan to end lonely Saturday dinners has mushroomed into a program of "love suppers" at small Beach Lake United Methodist Church here.

Janet Hinkley, coordinator of adult ministries at the church, noted that many new families joined the church. She and her husband decided to get to know the new members better by inviting them for dinner on Saturday.

But, Mrs. Hinkley said, "We soon began to realize, however, that what we were doing was only a drop in the bucket. It would take years to reach all the ones whom we felt needed to be touched."

So Mrs. Hinkley developed the "love suppers." She asked families from the church to offer to open their homes for a homecooked meal on a certain weekend.

The age-level coordinators matched families according to children's ages.

"We felt the children should have playmates so that fellowship wouldn't be broken for the adults by bored, disgruntled children," Mrs. Hinkley said.

The suppers have caught on as a way to minister on a one family to another level, she added. From that, several other good things have happened. Families have become close and are doing other activities together.

"The Lord really blessed those "love suppers" and though some are looking forward to another one organized by the church, others have caught the spirit of it and have love suppers on their own."

"You might never get some people into the church, but who can resist a free meal these days, and with the Spirit's help you can show Christ's love to that family and plant a seed," Mrs. Hinkley said.

This article has been edited from one which appeared in the Wyoming Conference edition of TM/UMR.

DIRECTOR OF COMMUNICATIONS

Eastern Pennsylvania Conference has staff opening October 1 for experienced communicator. Our present director moving to Nashville to take key position with Board of Publications. The job is open to lay and clergy persons who have at least two years career experience with print and/or electronic media and an ability to work effectively with people in a relational style. Our four major emphases are (1) Editing & preparing a quality conference edition of *Reporter* (2) connecting people at all levels of church (3) effective ministry through the secular mass media (4) direction of Conference Audio-Visual Resource Center. The Director of Communications works out of Conference office in Valley Forge with secretarial support. The salary proposed ranges from $15,700 to $17,800 per year with opportunity for growth. Please send letter of application plus resume with references and samples of work to Blair Simon, 139 E. Spring Ave., Ardmore, PA 19003 or call 215/896-5544.

Applications must be received by September 7th. Final selection September 16.

An America without churches?

That's the very real and mind-numbing possibility if churches are made to pay "their fair share of taxes." And the result would be calastrophic: for the service churches provide is not only beneficial but essential to the country's survival. Hardhitting, carefully reasoned, WHY CHURCHES SHOULD NOT PAY TAXES debunks glib generalities, spells out who qualifies for tax exempt status, and makes plain why revenues from church taxes are a "bad buy."

WHY CHURCHES SHOULD NOT PAY TAXES

Dean M. Kelley

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Subscriptions
THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to:
The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 36 Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 AUGUST 19, 1977

Judicial Council to meet

Tom Matheny, president of the Judicial Council of the UMC, has sent to the LUM issues to be acted upon at the next session of the council, Oct. 26-29, 1977 in Boston, Mass.

Three conferences, Western N. Carolina, N. Texas and Louisiana have requested a declaratory decision determining the legality of recent action of Board of Church and Society calling for a compulsory national health care plan which was deleted by the 1976 General Conference.

Western North Carolina Conference also requesting a declaratory decision on the constitutionality of Par. 451.2 and 934.6 of the Discipline in terms of discrimination among pastors on the basis of marital status.

The Wyoming Conference questions the constitutionality of the 8-yr. rule limitation on service of a local pastor.

The Iowa conference questions the practice of requiring clergy couples to sign an agreement to waive minimum salary benefits before receiving an appointment.

The Detroit Conference requests a ruling on the constitutionality of annual conference withholding funds from a local congregation to control the ministry of the church to groups the conference wishes to exclude from the use of these facilities.

The Central Pennsylvania Conference wants to appeal the bishop's ruling that a conference require church owned parsonages.

The General Board of Pensions requests a declaratory decision on the meaning and application of Par. 1706.4 (i) dealing with pensions for ministers taking early retirement under Par. 434.4, 5. The request by our conference for a declaratory decision on compulsory national health care originated from First Church, Minden and Dr. Robert Kemmerly. This request continues involvement by the Minden Church which began prior to the last General Conference.

Any church, board, commission or person can have an input into the legislation of our UMC by submitting a petition to the secretary of the General Conference. In Louisiana, Dr. Kemmerly sent in petitions endorsing private health insurance, including group insurance using private companies, the employer, and employees.

Dr. Kemmerly is a long time leader in his local church and in the conference. He was a lay delegate to General Conference.

In regard to Health Insurance, the Conference voted down government supported insurance for everyone.

A minority report was then presented by Dr. B. A. Galloway, clerical delegate, Louisiana, calling for private and public funding for insurance to benefit the 11% of people in the U.S. not covered at all by any health insurance. This was also turned down.

The question that Louisiana, N. Texas, and W. N. Carolina annual conferences is asking is whether the Board of Church and Society may continue to support issues that were defeated at General Conference.

Bishop calls special session of the Annual Conference

Bishop J. Kenneth Shamblin, in accordance with The Book of Discipline, Par. 701.4, has announced a special session of the Louisiana Annual Conference, to be held at First United Methodist Church, Baton Rouge, Louisiana, beginning at 1:30 p.m. on September 10, 1977, for the purpose of considering and acting upon a financial proposal on behalf of Centenary College.

A pre-conference report is in preparation by Centenary College, outlining the proposal. The report will be printed by the Council on Ministries office and mailed to pastors and other local church leaders immediately. The pastor will receive two copies, one for himself, and one for the lay member of the Annual Conference from his charge. Other leaders to whom the report is being mailed include: The Charge Lay Leader, the Chairperson of the Administrative Board, the Chairperson of the Council on Ministries and the Chairperson of the Work Area on Stewardship and Finance.

There will be district meetings before the special session to review the proposal. The District Superintendents will announce these meetings in each of the districts.

Amy Ward calls United Methodist Women to annual meeting

Mrs. Truman Ward, conference president of UMW announces the Annual Meeting to be held in the First UMC, Alexandria September 16-17. Each local UMW group is represented by a delegate for each hundred members. The meeting last year had between 500 and 600 in attendance.

"Women of Faith, Vision and Purpose" is the theme. The women are urged to become informed on the following subjects: Personal Commitment to Jesus Christ; Status and Role of Women; The Law of the Sea; Human Rights; The Ethnic Minority Local Church; World Hunger;

These will be topics for small discussion groups. Resource material may be found in **Response** and **World Outlook**. A special recommendation is **Eighth Day of Creation** by Elizabeth O'Connor.

New Centenary dean appointed

Mrs. Elynor J. Erickson, former dean of residential life at Drew University, New Jersey, has been appointed associate dean of student services at Centenary College, President Donald A. Webb announced today. She replaces Lewis Pace who has been promoted to director of admissions at the College.

Mrs. Erickson holds the B.S. degree in education from Massachusetts State College, Salem; and the M.A. degree in student personnel from Syracuse University, New York.

Her outside interests include choral singing and the training of probation counselors to work with juvenile defenders.

In her new position at Centenary, Mrs. Erickson will be involved in all phases of student life and activities.

UMW ladies plan annual meeting

UMW ladies from the Alexandria District plan for their Annual Meeting, September 16, 17 at First UMC, Alexandria with Mrs. Truman Ward, N.O., conference president, and Mrs. Elizabeth Thomas, Baker, Conference program chairman. Pictured l. to r.: Mesdames Ward, Sydney Evans, Jr., Natchitoches, N. D. Roberts, Alexandria, Thomas, Paul K. Adams, Alexandria.

Methodists in the news

Rev. Joe Hoover and Rev. James Wilson, Monroe were among seventy-five participants in Scarritt's summer evangelism program July 11-Aug. 5. In three summers it is possible to obtain a master's degree in evangelism.

In the September/October issue of ALIVE NOW, published by Upper Room, Mrs. Hazel Lee Ailor, Slidell, has two of her poems published.

Our sympathy goes to Mrs. Odell Simmons in the death of her father, Mr. C. L. Younger, Sr. July 27 in Alexandria.

Mr. & Mrs. Richard Cain have a new son, Ryan Wesley, who arrived July 28. His home address is 2542 Cider Wood, Houston 77373. The grandmother is Mrs. Ralph Cain and the great-grandmother is Mrs. Howard Pfost.

In the State Legislature just closed, Ken Ward, the staff person in charge of the Legal and Of the Legislative Division of the Louisiana Moral and Civic Foundation, was present throughout the 85 days to stand against the evils of pornography, drug, alcohol and sex abuse, gambling and other ills which would be very harmful to children, youth and adults if allowed to go unchallenged and unchecked.

Mr. and Mrs. Hap Martin (Diane Caraway) returned August 5 from their honeymoon in Acapulco. Assisting her father, Rev. Stone Caraway in their wedding July 30 in St. Paul's UMC, Monroe were Rev. Jimmy Caraway, Dr. George Pearce, Jr. and Rev. Harvey Williamson. The couple graduated from La. Tech in May and will be in graduate school in LSU, Baton Rouge this fall.

Mr. and Mrs. Frank Pulford were honored on their 60th Wedding Anniversary June 23 by the Gentilly UMC, New Orleans, with the "XYZ" group providing refreshments. Mrs. Doris Coulonge baked the 3-tiered cake shown in the picture.

The Preachers Study Meeting was held at Iowa United Methodist Church. Rev. John Sayes pastor. Guests were: Mrs. Elvira Cooke, Mrs. Richard Walton and Mrs. John Sayes.

Mrs. Jamie Avent was honored at her church on her 90th birthday Sunday, July 17. Representing Delhi UMC for a special presentation were the Rev. James Jones, left, and Bruce Bagwell. "I am the oldest native resident." Jamie considers herself blessed with good health, "I know who I am and where I am, that's more than some younger than I can say."

Pictured are Rev. and Mrs. Nathaniel P. Perry in the midst of persons who attended the supper. Assisting in the occasion were Miss Rose Laurant, Mrs. Alberta Laurant, and Mrs. Delores Moore.

Our Retired Ministers

To the weary, sick, desolate
They responded to every call
Carrying feelings compassionate,
Renew this to others fall
These overwhelmed by fate
They treated as sisters, brothers
Their deep aloneness to abate,
Must be ministered to by others
They felt their life's vocation
Was to convey His concern
The depth of their devotion
Unmistakable to discern!
Their gentle step is heard no more
Nor their gracious smile nowseen.
Lord give us others to restore
Communication with God unseen!

Paul Irion

Grace UMC, Ruston to relocate

Earl Nugent, Treasurer and James Christie, Pastor, look on as Jerry Johnston, Building Committee Chairman, and Thermon Holstead, Trustees Chairman, signed papers July 25, finalizing purchase of a new site for Grace Church in Ruston.

The 14-acre tract is located on U. S. 167 in the rapidly-growing north side of Ruston. Initial architectural planning has already begun, and the UMC Office of Finance and Field Service will direct a major capital funds campaign in early 1978.

"A new task to better serve the Lord"

Davidson Memorial, Lafayette is beginning "a new task to better serve the Lord," writes Dan Allen, pastor. Participating in this new phase of reorganization was District Superintendent, Harvey Williamson, who presented Bishop Shamblin, guest preacher July 24. Pictured with Rev. Williamson, Rev. Allen, Bishop Shamblin is Mr. Bill Dunbar, chairman of the Administrative Board.

Christmas in July

Mrs. Ruth Fullerton and Mrs. Beverly West collaborated on creating these lovely Magi as a gift to the First UMC, Slidell. The kings are elaborately gowned in rich colors and regally bedecked with jewels. The creative talents of these ladies will add a sense of wonder and beauty to each celebration of our Savior's birth.

Around the conference

Munholland features new organ in concert

A series of concerts this summer, culminated a year long project at Munholland UMC in Metairie to install a new Schantz Pipe Organ. This $74,000.00 instrument has three manuals and 27 ranks (over 1600 pipes).

The organ dedication recital was given on July 17 by the organist, Mr. Rick A. Ross. The dedication service July 31 included a concert for choir, brass, percussion, and organ. Featured on this program, along with the organist, were the Munholland Chancel Choir, the Loyola Brass Quartet, and Leland Beach, lead percussionist for the New Orleans Symphony. Director of Music at Munholland is Mr. James A. Till.

Not the gift of just a few people, the organ at Munholland UMC is truly an effort of the entire congregation. Many have donated both large and small amounts to make this organ a reality.

Munholland has an instrument that will offer praise to God not only in this generation, but for generations to come. Rev. William C. Blakely is Pastor.

Ireland pastor in Jennings

Rev. & Mrs. Cecil Newell, are here on an exchange program which has sent Jimmy Pyles, pastor of First UMC, Jennings, LA. to Bangor Ireland. The Newells will return to the Carnalea Methodist Church in September. Rev. Newell has a wealth of experiences to share having lived in Rhodesia 16 years before he returned to Ireland in 1971. He is saddened by the Rhodesian situation. The blacks there are friendly people but are growing impatient and want to rule themselves.

People in the U.S. have learned to take in many cultures and ways of living and blend them together. Europeans have not been able to do this as successfully. Cecil and Marie have found southern hospitality to be a reality. Americans are less inhibited, the Irish are more cautious. The many gadgets in the home are a novelty, but there seems to be a bit of a waste here. Religion is essentially the same, but spoken more openly here.

Methodist Men travel to Purdue

Thirty-three Methodist Men of the New Orleans District chartered a bus to Purdue University for the second National Congress of United Methodist Men, July 15-17, and returned with a report of Christian fellowship and an excellent meeting.

It is hoped that the Louisiana Conference will have even a larger delegation in 1981 — the next gathering of the National Congress. Ernest Arnold, Napoleon Ave. UMC and chairman of the bus arrangements, is ready to begin work now on the next trip.

UMYF sponsors Family Field Day

The UMYF of the First UMC, Natchitoches, Louisiana, sponsored a Family Field Day Sunday, July 17. The church family participated in sack races, 3-legged races, a water-balloon toss, a tug-of-war, and some volleyball and softball games. Homemade ice cream and cake were served during the fellowship.

Editorials

Indiscriminate boycott not best way to improve TV programming

People promoting good causes frequently diminish their effectiveness by the methods they employ.

The Rev. Don Wildmon of Mississippi, and the National Federation for Decency which he founded, offer a good case in point.

Mr. Wildmon, like millions of other Christians, has become fed up with the quality of programs offered by the three commercial television networks. To get at the problem, he launched what he called a national "Turn Off the Television Week" during February. He followed up with a similar campaign during July. Mr. Wildmon's rationale was simple: if enough people pull the plugs on their TV sets for a week, the networks are bound to get the message.

While Mr. Wildmon's efforts garnered considerable press coverage and placed him on numerous radio talk shows across the country, television ratings reveal that his boycotts resulted in little or no impact on the number of people who watched television during those weeks.

Although we share Mr. Wildmon's passionate concern that the quality of television programming needs improvement, we question whether an indiscriminate boycott of all programs is a fitting method to achieve this result.

We believe the most effective way to influence television programming is to write individual letters to the networks and their commercial sponsors about specific programs, or types of programs, that we approve or disapprove. Such letters are nearly always answered. Received in sufficient quantities, they can produce programming changes.

We hope Mr. Wildmon and his National Federation for Decency will focus their future efforts on motivating masses of individuals to express themselves in this way. Such efforts doubtless would have much more practical effect on the programs we are offered than another "pull the plug" campaign.

Don't fret about keeping God's name on money

We experienced a sense of dread when we read the news release about atheist Madalyn O'Hair's latest campaign: to remove the words "In God We Trust" from the nation's currency (see TM/UMR, August 12).

Our dread stems not from any fear that her efforts will be successful, but from the wasted energy that well-meaning persons are likely to expend to counter her efforts.

We still receive periodic letters from people protesting Ms. O'Hair's alleged efforts to ban Bible-reading in outer space and to ban all religious radio programs. Both are dead issues.

If Ms. O'Hair files suit to remove the name of God from our money, the merits of her case will be heard and decided in a court of law. No amount of public protest is likely to alter that decision.

Another recent court decision expressed the opinion that the words "In God We Trust" on our money carries "no religious significance." Unfortunately, we must concur with this judgment. Although trust in God is a fitting national aspiration, "In money we trust" probably would be a more accurate motto for a majority of our nation's citizens. We believe this campaign, like most others Ms. O'Hair has led in the past, cannot succeed. And we don't intend to lift a finger to increase her notoriety.

So don't trouble yourself, or us, with counter-petitions to keep the name of God on our nation's money. If you want to be involved in a really significant effort, strive as hard to demonstrate the value of placing one's trust in God as Ms. O'Hair strives to undermine such trust.

Dear God, I'm a critic

Dear Father...
As I bow before you today
I confess to you that I am a Critic.
I see more and more what is wrong
in the world.
In the church, in my friends...and
I can't overlook it...as some do.
Nor can I forgive them...as you do.
I feel miserable that I'm so
negative...
Help me...
Son, I'm glad you confessed this
to me.
I never asked you to be naive or
blind about your world.
In fact. .I gave you the insight to
know the weaknesses...and see
the hypocrisy.
But now let me remind you of the
reason for this gift.
It is you, my son, whom I send
to them.
Show them my solutions...tell them
they need not be phonies.
But always remember, son...there
was another Gift.
So...tell it like Jesus did!

—Randy Becton
Abilene, Texas

Here I Stand

Cuba today is no 'paradise'

By ERNESTO VASSEUR

The July 22 "Here I Stand" article "Two Sundays in May: Castro and Wesley" by Dow Kirkpatrick is extremely appalling. It is a misinterpretation of the real situation in Cuba, and so misleading ideologically!

I have been a member of the New York Annual Conference for more than sixteen years, but I am a native of Cuba who at the age of 17 experienced the transforming power of evangelism Wesley-style through the life and ministry of a North American missionary. I lived in Cuba until I was 40 years old. Twenty of those years I served as a Methodist pastor. I was pastor of the University Methodist Church of Havana (two blocks from the University) for almost ten years until I had to leave my country on December 26, 1960. I suffered harassment under the Batista regime and jail under Castro's. I have kept in contact through all these years with persons of all ages and classes who have escaped the Cuban "paradise" by every possible means: flying, sailing small motor or row boats, rafts, or even swimming to the Guantanamo Base. Maybe I know the situation a little better than a visitor of Cuba two Sundays in May.

To be impressed by "parades" seems to be extremely naive, and to misinterpret the Cuban situation to the American public on that superficial basis is extremely dangerous. Don't we know that the people in Cuba, as in other totalitarian states, have to go to parades or else suffer reprisals from the government?

The alleged absence of the military is also a superficial observation. Who does not know the tremendous military power of Cuba? Parading now in African countries, what need do Cuban armies have to parade in the city of Havana?

The statement in the July 22 article that "dignity has been given to every human being" should really read "dignity has been denied to every human being." Thank God there are always Christians who keep their dignity in spite of this denial, but is dignity given when all freedom is taken away? The truth is that there is less freedom now than even under Batista's dictatorship. No kidding —I have lived under both regimes. There was no freedom under Batista to oppose Batista, but bad as it was, there were other freedoms. But now? Is anyone allowed to disagree with the government? Communism has brought slavery to Cuba. Visitors, of course, are not allowed to visit the prisons, but at least they should be able to see that the whole island has been converted into a prison from which many would like to escape and cannot. There is no freedom of speech, of travel, of commerce or industry, or of worship. Churches are open, but many are the limitations of their work and you have to be careful with what you preach: "to obey God rather than men," which is real dignity, is a dangerous text to preach on. All power is concentrated in a few hands. There is only one capitalist in Cuba and that is the government. They have absolute control of the media of communications. It is a police state where everything is kept under control by force.

More could be said about the real situation of Cuba, but this letter is becoming too long, and there are ideological statements in Dr. Kirkpatrick's article that need to be refuted

Dr. Kirkpatrick speaks about Christian Marxists. There is no such thing as a Christian Marxist. Just as you cannot serve God and Mammon, it is impossible to be a Christian and a Marxist at the same time. You cannot affirm God and deny God at the same time. You cannot affirm the dignity of man created in God's image and deny the very basis of human dignity at the same time. These are only two examples of the many basic concepts which are diametrically opposite. It is, therefore, an absurd term.

More appalling yet is his statement that the creation of a new humanity is announced feebly by Aldersgate and celebrated with a shout by May Day. The author seems to have more faith in Castro and Marx than in Wesley and Christ. Castro — who deceived a whole nation, promising elections and a return to the Constitution, and affirming that the revolution was not red but as green as the palms of Cuba — is he to be the object of our faith instead of the Christ who always spoke the truth and is the truth? And are the changes brought about by Communism more radical than the changes brought about by Christ? Never! Communism brings about superficial changes, but does nothing about moral evil — except increase it. Only Christ can radically make all things new, and as long as we are true to the experience and spirit of Aldersgate, which proclaims the power of Christ to regenerate, we will be God's instruments in His creation of the new humanity.

"Here I Stand" is a forum through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. Ernesto Vasseur, is pastor of the Woodbury UMC in Woodbury, Connecticut.

Letters to the Editor

We should be patient with one another

To the Editor:

I read with great delight and warmness of heart the article "Praising Jesus in Kansas City!" (TM/UMR, July 29) regarding the charismatic Christians. It is wonderful to read of so many in the ecumenical movement in one place.

I agree with the gentleman you quoted from California that it is hard to stay with a dead church. After you have soared through the clouds and have experienced the sunshine on the other side, you are never the same again.

I do pray for each charismatic Christian to stay with his church. We have seen the Holy Spirit begin to move in our church. One by one Christians are taking that extra step and claiming Acts 2:4 in their lives.

Jesus is wonderful! I ask you non-charismatic Christians to have patience with us who have had this experience of baptism in the Holy Spirit. Also, I ask the charismatic Christians to pray for those who have not had this experience, but I believe we need to be patient with them too.

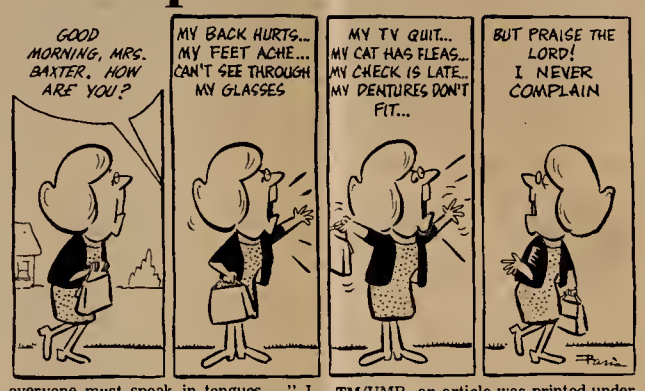
Ray Pattillo
Houston, Texas

Let's get hung up on love, not tongues

To the Editor:

I read with great interest the article in the July 29 issue entitled "Praising Jesus in Kansas City!" I appreciate your report of that great charismatic gathering, especially the United Methodist involvement, reaction and response.

In the article "U.M. charismatics see pros, cons in organizing," you quoted someone as saying: "All the charismatics want 'Good News' to say is that speaking in tongues is a legitimate gift of the Holy Spirit. All 'Good News' wants charismatics to say is that not



everyone must speak in tongues. . ." I agree wholeheartedly with "Good News"; one does not have to speak in tongues. Jesus says according to the gospel of St. Mark that we will speak in tongues.

Let us not get hung up on tongues, but rather on love.

William H. Eachen
Gate City, Virginia

'Fools for Christ' needed

To the Editor:

I couldn't care less whether there are any charismatics or not, but I care very deeply that Christians of all ages become sensitive to the Holy Spirit in directing their lives.

More of us need to be "fools for Christ" as St. Paul exhorts; however, we need to remember that we're also charged with being missionaries wherever we find ourselves.

In reading the articles on the Kansas City gathering (TM/UMR, July 29) I say "Praise the Lord." I have several very active charismatics in my congregation and they are a real asset. I am thankful that they choose to work within our congregation rather than leave to form a group or fellowship of their own. I pray that this great and beautiful renewal that is taking place strengthens and enlarges the family of God rather than divides and fragments it.

James M. Perry
Whitehall, New York

Abortion ruling disliked

To the Editor:

In our church's July 29 edition of TM/UMR, an article was printed under the heading "Objections raised to recent court abortion ruling."

It is very rewarding to know that other women are aware of President Carter's very shortsighted views on the question of abortion.

We at Planned Parenthood hold to the belief that all information on the alternatives and help in having an abortion under the supervision of a qualified doctor and follow-up assistance are the right of every woman.

We want to thank Ms. Blockwick and Ms. Costanza for the time and effort they are taking to inform all women of the facts as stated in the article mentioning Rev. Richard O. Griffin's viewpoint of the wording of the Constitution which, we agree, is indeed ambiguous.

Barbara Leppala, Nancy Bearss,
and Elizabeth Ayers
Naples, Florida

Abortion ruling affirmed

To the Editor:

We feel that the Supreme Court and the Congress are finally starting to make some sensible decisions regarding abortion (TM/UMR, July 29). We also commend President Carter for realizing that abortion is a moral issue, and that we really don't help a poor woman (or rich woman) by supporting her efforts to kill her child.

It is sad that there are those in the United Methodist Church who feel that "the option of abortion needs to be available." Surely there are more loving and creative ways to solve our society's problems than to destroy the life that God has created.

Mr. and Mrs. Robert J. Beebe
Louisville, Kentucky

Love God also with minds

To the Editor:

I feel called to comment on the news article which appeared in the July 22 edition of TM/UMR headlined "Hubbub over theology book deplored." Specifically, I would like to comment on an opinion attributed to the Archbishop of Canterbury, Dr. Donald Coggan — namely that "intellectualism would not bring one to God." This was made in relation to the publication of the new book "The Myth of God Incarnate."

Basically I would agree with Dr. Coggan. Only the grace and spirit of a loving God brings us to Him, but I feel strongly that Dr. Coggan's statement oversimplifies and obscures that grace and spirit. We are given the commandment by Christ Himself that we are to love God with all our heart, soul and mind and He called that the greatest and most important commandment (Good News translation). Could it be that the established church has some problems attracting and keeping members because it does not give the search of the intellect a place with that of the heart and soul?

For me personally, I have come to a full acceptance of Christ through the use of a questioning mind and because I have been led to some teachers (preachers) who did not make little or put aside my questions, but accepted the challenge. The God I know loves and accepts me as I am and grants me what I need for my salvation: I cannot believe I am so different from countless others. Anything which causes us to think of this great and omnipotent God can serve His end. I look forward to reading, thinking about and discussing this book, "The Myth of God Incarnate."

Jean P. Chambliss
San Lorenzo, California

Enthusiasm dampened

To the Editor:

Dr. George G. Hunter III, Division of Evangelism, Worship and Stewardship, stated in the July 22 issue of TM/UMR that our church ranks last for our size in converts and new congregations for all Protestant denominations in North America.

In my opinion, this is primarily due to too many of our leaders not abiding by the will, and disregarding the rights, of the decided majority of our membership in their actions and public statements. For many years I was an enthusiastic salesman for the UMC, but now I even find it difficult to be regular in attendance.

R. W. Taylor
Knoxville, Tennessee

I like retirement

To the Editor:

In the July 22 issue a letter appeared under the headline "Church should oppose idea of retirement." You can take an excerpt out of context and prove anything with it to yourself.

I have been retired since 1965 and I am busy. For years labor worked to get a pension and a time for retirement. When people retire, they go through a learning process which is a furtherance of preparation for retirement that starts at about 50 years of age. Retirement is the start of a new career and you have to learn the same as you do in any new career. It is not take life easy, eat, drink and enjoy oneself, because that is a way to kill yourself prematurely. You can enhance your retirement education by becoming a member of the American Assn. of Retired Persons which has nearly 11 million member retirees and about 3,000 chapters in the USA.

Herbert W. Scott
Sand Springs, Oklahoma

My Witness

We should find the roots of our identity in Jesus Christ

By LARRY CASTILLO-WILSON

When I was struggling through the normal personal upheavals of adolesence searching for "any" stable self-identity, my quest led me along many trails that advertised my true self would be found right around the next bend. But each trail vanished in the underbrush and left me nothing but frustration and despair. Only as I sought to work out my identity formation in fear and trembling within the intimacy and security of God's love, was the frustration transformed into self-confidence and the despair transfigured into joyful anticipation. I discovered my true self as I built the foundation of my life upon an ultimate identification with God.

I reminisce about those tempestuous years in a day and time when many folks are searching to discover their personal origins or roots as a means of establishing a more secure and stable personal identity. This is not a new pastime in America, but Alex Haley's "Roots" has given it new impetus and popularity. I cannot but wonder if this heritage hunting is merely a vanishing trail that leaves one's personal identity built upon sand — a foundation that cannot stand against the rains, the floods, and the winds of life.

In Colossians 2:6-7, we are admonished as Christians to be rooted in Jesus Christ as Lord. But as there are many different ways of being rooted, there are different kinds of roots. The Christian does not have a diffuse root system which would entail the lack of a primary root and the equal importance of each root. Our Christian identity is not simply one identity alongside our many others. The authentic Christian possesses a taproot system. Our personal identity as Christians is based in a taproot grounded in Christ. This rootedness in Christ functions as our primary identity transforming and shaping all other secondary identities such as racial, national, occupational, political, sexual, family and social class. All too often the failure of Christians to be Christian can be traced to the success of secondary identities in subverting and thus shaping our primary Christian identity.

This week's contributor to "My Witness," Lorry Costillo-Wilson, is pastor of Mountain View UMC in El Poso, Texas (New Mexico Conference).

Any reader moy submit an article sharing perceptions of the Christian faith for consideration to: "My Witness," TM/UMR, P. O. Box 1076, Dallas, Texas 75221.

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.
The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.
The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned-subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.
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How have you experienced the reality of God?

How have you experienced the reality of God?

We live in an age when many people feel totally self-sufficient and question the existence of God. Many others, who believe abstractly in God, describe our age as one in which God is "silent" or "removed" or "unrevealed."

Give us a singel concrete example of how you have experienced the presence and power of God. Relate your experience in an essay of no more than 250 words.

Criteria

TM/UMR will send $10 to the UMC's Missional Priority Fund — in the name of the writer — for each essay which is published. Essays will be selected for publication on the basis of originality, readability, and helpfulness to other Christians.

Guidelines

1. There are no limitations on subject matter; essay topics may range from traditional to innovative to unique expressions of the reality of God.
2. The essay should be 250 words or less and preferably typed and double spaced.
3. The essay must be based on a personal experience.
4. Entries must be postmarked no later than August 31, 1977.
5. Each entry must include the writer's name, address, and name of the local church where membership is held. Entries cannot be returned.

Send entries to: TM/UMR Reader Essays, P.O. Box 1076, Dallas, Texas 75221.

On the TM/UMR Beat

Spurgeon Dunnam

Serendipity from reading mail and battling traffic

If you are planning a trip to England, would you be interested in spending at least part of your time in the homes of some British Methodists? If so, you may be interested in a letter I received recently from the Rev. Kenneth Finch, who just completed a six-week exchange program with an American minister.

"While in the United States we have read and heard on a number of occasions of people from this country touring England. It has occurred to me that many of these people, by the nature of their tours, stayed in hotels and never got the opportunity of staying in the homes of British people. Also, there may be places which official tours do not visit but which may be of interest to American Methodists.

"Consequently, may I suggest through your pages that I would be willing to negotiate with anyone interested in coming to England under a scheme whereby, for a part of the time, at least, arrangements could be made for groups to stay in the homes of British Methodists?

"The scheme I have in mind is very flexible. We could make arrangements to cater for the whole of the stay in England, that is, to be met at the airport on arrival, to make full provisions for the stay and return to the airport for departure, or cater for any part of the tour that was deemed of interest in our area."

Persons interested in corresponding with Mr. Finch may write to him at: 3 Chelveston Road, Coventry CV6 1PF, West Midlands, England.

* * *

FEEBLE RATIONALIZATION DEPARTMENT: As annual membership reports have filtered in from United Methodism's annual conferences, numerous articles have noted with satisfaction that our church's membership seems to have declined less during the past year than in any other year of the recent past. With the nation's population continuing to increase. I find it impossible to comprehend how we can take comfort in any sort of membership decline. Rather than rationalizing about how we have reduced our losses, why don't we simply admit that our church has not been reaching out as effectively as it should, and then try to do something about it?

* * *

REFRESHING HUMILITY DEPARTMENT: At a recent press conference when journalists were questioning him about a variety of issues, Billy Graham is reported to have remarked: "Because I'm an evangelist, I'm expected to be an authority on all social issues. My opinion isn't worth any more than yours." It would be healthy if all who express opinions on the issues of our time — bishops, church boards and agencies, and even church newspaper editors — could do so with this recognition. It is our Christian obligation to bring the gospel as we understand it to bear on the public issues of our time. God can work through us to create a better social order. But no one of us speaks with absolute divine authority. My understanding of how the gospel should be applied to a given issue may be no better than yours.

* * *

BUMPER STICKER DEPARTMENT: A car was weaving through heavy traffic the other day. As it passed me, I glimpsed a sticker on its rear bumper which said "Forget about God; put your faith in man." While I was thinking to myself "that's why the world is in such a mess," another car cut in front of me so closely that I had to apply my brakes to avoid a collision. On its rear bumper were two stickers: "Come Lord Jesus" and "Are you ready for the rapture?" Placing all thought about the meaning of bumper stickers aside, I was glad to get home alive.

* * *

Mrs. E. E. Shelhamer of Wilmore, Kentucky sent me some words to live by which were found in her husband's Bible after his death in 1947: "Forget the things that are behind; forget injuries, slights, unkind words; be too big to be hurt; be too great to be unkind; be too busy to quarrel; too wise to engage in unseemly gossip; too strong to permit little annoyances to turn you from life's big road; too clean to stain your character with any kind of impurity."

—SPURGEON M. DUNNAM III

Mates in ministry---do they fit in the church?

Clergy couples: 'mixed blessing'

Two 'reverends' in family offer gifts, pose problems to church

By SHARON MIELKE
Senior Staff Writer

A "gift" or a "problem"?

If the mushrooming number of "clergy couples" in the United Methodist Church were either, a decision about their role in ordained ministry would be easy. But, they are both — a mixed blessing — presenting special gifts as well as knotty problems which the church hasn't come to terms with as yet.

Special legislation approved by the 1976 General Conference to provide more flexibility in salary and pension arrangements for clergy couples has since been brought to the church's "supreme court." One section — Par. 451.3 — was ruled "unconstitutional" and two more paragraphs — 451.2 and 934.6 — will be before the Judicial Council in October with charges that they discriminate on the basis of marital status.

Failure to come to terms, however, isn't slowing down this new phenomenon. Last year 200 U.M. clergy couples were reportedly appointed to jobs in ministry; this year the number climbed to 300. It has been suggested the total would be closer to 500 with seminarians added in. "And, more are added every month," one official said.

New alternatives

"The real gift of clergy couples is that they are exhibiting new alternatives in a profession which, frankly, is 'a bit stale' in some of its manifestations," said Dr. Robert Thornburg, Nashville, head of the UMC"s Division of Ordained Ministry.

Specifically, he pointed out, couples can give new insight to the church on the way "life-and-work-in-ministry" can be done. Further, clergy couples offer opportunities in the area of marriage counselling with couples, alternative styles of worship leadership and a new style of family life.

Clergy couples see themselves as an asset to churches in several other ways. The Rev. Kathleen Nickerson, who with her husband, is one of three clergy couples in the West Michigan Conference, told TM/UMR that each of the three had enabled churches to do some things they couldn't do before. In Kathleen's case, a church without a parsonage was able, for the first time, to have a fulltime pastor, as she lived with Mike in his church's parsonage. In another case, a church could afford to have an associate pastor for the first time because the "Discipline" allows a clergy couple to "waive" a full minimum salary.

She believes these are just a few examples of the creative benefits that can develop through the clergy couple phenomenon. Ms. Nickerson said the "waiver" also provides a way for committed couples to take on justice ministries that usually pay little, if anything. "Our commitment is full-time although sometimes we won't receive full-time salaries," she pointed out.

"The single, most exciting thing for us is the difference in worship," said co-ministers the Rev. Robert Huie and the Rev. Janice Rigel-Huie of St. Marks UMC, Austin, Tex. The Huies alternate preaching and liturgy writing, so both are equally involved.

They told TM/UMR their Pastor-Parish Committee regularly comments on the improvement in worship under joint leadership. "The congregation responds to having different perspectives, different voices and styles, and it meets the needs of more people," Mr. Huie reported.

Mutual support

"A built-in mutual support and resource system" was cited by the Rev. Carole Cotton-Winn and the Rev. John Winn, Monroe, La., as a big plus for clergy couples. Both have experienced the "isolation" of solo appointments and feel the exchange of ideas, resources, encouragement and support has increased their abilities as ministers to two churches in northeastern Louisiana 17 miles apart.

The Rev. Charles Spence, Albuquerque, N.M., said exchanging professional evaluations with the Rev. Elizabeth Spence, is a real value. But, he said, "we never do it unless it is asked for." He said that they are looking forward to additional clergy couples coming into the conference. Now they are the only couple and Ms. Spence is the only ordained woman. He said the "mutual support" of other couples would also be an asset. He is associate minister at an Albuquerque church while she is minister in a community in the mountains nearby.

"The opportunity to develop the corporate nature of ministry as a team is an asset denied to most solo appointments," Bishop James Ault, Philadelphia Area, said of clergy couples. He is involved in appointing couples in three conferences: Eastern Pennsylvania, Wyoming and Puerto Rico, and is also president of the Division of Ordained Ministry.

But there are also "real difficulties" in clergy couple arrangements that he believes "the church must resolve by 1980."

He looks for the church "to remove any remaining impediments and move to fully embrace clergy couples in the ranks of ministry." The bishop said, "We need to eliminate the clouds of uncertainty about their future and set these couples free to exercise their ministry."

The "uncertainty" is a nagging problem for many couples and particularly those now appointed with less than a full minimum salary under the waiver agreement. "Our appointment will be illegal," Ms. Rigel-Huie said, "because we receive less than two full salaries." (if the Judicial Council rules against Pars. 451.2 and 934.6).

She said "full-time ministry needs to be defined more broadly than simply by the number of dollars earned."

Educational process needed

But all admit that not all impediments can be removed by changing the church's "Book of Discipline." Bishop Ault said an educational process is also needed to prepare local churches for both ordained women and clergy couples. This needs to include an affirmation of the inclusive nature of the church and a need to honor the call to ministry whether it is received by a woman or a man.

Clergy couples, however, say that by-and-large they haven't had any problems with the laity; it's the brethren in ministry, the district superintendents and bishops who "always see us as a distinct problem," as "a threat to the itinerate system" and as a "group outside the established pecking order."

Real difficulties

Officials maintain, however, that clergy couples do present real difficulties. Dr. Thornburg and Bishop Ault said the "problems" clergy couples pose are:

• After the first assignment, the difficulty of placing two related persons in the appointment system increases geometrically. For example, one may need to move, the other perhaps should stay in an appointment. The career development of both needs to be considered.

• A limited number of side-by-side appointments are available in the UMC, unless couples are willing to spend their careers in "less attractive" appointments.

• Frequently, the skills of the clergy couple do not balance; one is particularly effective — the other much less so. Almost universally, the women in clergy couple teams offer the very best in ministry skills, one official noted.

• Suspicion bordering on paranoia is rampant in the bureaucracy that couples will not stick with it and thereby mess up the carefully maintained balance between supply and demand in the conference.

• There are worries about whether clergy couple marriages can take the added stresses of jealousy, competitiveness and schedule conflicts that are bound to frustrate the most mature and break up the less stable.

• Many congregations are still reluctant to have a woman in the pulpit and no pastor's wife in the parsonage.

Clergy couples have their own answers to these "problems" — some which they have found through trial and error — to ease their way in the system.

Mr. Winn said "clergy couples need to maintain a maximum level of flexibility in terms of placement. Look at all the options," he said. Options include: both appointed to separate, full-time churches; one appointed to a church as senior minister — the other as associate at the same church or a church within driving distance; co-pastorates; one on special appointment; both on special assignments, and on and on. Couples point out that the options are almost innumerable.

Further, they say that clergy couples both dependent on the church for jobs may be easier to appoint in the future than the solo minister whose spouse is independently employed in the community. Career considerations for that spouse is playing an increasingly important part in the appointment and moving process.

Special hazards

Couples admit that there are "special hazards" for their marriages. Most frequently cited are:

• Keeping the church out of the bedroom or bringing the office home;

• The tearing apart that heavy and conflicting schedules can produce;

• In the case of separate appointments, missing being together for worship;

• Working out an equitable distribution of family responsibilities ranging from household chores to child care;

• Getting away for "re-creation" and relaxation.

"Successful ministers like successful persons in any profession are work-a-holics," Dr. Thornburg commented. When one or both have this addiction there will be suffering.

Ms. Rigel-Huie said, "if one is worried about being swallowed up by the other, this can be the most deadly system imaginable." But, she says, after five years of marriage and an 18-month old son, she wouldn't trade it. It's working for them.

the church today

Most churches not contributed to 'priorities' funds

NEW YORK (TM/UMR) — Only about eight percent of United Methodism's 39,000 local churches gave money through voluntary channels to support the denomination's "missional priorities" during the first six months of this year.

According to officials responsible for the "Advance Special" fund-raising program for mission, only 3,288 local congregations have made any response so far to efforts of the denomination to raise $3 million a year for world hunger relief and $3.5 million a year to help strengthen ethnic minority local churches through voluntary-designated giving.

They report that as of the end of July, $736,591 has been given to the "Advance Special" for world hunger and $52,773 has been given to the fund for the ethnic minority local churches. In spite of the nearly equal amounts the denomination is requesting from members to support the two priorities, members are giving $15 to hunger for every dollar they contribute to the strengthening of the ethnic minority churches.

Hispanic group expresses concern over 'priority' support

EVANSTON, Ill. (UMC) — "Grave concern" at response to United Methodism's 1977-80 missional priority on the ethnic minority local church as reflected in financial support through Advance Specials was voiced here late last month by MARCHA, the denomination's national Hispanic caucus.

Along with expressing concern, the unit said it "is committed to assist the United Methodist Church to help interpret the ethnic minority local church priority as it relates to the Hispanic American so that the church may better understand the priority and respond to the identified crisis."

Training session set for Native American Christian educators

NORMAN, Okla. (UMC) — The first of five weekend sessions to train "Native American Consultants in Christian Education" will be held here at the Oklahoma Center for Continuing Education, Aug. 19-21.

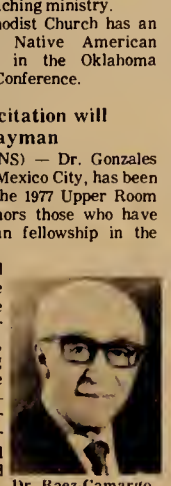
Sponsored by the United Methodist Board of Discipleship (BOD) and the Oklahoma Indian Missionary Conference, the pilot project is part of the denomination's four-year missional priority on the ethnic minority local church.

Purpose of the project, according to Mrs. Afrie Joye, BOD staff in Nashville, will be the training of a cadre of individuals who in turn will work with Native American churches in developing a more effective teaching ministry.

The United Methodist Church has an estimated 15,000 Native American members, mostly in the Oklahoma Indian Missionary Conference.

'Upper Room' citation will go to Mexican layman

NASHVILLE (RNS) — Dr. Gonzales Baez-Camargo of Mexico City, has been named winner of the 1977 Upper Room Citation which honors those who have "enriched Christian fellowship in the world."


Dr. Baez-Camargo

The 78-year-old layman will receive the award at the 29th citation dinner in Mexico City, Nov. 1. Presenting the citation will be Dr. Maxie Dunnam, world editor of "The Upper Room" devotional guide published here.

Dr. Baez-Camargo, who became a Methodist local preacher in his native Mexico at the age of 18, is the first Hispanic person to receive the citation since the award was introduced in 1949.

Throughout his career, which has touched varied aspects of communicating religious ideals, Dr. Baez-Camargo has been a writer, editor, columnist, professor, lecturer and ecumenist and he has worked in official posts in religious organizations.

United Methodist heads church business administrators

ANAHEIM, Calif. — J. Edward Curry, church business administrator at First United Methodist Church, Lubbock, Tex., was installed as president of the National Association of Church Business Administrators at its 21st annual conference here last month.

J. Edward Curry

The National Association of Church Business Administrators is an ecumenical association of administrators in local churches, military chapels, higher judicatories, or church operated schools, hospitals or homes. More than 20 denominations from 41 states are represented in its membership.

Mr. Curry was elected president of the United Methodist Association of Church Business Administrators in 1968 and since 1974 has been serving as chairman of the consultant program of that organization. He also has served as director of stewardship of the North Texas Conference and as a delegate to two United Methodist General Conferences, once from the Central Texas Conference and later from the North Texas Conference.

Methodists urged to observe 'covenant Sunday' Sept. 4

LAKE JUNALUSKA, N.C. (UMC) — Methodist churches around the world are being urged by World Methodist Council (WMC) Evangelism Committee officials here to observe Sept. 4 as "a time of covenant."

The observance is the first of seven stages mapped out in the emphasis which is to run through 1981. It was called for by the WMC at its Dublin meeting in August of 1976.

It has been suggested that the Sept. 4 service include a challenge for each member to accept a five-point commitment and announcements of specific plans to involve church members in evangelism activities. Included in the latter category are such things as visitation evangelism, literature distribution and church school strengthening.

First 'US-2' to work in ministry to deaf

KANSAS CITY, Mo. (TM/UMR) — United Methodism's first US-2 (short-term missionary) assigned to work in deaf ministries will be among those commissioned here Aug. 21 by the Board of Global Ministries.

Carol Riser of McKees Rock, Pa., will begin a two-year in-service project with the deaf at Central Park UMC, St. Paul, Minn., and the Emma Norton Residence, a United Methodist-related home for girls, one-third of whom are deaf/hearing-impaired.

Ms. Riser will work under the direction of Dr. Robert Stemme, pastor of Central Park church. She will also relate to nearby St. Paul Ramsey Hospital, where work with the psychological problems of the deaf is being conducted.

Reverence not forgotten at Scout Jamboree

MORAINE STATE PARK, Pa. (RNS) — The ninth quadrennial jamboree brought 28,000 Boy Scouts, Cubs and Explorers to this park 35 miles north of Pittsburgh.

It also brought about 100 chaplains, in a spectrum which emphasized that Scouting is interdenominational, not non-denominational.

The Boy Scouts charter and bylaws say "no boy can grow into the best kind of citizen without recognizing his obligation to God." Besides being trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, brave and clean, a Scout is supposed to be reverent, the 12th point of the Scout Law.

"If Scouting dropped the 12th point," said Rabbi Gilbert Kollin, one of ten chaplains-general here, "the churches would just drop out of Scouting."

Youth called crucial to UMC growth

TM/UMR Staff Special

NORMAN, Okla. — Evangelization of youth is a crucial need which must be met if the United Methodist Church is to reverse its membership decline, the UMC's director for church school development told delegates to a national youth convocation here Aug. 3.

Dr. Warren Hartman, who is in charge of church school development for the Board of Discipleship, said that between 1969 and 1974 youth enrollment in United Methodist church schools dropped by 25 percent, while the general youth population in the United States rose by six percent. He went on to point out that, in the past, most new Christians coming into church membership have come through the youth division of the church schools.

Dr. Hartman told the delegates that much of the denomination's 1.1 million member loss since 1964 has been caused by fewer youth coming through the church school. He said that last year 36 percent of all United Methodist congregations received no new members by profession of faith.

Later, Dr. Hartman told TM/UMR it is difficult to determine precisely the cause of the "youth decline," but that he feels three main factors may be at work: (1) youth have been in an "anti-institutional" period when being a part of the church has not been culturally attractive; (2) youth have been more "self-conscious" in the past about their identity in the church; and (3) there has been less emphasis on large youth gatherings which once stirred excitement among youth.

Dr. Hartman also said he feels there may be a gap between secular and church models of education, making youths who have become used to the freedom of modern public schools feel uncomfortable in some church schools where older and more rigid styles of teaching prevail.

They did it again!

TORONTO (EP) — Canada's largest evangelical congregation, the People's Church, again surpassed its goal in its annual "faith-promise" missionary fund raising, with total pledges for the coming year of $1.13 million. The amount includes $143,000 to help alleviate poverty in Haiti. The church shares in the support of 470 overseas missionaries, 35 of whom are from its own, 2,000-member congregation.

Idaho teen heads youth organization

NORMAN, Okla. (UMC) — Clint Zlatnik, an 18-year-old high school graduate from Gooding, Idaho, has been elected chairperson of the steering committee for the new United Methodist National Youth Ministry Organization (NYMO).

Election of officers and staff for the new organization came during a steering committee meeting following the first national NYMO convocation here Aug. 1-6. Mr. Zlatnik will be a freshman at the College of Idaho in Caldwell this fall.

Elected vice chairperson was Donna Morrissette, 16, of Pensacola, Fla. Victoria Yoshikal, 16, Salem, Ore., was elected secretary and Beth Harris, 16, Tallahassee, Ala., was elected assistant secretary.

The Rev. Wesley Taylor of Salem, Ore., an adult representative from the Western Jurisdiction, was elected chaplain.

Elected executive director of NYMO with offices in Nashville, Tenn., was Jerald T. Lipscomb, formerly director of student financial aid at LaGrange (Ga.) College.

Elected to a one-year term as an intern focusing on priorities of family, evangelism and ethnic minority youth empowerment was Catherine L. Kelsey, a junior at Albion (Mich.) College.

William K. Bagwell, a recent graduate from Emory University in Atlanta, Ga., was elected to a one-year internship with emphasis on the Youth Service Fund, the national mission fund of NYMO.

Taiwan Methodists break off relations

NEW YORK — The Taiwan Conference of The Methodist Church has passed a resolution temporarily breaking relations with the United Methodist Church's Board of Global Ministries because the board has called for full diplomatic relations with the People's Republic of China. The Taiwan conference wants the board to reconsider the action.

The implications of that action are unknown at the moment because the conference has not sent "official" notice of the action to the New York offices of the board, according to Barbara Chase, assistant general secretary for Asia-Pacific. Word of the action taken in mid-July came in brief reports from two United Methodist missionaries in Taiwan. The conference is reported to have appointed a committee to draft an official letter informing the mission agency of its action, but none was received as of Aug. 12.

Ms. Chase told TM/UMR "the board has no desire to sever relations or cut off support to the Taiwan Conference. The meaning of the severing of relations will have to be defined by the Taiwan church." She said, "we also are not sure how to interpret the fact that we haven't received any official notice."

Dollar support for the Taiwan Conference is raised primarily through Advance Special projects, she said. Missionaries are all related to ecumenical agencies, the university or the theological seminary.

A former annual conference of the United Methodist Church, the Methodist Church of the Republic of China, Taiwan Annual Conference, became autonomous in April 1972. It has a membership of 3,000 persons in 15 congregations and has continued an affiliated relationship with the U.S. based church.

At its April 1977 meeting in Atlantic City, N.J., the Board of Global Ministries, passed a four-point resolution urging the U.S. government to:

•Reaffirm its position that China is one nation;

•Terminate the Mutual Security Treaty and diplomatic relations with the Republic of China and withdraw military support and installations "on a clearly stated schedule;"

•Seek to establish full diplomatic relations with the People's Republic of China; and

•Express its hope for a peaceful settlement of the Taiwan issue by respecting the human rights and self-determination of the people of Taiwan.

The United Methodist Board of Church and Society will consider a similar resolution at its meeting this October. At the present no other U.S. denomination has adopted a similar position although several are believed to be considering such action.

Methodists in Taiwan are largely a refugee church from mainland China. Native Taiwanese Protestants are mostly Presbyterian in denomination.

In related action, the Rev. Daniel T.C. Liu, outgoing president of the Taiwan Conference, wrote to President Carter on July 12 urging him not to "establish relationship with Communist China and neglect the true and lasting friendship of the Republic of China."

Noting the President's stated commitment to human rights, Mr. Liu said "it would be a disastrous error to give recognition to a totalitarian regime that has violated every humanitarian principle" and added "to see that all people in the world enjoy human rights and live joyful and peaceful lives is the only way to world peace."

Mr. Liu sent copies of the letter to the U.S. Senate and House of Representatives as well as to the board.

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Radio preacher prepares . . . checks signals . . . tapes

ATLANTA — A United Methodist pastor from Ft. Worth has begun the trek back-and-forth between Texas and Georgia necessary to produce the 1979 United Methodist series of the Protestant Hour radio program.

Dr. Barry Bailey, senior minister of First UMC, Ft. Worth, is preaching the sermons for the series heard on more than 1,500 broadcast outlets worldwide.

But preaching to a large number of folks he does not see is not unusual for Dr. Bailey. The Sunday morning worship service at First Church is televised within an eight-state region of the Southwest. He characterized the preparation and delivery of sermons for the radio medium as very different from the visual media of television and the congregational pulpit.

Dr. Bailey is shown studying the Bible in preparing the sermon (left photo), working with the series producer, David M. Abernathy, in the studio of the Protestant Radio and Television Center here, and finally preaching a sermon — fully two years prior to the actual broadcast.

Currently participating in the ecumenical effort in addition to the UMC are the Presbyterian Church, Lutheran Church in America and the Episcopal Radio-TV Foundation. Each produces a 15-week series each year. The Rev. Tom Butts, Montgomery, Ala., is the U.M. preacher for the 1978 series.

UNITED METHODIST COMMUNICATIONS PHOTOS

Blacks urged to lead struggle for rights

ATLANTA (RNS) — The black church must reassert its position as leader in the struggle for human rights worldwide, 175 black church leaders and theologians declared here.

As the "only institution over which black people have total control," the black church must lead the way in a new struggle for "freedom from injustice, racism and oppression," the theologians from the U.S., Canada, Africa and Latin America wrote in a policy paper.

The paper, adopted by the National Conference of the New York-based Black Theology Project after four days of meetings, also endorsed violent, as well as non-violent, means in the struggle for liberation.

In a major shift from the non-violent tradition of the late Dr. Martin Luther King Jr., the black theologians said the church must "remain in service among black people wherever they may reside, one with and inseparable from our brothers and sisters around the world who fight for liberation from oppression in a variety of ways, violently and non-violently."

"We affirm whatever method they decide is best in their particular situation and make no pious and hypocritical value judgments which condemn those efforts to bring an end to their oppression, recognizing that we in this country may ourselves be compelled to make a similar choice," the paper said.

Calling the paper the most significant step in the black church since the founding of the Southern Christian Leadership Conference in 1956, the executive director of the Black Theology Project said it "captures where we are and where we ought to go."

"This is black theology's answer to Billy Graham Crusades," said the Rev. Muhammad Kenyatta, a Baptist minister from Philadelphia who heads the project.

"What we are ready to do now is in effect launch a crusade to win people to black theology and to an understanding of Jesus Christ as liberator.

"Our job is to build a Christian liberation movement that can turn this country around from hypocrisy and smugness and self-satisfied arrogance to compassion, justice and caring for a suffering world," he said.

The paper defines black theology as an "understanding of the gospel as freedom and Jesus Christ as the Liberator."

It said that such theology is "formulated from our reading of the Bible through the experience of our suffering as a people."

The paper also criticizes traditional white theology for its "failure to view the physical as well as the spiritual nature of human beings.

"The church has attempted, with few exceptions, to address the spiritual needs of people while negating their physical and material requirements. Traditional theology has failed to see that there can be no ultimate salvation without historical liberation," the paper said.

"The church must come out from behind its stain-glassed walls and dwell where mothers are crying, children are hungry and fathers are jobless," the paper asserted. "The issue is black survival in a society that has defined blackness as corruption and degradation. Jesus did not die in a sanctuary, nor did Martin Luther King Jr.

"In those places where pain was the deepest and suffering the most severe, there Jesus lived and served and died.

"As long as innocent children continue to die in tenement fires, as long as black families have to live in winter months without heat, hot water and food, as long as people are forced to live with rats and roaches, the gospel must be heard in judgment against the disorder of society and the church has a responsibility—not to point people in the future life when all troubles will cease, but to help them overcome their powerlessness, rise up and take charge of their lives," the paper said.

Participants in the four-day conference included four church leaders from Africa, four from Latin America, and three from Canada, as well as theologians and pastors from across the United States. Fifteen percent of the participants were United Methodist, and another 15 percent were African Methodist Episcopal, African Methodist Episcopal Zion and Christian Methodist Episcopal.

a question of survival

United Methodist's ethnic local churches—Black, Hispanic, Asian, Native American—are struggling to survive. If they are to continue to fulfill their Christian ministry, they need help.

They are in a crisis involving many factors: ☐ "brain drain" of leadership ☐ lack of young persons entering the ministry and other leadership positions ☐ inadequate buildings and facilities ☐ erosion of membership and lack of opportunity for young people

The strengthening of ethnic minority local churches is one of the Missional Priorities of the United Methodist Church.

This priority offers the twin opportunity to affirm the ethnic minority constituency of our denomination and to affirm our commitment to a diversity of witness and unity in Christ. The interest, prayers and financial support of every local United Methodist Church for the new missional Priorities Fund are necessary if we are to meet the challenges of the ethnic minority local church, world hunger and evangelism. **Help your church to meet the challenge.**

United Methodist Communications
1200 Davis St.,
Evanston, Ill. 60201

Part II of series

Slave trade fighter bolstered by Wesley

EDITOR'S NOTE: The influence that John Wesley and early Methodists exerted to abolish the slave trade in the British Empire is not widely known. In the second of a three-part series for TM/UMR, author Charles Ludwig, Tucson, Ariz., traces the Wesleyan influence on William Wilberforce, the man credited by historians as the leading force in outlawing the slave trade.

By CHARLES LUDWIG

William Wilberforce was elected to the House of Commons by a landslide when he was barely 21 years of age. But his membership as a representative from Hull was merely an excuse to have a good time.

Yet Wilberforce was unhappy. Memories of the Methodists burned within. He was wasting his time; and he knew it. Then, while on an extended tour of the Continent, the flame of his childhood was rekindled and he gradually became zealous to do something for Christ. He even considered entering the ministry.

During this period, his great friend William Pitt was prime minister. Never one to hedge, Wilberforce sent him a long letter which told about his spiritual renewal. In this epistle he also explained that he could no longer be a "party man" and that from then on he would vote the way he felt the Lord wanted him to vote. With this in the immediate background, Wilberforce was amazed when Pitt asked him to introduce a motion against slavery in the House.

Realizing the opposition he would face in Parliament, Wilberforce decided to make a thorough study of slavery. The study turned out to be something like a stroll through Dante's hell. The first Englishman to transport slaves, he discovered, was Sir John Hawkins; and he had done this in 1562 — a mere 70 years after Columbus had discovered the West Indies.

Facts and statistics of the "Trade" so horrified Wilberforce he could hardly believe what he was discovering.

Falconbridge, a former surgeon on a slaver, openly related to him and a committee in Parliament what he knew. Without trying to be dramatic, he said: "The hardships suffered by Negroes during the passage can scarcely be conceived. They're far more violently affected by seasickness than Europeans . . . Lack of fresh air is the most intolerable problem. The confined air, heavily laden with body odor, repeatedly breathed, soon produces fevers and fluxes which cause many to die . . ."

Relating a personal experience, he continued: "The floor of their rooms was so covered with blood and mucus . . . that it resembled a slaughterhouse . . . After a quarter of an hour I was so overcome with the heat, stench and foul air I nearly fainted . . . It was only with assistance that I could get on deck . . ."

Knowing all of these things and with witnesses to back him up, Wilberforce felt assured that his motion would be passed within a few weeks; or, at the most, within a few months. He could not have been more mistaken!

Those who worked the "Trade" or who owned stock in the business used every trick that is known in legal circles. To them, money was no object.

Years went by. Wilberforce's health skidded so low doctors assured him he could not live. He became so weary he had to force himself. Then he received a letter from John Wesley. It read:

"Dear Sir:

"Unless the divine power has raised you up to be as 'Athanasius contra mundum' ('Athanasius against the world'), I see not how you can go through your glorious enterprise, in opposing that execrable villainy, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But, 'if God be for you, who can be against you?' Are all of them stronger than God? O 'be not weary in well doing!' Go on, in the name of God and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.

"Reading this morning a tract, wrote by a poor African, I was particularly struck by the circumstance, — that a man who has a black skin, being wronged or outraged by a white man, can have no redress; it being the law in all our colonies, that the oath of a black man against a white man goes for nothing. What villainy is this!

"That he who has guided you from your youth up, may continue to strengthen you in this and in all things, is the prayer of

Dear Sir,
Your affectionate servant,
J. Wesley"

Four days after writing this letter John Wesley was dead; but its message to Wilberforce was like a pardon to a condemned man. It pushed back his shoulders, sharpened his tongue, and firmed his step.

(Concluded next week.)

Wilberforce learned that packing slaves into ships divided the captains into "loose packers" and "tight packers." The loose packers argued that it was better to transport fewer slaves and thus keep them alive for sale; while the tight packers figured that it was better to use up every inch of space even though more would be fed to the sharks when they died. A tight packer allotted a space of 16 inches wide and six feet long for each male, and slightly less space for women and children. The floor of the hold was thus a solid mass of human beings wedged together like spoons in a drawer.

PHOTO BY CHARLES LUDWIG

List of 'evangelical' missionaries circulated

TM/UMR Staff Special

ANDERSON, Ind. — A list of 280 "evangelical" missionaries serving through the United Methodist Board of Global Ministries was circulated here late last month during a national convocation of the "Good News Movement" of "evangelicals" within the denomination.

The list was compiled from responses to a questionnaire sent out to the UMC's missionaries in which they were asked whether they wish to be "identified" with "Good News." The list includes both missionaries serving overseas and those serving in the United States. (According to the latest figures the UMC has approximately 650 overseas missionaries and about 500 national missionaries on its payroll.)

Dr. Charles Keysor, "Good News" executive secretary, said the list is not intended to be completely "definitive" and may not include all "evangelical missionaries" serving through the denomination. He said it was compiled in an effort to answer the questions of "Good News" supporters about which missionaries are "evangelical."

About three years ago "Good News" was criticized by some persons in the church for publishing a list compiled without contacting missionaries. "Good News" officials said the new list was carefully put together with only the names of persons wishing to be identified with their movement.

In addition to the personnel list, a project list also was distributed which lists mission projects in the denomination which "deserve the support" of "evangelicals."

In other business which came before "Good News" during its convocation and board meeting here on the campus of Anderson college:

•The first issue of a newsletter for women in the United Methodist Church was distributed. Called "Candle," the newsletter is to be sent free each month to "women wanting additional biblical, Christ-centered resources." The first issue was four pages on an 8½ by 11 inch page format. Its editor is Helen Rhea Coppedge of Fort Valley, Ga.

•"Good News" directors authorized the expansion of staff offices in Wilmore, Ky. A new two-story annex will be added to present facilities, increasing office space by about 1,000 square feet. Dr. Keysor said the addition was "a response to the dramatic increase in requests for services from United Methodists across the country."

•A theme of "Biblical Evangelism" was set for next year's convocations. One convocation will be held July 24-27 in Dover, Del., and the second will be held Aug. 7-10 in Springfield, Mo. A "mini-convo" is planned for Orlando, Fla., Jan. 25-26.

• A special conference to begin development of strategy for the denomination's 1980 General Conference was planned. The conference is to be held prior to the meeting of the "Good News" board of directors, scheduled for January 1978.

Californian prompts 'Thankful Giving' resolution in Congress

WASHINGTON, D.C. (RNS) — Concurrent resolutions have been introduced in the Senate and House of Representatives urging that "a voluntary practice to be called 'Thankful Giving'" be included in the national observance of Thanksgiving.

Under the plan, suggested by a California woman, Americans would be invited to share with persons who are hungry in other countries by making "personal donations to combat hunger abroad as a way of giving thanks for the feast" they have on Thanksgiving Day.

"The sums so collected should be forwarded to the charities their donors chose, either religious or secular," with churches, schools, clubs, labor organizations and news media promoting the "Thankful Giving" concept and providing lists of "appropriate charities."

Sen. Hubert H. Humphrey (D.-Minn.), who submitted Senate Concurrent Resolution 32, noted that more than "400 million people will suffer from malnutrition in 1977, a year in which the world will have a strong food production with no major crop shortfalls."

"It seems appropriate," he said, "that Americans dedicate part of their day on Thanksgiving to thinking about the problems of world hunger, learning about its consequences, and contemplating ways that this tragic problem can be dealt with."

Submitting the House Concurrent Resolution 274 version of the Senate resolution was Rep. Paul Simon (D.-Ill.), (whose brother, the Rev. Arthur Simon, is chief executive officer of Bread for the World, a religious coalition fighting hunger.)

The resolution is reported to be the "brainchild" of Marsha Hunt, 13131 Magnolia Boulevard, Sherman Oaks, Calif., who wrote Mr. Simon suggesting he introduce the measure. Mr. Simon then contacted Sen. Humphrey.

In two of her seven "whereases," Ms. Hunt states "this observance should serve to rekindle the original spirit of sharing and give our people the pride and satisfaction of contributing toward a better-fed world," and further, it "should add a practical aspect and broaden the ethical aspect of Thanksgiving."

Telephone prayer line always open

NEW YORK (RNS) — A 24-hour telephone Prayer Line has been established here as part of the Norman Vincent Peale Telephone Center by the Foundation for Christian Living.

By dialing (212) 481-1050 at any time, anyone in the United States can find a person who will listen, talk, pray, and, if appropriate, provide a referral to a local source of assistance.

The Prayer Line, staffed by volunteers, was established by the Foundation after receiving more than 80,000 requests for prayer last year.

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VOLUME 5 NUMBER 37 — Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 — AUGUST 26, 1977

Centenary begins 152 year

Registration begins at Centenary on Tuesday, August 30 from 8:30 a.m. through 4:00 p.m. in Mickle Hall and in the evening from 6:00-8:00 in the Registrar's Office in Hamilton Hall. Late registrations will be accepted by the registrar through 4:00, Wednesday, September 14.

To facilitate the registration procedure, students will be registered by the alphabet starting with F-J from 8:30-9:30 a.m.; A-B, 9:30-10:30 a.m.; C-E, 10:30-11:30 a.m.; O-S, 11:30 a.m.-12:30 p.m.; K-N, 1:30-2:30 p.m.; T-Z, 2:30-3:30 p.m.; and any letter during a later period from 3:30-4:00.

All new students must be admitted to the college through the Office of Admissions prior to registration. Transcripts of all previous college work must be submitted by transfer students.

The college dormitories will open at 10:00 a.m., Sunday, August 27 and orientation and new student advising by the faculty will take place on Sunday and Monday prior to the Tuesday registration. Classwork begins Wednesday, August 31.

CENTENARY'S GRADUATE PROGRAMS will begin the second year enabling several students to receive their MA degrees by May '78. Registration will coincide with the undergraduate schedule — Tuesday, August 30, 8:30 a.m.-4:00 p.m. in Mickle Hall and 6:00 p.m.-8:00 p.m.

Education courses will be Educational Research and Statistics taught by Dr. David Harner Thursday 6:00-9:00 p.m.; Supervision of Student Teaching, Dr. Joe Garner Wednesday 6:00-9:00 p.m.; and Improvement of Elementary Language Arts and Social Studies, Dr. Dorothy B. Gwin, Monday 6:00-9:00 p.m.

Business courses will be: Financial Management, Monday, 5:30-8:15 p.m. and Marketing Management Seminar Wednesdays 5:30-8:15 p.m. Dr. Hugh Urbantke will teach both.

An economist, an accountant and a biology professor have been added to the faculty of Centenary College. Dr. Douglas Wilder Morrill of Murray State University in Kentucky has been named assistant professor of economics. George E. McGovern, III, an accountant for Touche, Ross and Company and an instructor at Alvin Community College of Houston will be instructor of business at Centenary. Thomas W. Cook, a member of the zoology faculty at Iowa State University at Ames, has been named assistant professor of biology at Centenary.

McGovern, a Shreveport native, is a graduate of Woodlawn High School, LSU Baton Rouge and Mississippi State University, Starkeville, Miss.

Centenary Service Rally will be held Sunday, August 28 at 3:00 p.m., First UMC New Orleans for the New Orleans-Slidell and New Orleans-Houma Districts. This rally is to inform the people in the New Orleans area about the needs of Centenary prior to the Annual Conference Called Session September 10 in that region.

Participating with Dr. Webb, Centenary president, will be Bishop Shamblin, the district superintendents, Dr. Boddie and Dr. Norris and the host pastor, Rev. Woodrow Smith.

First "Quest" seminar

Sidney R. Nichols

First UMC, Alexandria will host the first of three QUEST Seminars. From 10:30-3:30, September 12. Sid Nichols, will lead ministers and their spouses. Lunch will be served at nominal cost and child care will be provided as a courtesy.

Pre-register now with Carole Cotton-Winn, P. O. Box 609 West Monroe, 71291 or your district representative. The cost is $5.00 for each session or $10.00 for all three seminars. This includes your spouses. If you pre-register, reading material will be given to you to acquaint you with the issue of conflict management prior to the seminar.

Future QUEST seminars this conference year are: January 30, 1978 — Bishop Ernest Dixon, Leader; April 15, 1978 — Peggy Way, leader.

Focal-Point-Evangelism

Among the resource persons at the South Central Jurisdictional event, "Local Point — Evangelism" September 23-24, 1977 at the Adolphus Hotel, Dallas, Texas will be Rev. Ms. Lea Joyner, Southside UMC, Monroe, LA.

This jurisdictional event will serve as a stimulant to Annual Conferences to further this important missional priority.

NYMC elects Louisiana youth to steering committee

The high point of the national youth convocation for Louisiana youth was the election of Dianna Abney, Shreveport, to the National Steering Committee of the National Youth Ministry Organizavened at the University of Oklahoma at Norman August 1-6. Dianna is a senior at Byrd High School Shreveport and is a member of St. Paul UMC where Rev. Richard Harry is her minister. The Steering Committee implements the priorities (goals) that the National Organization decides upon for some national youth projects for which these goals point. The South Central Jurisdiction fared well in its representation of the National Youth Ministry Organization Steering Committee — a twenty-four member body of youth, nine of whom are from the South Central Jurisdiction.

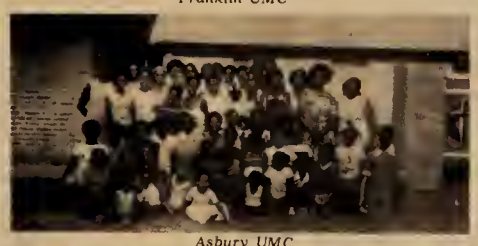
Three priorities or goals for youth ministry and a national level were set. They are the following: 1) The Family — a Christian Understanding; 2) Evangelism — Youth to Youth and Youth to the World; 3) Ethnic Minority Involvement and Influence.

The Louisiana delegates were the following: Karen Koelemay (New Orleans), Dianna Abney (Shreveport) and Rev. Willis Dear (Slidell). The two observers were Sylvia Seeliger (Homer) and Marty Fulmer (Baton Rouge). Music for the Week was led by Rev. Kent Kilbourne, (Shreveport) Director, Church Relations, Centenary College. Pictured are Rev. Kent Kilbourne and Dianna Abney.

Arabi UMC, a 1000 Club recipient, and St. Bernard UMC invite you to dedication services August 28. Bishop Shamblin, Dr. Boddie, District Superintendent and Rev. L. W. Taylor will participate in services at Arabi UMC at 9:15 a.m. and St. Bernard UMC at 11:00 a.m. A covered dish dinner will follow services.

Summer program drawing to close

Franklin UMC


Asbury UMC

Golden Meadow UMC

St. Andrews UMC

More VCS's! Many Campers!

Vacation Church Schools were well attended over the Louisiana Conference. The Franklin UMC children sent contributions to purchase farm animals in the Philippines. Rev. Richard Hoffpauir is pastor.

The Asbury UMC, Vacation Church School had 67 children attend each day reports Many Tutson, director. Rev. James A. Smith is pastor.

The Golden Meadow UMC, Vacation Church School had Rev. and Mrs. Lawson Lee, representing Spanish American Ministries in New Orleans, as special guests. Rev. Calvin Lapuyade is pastor.

St. Andrews UMC, reported 83 students and 29 adult workers with Janet Brooks director of their Vacation Church School. Rev. Wm. Eubanks is pastor.

Iowa UMC, reported a good Vacation Church School with Mrs. Kenneth Bourgeois, director. Rev. John Sayes is pastor.

"God's Love" was the theme of Abbevile UMC, Vacation Church School. Rev. Gilbert Wade is pastor.

Mount Zion UMC nursery class visited the fire station during their June 'Mini Unit.' "We Need Others" was their theme. Rev. Sam Walker is pastor.

Iowa UMC

Abbeville UMC

Mt. Zion UMC, N.O.

Lake Charles District Campers at their district campsite are shown in the first three pictures: Elementary Camp I, Elementary Camp II, Junior High Camp I.

The Ruston District Campers picture was taken at the Caney Lake.

UMW plans program for annual meeting

Mrs. E. N. Thomas

Mrs. E. N. Thomas is chairperson of the Task Group on the 1977 annual meeting of the Louisiana Conference UMW to be held September 16, 17 at First UMC, Alexandria. She has served the Conference UMW as conference secretary and dean of the Conference School of Christian Missions for two terms. Elizabeth is a member of the Baton Rouge District Council on Ministries as coordinator of Children's Ministries. Formerly, she was a public school teacher and high school counselor. She announces the guest speakers for the 1977 meeting to be: Rev. Carol Cotton-Winn, Dr. J. Woodrow Hearn and Dr. Sarah Frances Anders.

Rev. Carole Cotton-Winn

Rev. Carole Cotton-Winn, pastor of Asbury UMC, is a native of Rayville, Louisiana. She was educated at Centenary and Perkins School of Theology, where she received the Outstanding Senior Award. Before entering the Louisiana Conference seven years ago, she served on the Board of Global Ministries in the North Mississippi Conference. This past summer Carole taught in the North Texas School of Christian Mission. Asbury, a 1000 Club Church, has been relocated a year. Their new buildings include a sanctuary, educational building and a gym.

Carole's husband, the Rev. John Winn is pastor of Memorial UMC, Monroe, La.

Dr. J. Woodrow Hearn

Dr. J. Woodrow Hearn, a native Louisianian, is currently senior pastor at First UMC, Baton Rouge, holds a degree in History from Louisiana Tech, seminary degree and a doctorate from Boston University. Additional study has been done at Harvard.

Dr. Hearn has been a pastor, a district superintendent, director of the Program Council. Many church positions in the local, Louisiana Conference, and General Conference positions have been held. Dr. Hearn has written for church and secular magazines including one of the teacher's guidebooks in the "Living Bible Series."

Sarah Frances Anders

Sarah Frances Anders, Ph.D. Monroe native is a professor of Sociology at Louisiana College, Pineville. Both her MA and Ph.D., degrees were earned from University of Florida in Sociology. From Southern Baptist Theological Seminary she holds a Master of Religions Education in Theology and Music.

Sarah has won many professional and academic honors; has been a guest lecturer on college campuses; and has written three books and many articles in periodicals, both educational Journals and religious magazines.

Asbury UMC Natchitoches, La.

NATCHITOCHES, LA.—Asbury UMC, Rev. Alonzo Campbell pastor, had a very successful Vacation Church School using the theme "Show Your Love by Being Helpful to One Another" with Mrs. Sarah Williams, Director. Varied activities were provided for the whole church, nursery through adults. This week of Christian Adventure was structured toward personal Christian growth and development.

Asbury UMC Basketball

Rev. Charles Humphreys, director

Rev. Robert Ford, director

Rev. George McVay, director

Ruston District

BROWSING SHELF

Editorials

Church should follow the lead of youth in family life priority

Throughout the history of the Christian church, young people often have played the role of "prophet"—pointing out to the rest of us the simple truth.

We believe that our youth — during a recent national convocation in Norman, Okla. — may have once again cast themselves in that role through selecting "family life" as a top concern for their new National Youth Ministry Organization (NYMO).

"Family life" received nearly two times as many votes as the closest runner-up when the youth chose three national priorities for NYMO for the next two years. (See TM/UMR, Aug. 12.)

"They know where the sickness in our society ultimately comes to rest, because they are either living through the sickness or have watched the struggles of their friends," one of the adult coordinators at the convocation observed.

It does not take many hours working with youth in the church, the schools or secular organizations to recognize the truth in what the NYMO representatives are telling us. American family life is in trouble and chief among the victims of that trouble are our youth and children.

The divorce rate continues to soar, our mobile society continues to isolate families, family ties with the church continue to weaken, and alienation runs rampant inside family units. There is little doubt that the family structure — on which the church rests so heavily — is facing dire circumstances.

But while our youth demonstrate an understanding of the seriousness of our troubled family lives, many adults in the church apparently do not.

Not only did last year's General Conference in Portland, Ore., fail to endorse or fund a church-wide family life study, but it also rejected a plan which outlined specific steps toward strengthening family life.

Although some individual conferences and many local churches have moved out on their own with substantial family life programs, the church has done little on a national scale. At present, United Methodism's only churchwide activity in the arena of family life development is through a 31-member Family Life Committee — an inter-agency task force which has a tiny budget, a skeleton staff and no clear mandate from the church.

We believe that efforts to strengthen the family unit are among the most important arenas the church could be involved in today. We believe that not only would a serious attempt at rescuing our families be a valuable mission to the world, but would have as an effect an unprecedented strengthening of the Christian church.

In the next two years before the 1980 General Conference of the denomination, we hope adults will follow the lead of the youth and work toward making family life ministries a more urgent and integral part of what we are about as the Body of Jesus Christ.

A sermon we need to hear

Certain passages of Scripture are so universal in their application and appeal that we can count on hearing them used as the basis for a sermon at least every year or two.

Other passages are seldom "preached."

For example, when did you last hear a sermon dealing with Matthew 12:36-37: "On the day of judgment, everyone will have to give an account for every useless word he has ever spoken: for your words will be used to judge you, either to declare you innocent or to declare you guilty."

We talk a lot in the church about being justified by faith, and about the importance of good works. But what about the words we use?

The ability to speak is a priceless gift from God which we take for granted. How good is our stewardship of this gift?

Do we chatter just to hear ourselves talk? Are our words more likely to convey kindness or hostility? Do we use words to tear people down or to build people up? Do we measure our words carefully and precisely, or do we spew them carelessly? Does our vocabulary regularly include cursing and vulgarity?

This text is probably preached so seldom because most of us are so blatantly guilty of misusing the gift of words.

If we should be judged, as this passage states, on the basis of our words, would the preponderance of evidence suggest that we be acquitted or condemned?

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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Trust

By WILLIAM WALTER DE BOLT

He takes my hand, my little boy,
And we, anxious the world to see,
Keep talking about many things
And what he will grow up to be.

I take my Father's hand which leads
Through changing scenes of mystery
And know that faith supplies the need
To trust him as my child trusts me.

Letters to the Editor

Lay witness missions helpful

To the Editor:

Regarding the article "Are lay witness missions helpful?" (TM/UMR, August 5), I can personally say our church family has been strengthened and united in love because of our mission last October, 1976.

For all who participated, the rewards were endless. It was a time for sharing and being open with one another. With in-depth meetings we got to know each other and a sense of caring was engendered.

It doesn't matter what our social position is; we are all God's children who need to care for each other.

Carolyn Strack
Bellmore, New York

Wise word of caution

To the Editor:

George H. Tittsworth's article "Are lay witness missions helpful?" was well stated and I enjoyed reading every word of it (TM/UMR, August 5).

However, since the following paragraph was not printed in headline type, I would like to repeat it: "Sometimes witnesses cause their own problems. We attempt to cram down someone else's throat the exact same experience we've had with the Lord. That is not God's way to win people to Jesus Christ. The scriptures tell us very plainly to witness to and love people and let the Lord change their lives."

To that paragraph I would like to add "Amen, amen and amen."

Mrs. Roy Smith
Nashville, Tennessee

Articles on small churches were helpful

To the Editor:

I want to express gratitude to reporter Pat Sites for the creative and accurate ways she and TM/UMR are helping the United Methodist Church to affirm and to understand the congregation of small membership. Ms. Sites' article of May 13 "Small church is not dying out," and a more recent article about the Holston Conference's staff assignments to work with small churches (July 15) are very helpful.

While congregations of all sizes are integral to United Methodism's mission, the large congregation must strive for face-to-face experiences in small groups which are "normal" to the small church.

As a denomination we need to hear more about the strength and mission capabilities of our small congregations. In my opinion, this should be done rationally, without nostalgia and without idealizing smallness or largeness. We have much to learn from, learn about and from a stance of hope enter the future with churches of small membership.

Harold W. McSwain
Columbus, Ohio

I lost it, and I'm sure proud I did

To the Editor:

I want to answer those two people in the August 5 issue who are so upset over the "I never lost it" bumper stickers. If I could get my own personal sticker, it would say, "I have lost it, and I'm sure proud I did."

I mean by this that the kind of Christianity that the "I found it" people are advertising — as if it were some new brand of soap — is a very dangerous thing and should be exposed for the fraud that it is. If United Methodists are exposing this rip-off, I'm impressed.

I once had that type of "I found it" religion, and it just about destroyed my life. I have actually seen it destroy more people than it could ever save.

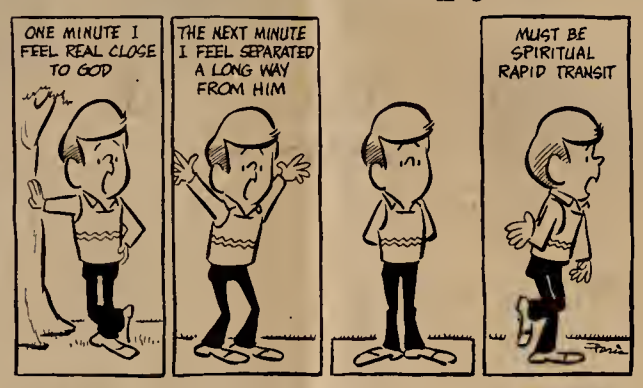
I'm sure that most all of these people in the "I found it" campaign are sincere and honest, but I'm also sure that Mr. Hitler was sincere and honest in what he believed. They are selling the wrong brand of soap, and I'm sure most of them are doing it in ignorance.

It took me many years to learn that I'd been ignorant all my life of what true Christianity really is and of what Christ was and is really like. The "I found it" religion is not any new thing. I grew up on it, and just about died from it. But the day I lost it, I was a brand new creature who no longer had to see every preacher and psychologist in the city for prayer and counseling.

Being sincere and honest about the wrong thing is more dangerous than having no religion at all. I haven't lost God or Christ or the church. I have found a new God, a new Christ, and even a new church membership — and a whole new life.

Would somebody please send me a sticker that says, "I have lost it and I'm sure proud I did."

Juanita Tarkington
Denton, Texas



Church pension program inadequate

To the Editor:

The 1976 Annual Report of the United Methodist Board of Pensions seems out of place alongside the $171.03 per month pension check which my mother receives. The sad fact is her story is not unique.

Dad retired in 1945 after 37 years in the ministry. Obviously that was before Social Security and when salaries did not encourage "tax deferred compensation." In those days preachers' wives usually shared in the work of the church and did not build up independent retirements.

Mention is made on page ten of "keeping the support of retired clergy consistent with the support of active clergy." Is this needed only by future retirees? Is there no real concern for those not eligible for Social Security?

Why do I comment? The report is too beautiful — those big totals sound too good. What real concern does our affluent church have for the means of support for those few survivors who helped develop the tradition and heritage the report refers to?

Yes, I know the expensive, glowing report is typical of the times we live in, but why insult the pensioners by sending it to them?

I must add that my mother is managing and is not receiving public assistance — but not many preachers' widows are able to get jobs at age 70. We look forward to celebrating her 90th birthday next February.

Eleanor M. Covington
Fresno, California

Statement presents sad commentary on our values

To the Editor:

Before we get too critical of S. B. Everett regarding his statement about not raising tobacco (see TM/UMR of June 24 and July 28), we had better listen to what he really said. I doubt that even he realizes all he really implied — but it is a scathing commentary on modern American values, including the average United Methodist Christian.

What he was actually saying was, "You give the hungry your lip service, but your dollars go to support a habit that is not only totally unnecessary, but is also damaging to your health."

Let's face it. If there was the slightest bit more profit in raising food than tobacco, there would be no tobacco raised. As it is, there may be more "food" farmers going bankrupt in 1977 than all the "tobacco" farmers in existence.

Fred C. Christiansen
Columbus, Kansas

UMC is 'proving ground' for pluralism

To the Editor:

Your editorial August 12 on "Charismatics and older ecumenists" wisely raises the real issues in Christian unity — not only in the relationships (or lack of them) between these two subgroups of Methodists, but also "evangelicals" and "liberals" as well — whether they emphasize the ecumenical or not.

Wesley's spirit — "If your heart is as mine, give me your hand" — represents the basis of a genuine pluralism in the United Methodist Church. I consider my concerns in more than one of these "camps" and am sometimes appalled at the bitter antagonism expressed by one group for another.

I find a great spiritual hunger in the church now, and I believe that the new move of the Holy Spirit is in response to it. (This move is not confined to the "charismatic movement."') The United Methodist Church right now is becoming a proving ground to see if a church can be genuinely pluralistic with its members, though differing, accepting each other in agape love. One of the first steps, of course, is to get together in open-spirited dialogue, seeking to understand viewpoints without necessarily adopting them.

Larry Eisenberg
Marlow, Oklahoma

Christ was both human and divine

To the Editor:

I have just finished reading James W. Turpin's article "The church should express its beliefs with greater clarity" (TM/UMR, August 12). While I can accept much of what he says without difficulty, there is no way I can accept his sixth point. Jesus was not "just a human in the highest sense." He was both divine and human in the highest sense. And if "God did not send Him into the world to die," then we have no hope and no salvation.

O. Bruce Pickering
Fernandina Beach, Florida

Kent State statement was 'ridiculous'

To the Editor:

Regarding the news item headlined "Kent State called 'hallowed'" (TM/UMR, August 12), I am continually amazed at the efforts of certain people to justify such disgraceful acts as were perpetrated by the mob at Kent State in 1970.

The latest effort, to which this article referred, was a demonstration against the building of a gymnasium on the site where the killings took place.

The statements attributed to the Rev. John P. Adams about "hallowed" ground and "sacred" incident are, in my opinion, completely ridiculous. There is nothing pretty, much less sacred, about a rabble-rousing mob bent on destruction. Of course Mr. Adams was assured of getting his name in the papers by twice being arrested and jailed for violating a court order against demonstrations at the proposed building site.

The killings, of course, are regretted, but the victims were part of the mob, and could not really be called innocent bystanders. Had one or more soldiers been killed by lethal missiles thrown by the mob, what would have been the reactions of these same people?

Let us keep in mind that had not the governor of Ohio called out the national guard, there is no telling what destruction would have been wrought. After all the taxpaying, law-abiding citizens of any community are entitled to protection when grave danger threatens.

E. C. Bryant
Dallas, Texas

Here I Stand

Book may force us to answer whether Jesus is our Lord

Jack Heacock

By JACK D. HEACOCK

The recent book by a group of English theologians "The Myth of God Incarnate" (see TM/UMR of July 22 and August 5), may be more than the devil's advocate: it may well require the casual Christian to decide consciously whether Jesus Christ is, or is not, Lord.

To decide whether Jesus Christ is Lord or not was the underlying question confronting the disciples in Jesus' day. To decide whether Jesus Christ is Lord or not is the crisis which confronts the hearer every time the gospel is proclaimed faithfully.

How does the New Testament talk about the person of Jesus Christ? The early church pointed in a variety of ways to their belief that Jesus Christ was not only the true Son of God for them, but their Lord as well.

Saint Paul pointed to his personal crisis on the Damascus Road as the "occasion" when he became aware of Jesus as the Christ, the Lord for him (Acts 9:1-9). Paul's encounter with the flash of light and the accusative voice, and his subsequent conversion, became for him the authenticating moment of both the resurrection of Christ and the Lordship of Christ (I Corinthians 9:1-9). In an almost humanistic statement, Paul held to the earliest belief that Jesus Christ was fully man and fully Son of God: Jesus was ". . . descended from David according to the flesh and designated Son of God in power according to the Spirit of holiness by his resurrection from the dead . . ." (Romans 1:3-4).

Mark's Gospel points to the event of Jesus' baptism in the River Jordan as the "occasion" when Jesus became known as the Son of God (Mark 1:9-11). The announcement came by direct intervention of the Holy Spirit in the form of a dove descending, and by an accompanying voice. This revelation came directly to Jesus.

Both Matthew and Luke point in faith to a miraculous birth as the "occasion" in which Jesus became the Son of God. For them, that is how and when it happened. To show Jesus' human and historical family line, both Matthew and Luke present genealogies through Joseph. Matthew traces the family line from Joseph to Abraham, the father of the Hebrews; and Luke traces it back to Adam, the prototype father of the whole human race. How Jesus can be both human and divine is a contradiction in logic which has nonetheless been the affirmation of the church throughout history.

John's gospel makes the same faithful witness, but projects it backward in time before the creation of the world: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us . . ." (John 1:1, 14). John's theology pointed to the time before God spoke the universe into creation as the "occasion" when he became the Son of God.

Each of these faithful statements is distinctive and different; yet each is faithful to the central truth of the church. To say that Jesus is the Christ, the Son of the living God, is possible only as an act of faith. To say that Jesus Christ is Lord is not possible on grounds of literary criticism, historical criticism, natural science, or logic. Charles Wesley said it well in his great hymn, "Spirit of Faith, Come Down:" "No man can truly say that Jesus is the Lord, unless thou take the veil away, and breathe the living Word. Then, only then, we feel our interest in his blood, and cry, with joy unspeakable, 'Thou art my Lord, my God!' " (Hymn No. 137, "The Methodist Hymnal").

A book written by a group of theologians at the end of the twentieth century can no more deny the Lordship of Jesus Christ to the faithful than could the stone which sealed his tomb. However, the book which denies the "divinity" of Jesus Christ may force us to look more closely at the New Testament witness . . . and to decide in faith whether Jesus Christ is OUR Lord.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Jack D. Heacock, is pastor of First UMC, Austin, Texas (Southwest Texas Conference).

My Witness

If we trust in the Lord all will be provided

By MRS. JOHN PIKER

Ten years ago my husband came home from work one night and told me he would have to give up his work with the Highway Patrol. He hadn't been well for several weeks and the doctor told him that he had diabetes of the worst kind. The doctor also told him there was a great danger of his having a blackout while on patrol. We had two sons at the university, and I knew he was thinking about them. I told him not to worry because I was sure God would provide a way.

While we were talking the telephone rang. It was someone calling to see if I would like to go to work for the Welfare Department. I told them if they had called an hour earlier I would have refused. However, it would make me very happy to accept it now.

She came to my home the next day and took me up to talk to the director of the Welfare Department. She gave me some books to study on welfare work and she told me I would have to take an examination.

Two weeks later when I took the examination together with people from all Louisiana, I made third to the highest grade. The two men who made higher grades were from another area of Louisiana, so I got the job in my parish.

I enjoyed my work in the Welfare Department very much. However, four years later my dermatologist told me I would have to give up my work as a welfare visitor because the sun was ruining my skin. I told the doctor that God had provided a way before when I needed Him and I was sure He would do the same thing again.

I went back to work the next day and two girls with whom I always ate lunch happened to bring their lunches that day, so I went over to the cafe alone.

The Superintendent of Schools in our parish was also eating lunch alone at the cafe. He said to me, "May I sit with you if I promise not to make you pay for my lunch?" He told me that he was glad to see me and that he had been wanting to talk with me. He then asked, "How would you like to go back into the teaching profession? I have a vacancy in the mathematics department."

I told the superintendent that he was my guardian angel that day. I also told him that the dermatologist had told me the day before that I would have to give up my work in the Welfare Department.

He told me that I would be on probation for two years and if I reached the standard at the end of that time, I would go under the "Teacher Tenure Law."

It is my belief that God takes good care of his own. "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him and he will direct thy paths" (Proverbs 3:5-6).

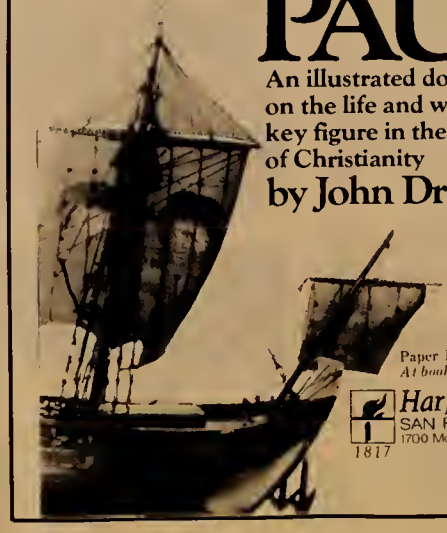
"My Witness" is a column through which TM/UMR readers may relate experiences of Christian faith.

This week's contributor, Katherine Piker, lives in Slaughter, Louisiana.

"A well-written and easily understood guide to Paul, man and teacher."
—*Ralph P. Martin,*
Fuller Theological Seminary

Visually beautiful and biblically faithful, this excellent introduction to Paul's life, letters and journeys will be welcomed for Bible classes and personal study. "A happy combination of careful scholarship, lucid prose, appropriate illustrations, and attractive layout."
—*Christianity Today*

PAUL
An illustrated documentary on the life and writings of a key figure in the beginnings of Christianity
by John Drane



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United Methodists supply second flood--love

DREXEL HILL, Pa. — Drexel Hill UMC members collected 83 boxes of non-perishable foodstuffs for the Johnstown flood victims and workers, an example of the "second flood" of relief from United Methodists across the country. The Rev. George Hewitt, pastor, checks the list with George Beardsley, custodian, and Bill Miller, trustee in charge of the project.

EASTERN PA. UMR PHOTO

JOHNSTOWN, Pa. UMC) — This western Pennsylvania area has experienced the impact of two floods this summer, says a United Methodist official here.

"The first flood, July 20, left only terror and destruction," explained the Rev. Hugh Crocker, district superintendent and United Methodist flood relief coordinator. "A second flood of people-power, food, clothing, cleaning supplies and other human support services," he added, "has offered reassuring comfort, love, strength and the rich promise of hope. The goodness and greatness of God's people called United Methodists is showing itself in a magnificent fashion."

His statement was an expression of thanks to the nearly 100 work teams totaling almost 1,500 people from five United Methodist conferences who have come to Johnstown to help shovel out the mud and debris deposited in homes and churches by the swirling waters. Teams came from Eastern Ohio, Wyoming and Eastern, Central and Western Pennsylvania conferences.

He also thanked churches throughout a wide area which had contributed $161,628 as of Aug. 10 in response to Bishop Roy C. Nichols' appeal for aid to flood victims. Particularly helpful, according to Mr. Crocker, were pastoral counselors from within the conference who came to work among the elderly and those shattered emotionally by flood losses.

Of the 74 people killed by the flood, Mr. Crocker estimates one-third had U.M. affiliation. Eighteen people are still missing.

Twenty-two U.M. churches in the Johnstown area sustained water and mud damage ranging from moderate to serious. Hardest hit was Trinity Church in Scalp Level, Pa., split in two when rampaging coal cars struck the building.

In addition to an initial emergency donation of $2,000, the United Methodist Committee on Relief (UMCOR) has forwarded $10,000 to the area. Half was given through Church World Service to support an interfaith task force of the Johnstown Ministerial Association. It is helping flood victims apply for government aid.

An equal sum went to the Western Pennsylvania Conference of the UMC. And UMCOR has agreed to contribute toward the salaries of three pastors whose churches were temporarily put out of commission by flood waters.

The National Division of the U.M. Board of Global Ministries is providing three types of service, according to the Rev. George F. Williams, assistant general secretary for congregational development.

An architectural consultant went to Johnstown Aug. 17 to survey the extent of damage to church buildings and help congregations utilize their facilities for greater outreach to senior citizens and the handicapped. In some cases it may be advisable for heavily damaged churches to relocate, said Mr. Williams. Also a research worker and an urban ministry expert will help downtown churches survey their needs and develop a comprehensive ministry to the downtown area. And a church and community worker may be put at the service of all Johnstown churches.

The National Division stands ready to assist with staff consultants, materials and low-interest loans to churches affected by the flood, said Mr. Williams.

Where have all the children gone?

Not to U.M. church school, Christian educators warn

By BUD HERRON
Associate Editor

Where have all the children gone?

That's a question for which United Methodist Christian educators would like to find an answer. So far, all that is sure from national statistics is that the children have not been going to United Methodist church schools in the numbers they once did.

Recent statistics show that the population of children in the United States between the ages of birth and 12 has decreased by nearly 13 percent during the past ten years. During the same time span, however, the number of children between those ages on the preparatory rolls of United Methodist churches has decreased by nearly 38 percent.

"That's a grim statistic," says Dr. Warren Hartman, who heads church school development for the UMC's Board of Discipleship. "It's a simple fact that when church school enrollment declines among children and fewer children are on preparatory rolls, church membership declines. That's where the church gets the vast majority of its members."

But while he and others are concerned about the statistics, they also are frustrated in efforts to figure out exactly why there is such an apparent decline. The denomination does not maintain records which would provide easy answers to their questions.

"We only have hunches," Dr. Hartman says. "We talk to local pastors and annual conference officials. Those talks, along with the meager statistics we do have, allow us to make some informed guesses about the situation."

Those "hunches" include the following:

•A major factor may be that the statistics are misleading to a degree. United Methodists are by and large "upper middle class" and the population growth in this group may be less than in society as a whole.

•Our society places less stress on the importance of parents having a church connection for their children.

•Some parents are turning away from infant baptism and fail to place their children on preparatory rolls of the church because of a feeling that religious decisions should not be made for the child, but should be put off until he/she is old enough to decide.

But while Dr. Hartman stresses that his conclusions are only "hunches," he is not alone in his analysis. Dr. Taylor McConnell, professor of Christian education at United Methodism's Garrett-Evangelical Theological Seminary in Evanston, Ill., agrees with Dr. Hartman's major points and adds that he feels "the American disease of individualism" is playing a significant role in the problem.

'Individualism' has role

"We have stressed individualism so long that it is difficult to make people understand that life has other dimensions," Dr. McConnell said. "Sunday school puts unwanted strings on the time of parents. It makes them commit themselves to set aside a block of time each Sunday morning. Many parents refuse to do this. They value their individualism and their mobility higher than commitment."

Dr. McConnell further says that the "individualism fetish" has led some parents to decide they "don't want to tamper with the religious choices their children must make." He points out, however, that when a parent makes such a decision to "not tamper," that parent automatically makes the decision to let others do the influencing.

"Then," he says, "the values taught are taught by television, friends on the playground and parental example alone."

Dr. Connell feels that institutional religion is partly to blame for the losses in child participation because it has not done enough to accommodate families as society has changed its life patterns.

"There is a logical reason why the worship form we inherited from the 19th century sets the worship hour at 11 a.m.," he points out. "That was after the chores were done and there was still enough time to hitch up the buggy and make it to church. Today, however, Sunday school and church hours lie right in the middle of what many Americans consider to be their 'free time.' We have to deal with that and be willing to adjust the church to the people."

He also believes the decline in infant baptisms has been caused to a great degree by fewer parents being concerned with "the threat of hell."

"At one time, parents rushed their infants to baptism out of fear they would die and be lost," he said. "Today religious concepts have changed and those aren't pressing concerns of most parents. In the process, infant baptism has been pushed aside by some."

Parents' attitudes have changed

Dr. Mary Alice Edwards, professor of Christian education at Wesley Theological Seminary in Washington, D.C., a United Methodist school, says she believes parents' attitudes toward the importance of Sunday school have changed because "parents' attitudes about the importance of God have changed."

"We are living in a secular society," she says, "and we in the church have not come to grips with the fact that God is less important within that society."

Dr. Edwards says the church school is a place where the differences between generations come into the open.

"A generation ago parents who had missed a strong Christian education experience were concerned to make certain their children got what they didn't," she said. "Today we have a crop of parents who missed a strong Christian education experience but don't care."

She feels that Christian education for children is directly tied to Christian education for adults.

"If we are going to get the children, we have to get the adults," she says. "We can't have one without the other."

Her opinion at that point is supported by Esther Zimmerman, director of Christian education at Arapaho UMC in Richardson, Tex.

"Very few parents just drop off their children for Sunday school," Ms. Zimmerman says. "Either the parents come and bring the children or the children don't get to come."

Ms. Zimmerman says the secret of a healthy program in children's Cbristian education is a healthy program in adult Christian education.

In Fresno, Calif.

Church frees pastor for school board post

By PAT SITES
Staff Writer

FRESNO, Calif. — There's a verse from Jeremiah printed on the Rev. Bill Stegall's stationery that may answer some questions about this pastor-turned-public-official and the church he serves: "Seek the welfare of the city where I have sent you" (Jer. 29:7).

Bill Stegall

It was that search recently that led him to run for and win a slot on the Fresno Unified School District board — increasing his "flock" from the 300 members of Sierra Vista United Methodist Church here to something like 58,000 school children.

And it was also that search, he says, which impelled his congregation to urge him to run and then to free him up to serve the four-year term he was elected to in March.

"There's a real social consciousness in this church, a longtime concern for the community in transition," he says. There's also, he believes, "a rather astounding maturity" in the congregation, despite differing viewpoints, that will allow members to disagree with one another—and with him—and still hang together in some difficult times ahead for Fresno.

The crunch may come over desegregation of schools. The new school board has already approved perhaps the largest voluntarily-passed plan in the nation and is designing a step-by-step structure to begin in 1979. (Ironically, Mr. Stegall says, Fresno will have trouble getting federal funds, most of which are restricted to court-ordered desegregation plans.)

However, he ran and won on a "desegregation" platform — as did the two other winners from a field of 14. He believes the general feeling so far, both in his congregation and in the community, is that "this is a good thing. Let's go with it."

Both Bill Stegall and Sierra Vista church have a longstanding track record in community affairs. In 1973 he helped found Southeast Fresno Concerned Citizens, a community betterment group which works for housing rehabilitation, zoning and city services, and other needs of a community he says is "in transition but very livable" (The present ethnic mix he estimates at 35 percent Mexican-American, the rest Anglo.) Sierra Vista UMC contributes $2,000 annually to Concerned Citizens.

His new responsibilities, says Mr. Stegall, keep him concerned about "not short-changing the church." In a pastoral letter to his congregation, he wrote, "If I thought my work with the District was something other than my work as your pastor, it would tear me apart, because the time it will require would leave me feeling perpetually guilty of taking advantage of Sierra Vista."

But he's gotten the go-ahead at every turn, he says, from the time he was first asked to run and consulted every committee in the church. With unanimous support from his administrative board and the encouragement of his district superintendent, he entered the race. And with "tighter self-discipline" and strong lay leadership at the church covering all the bases, he believes he can bring it off.

To the inevitable question, "Why would you want to do this?" he has several answers: (1) an abiding interest in public affairs, especially education. A bachelor, he nonetheless holds a lifetime membership in the PTA for volunteer work in Stockton, Calif., schools; and (2) a deep Christian commitment to seek justice and equality for all children.

Evangelist defends fund secrecy

MINNEAPOLIS (RNS) — Evangelist Billy Graham says his organization did not publicize a multi-million-dollar charitable fund because of scriptural admonitions not to boast about almsgiving, and to avoid receiving more requests to help than could be met.

In a statement to his supporters entitled "Our Financial Commitment to You," which will be published in the Aug. 26 issue of "Christianity Today," Mr. Graham writes that "we never have sought to draw attention to this side of our work, believing that this might be mistaken for boasting and pride." He cites Jesus' admonition in Matthew 6 against publicizing almsgiving.

Referring specifically to the lack of publicity regarding his organization's World Evangelism and Christian Education Fund (WECEF), which has recently been a topic of controversy, the evangelist states that "for one thing, we felt it was Scriptural (to avoid publicizing charitable works). For another thing, extensive publicity, we knew, would mean we would be inundated with requests for help which we could not begin to meet."

The Charlotte (N.C.) Observer stirred the controversy when it reported in June that the fund has amassed almost $23 million over the past seven years in holdings that have been "shielded from public view." (See related article, TM/UMR, July 22.)

'Magnet states' show potential church growth

Results of a computerized study of U.S. migration patterns based on a survey of 1976 shipments by Allied Van Lines Inc. are shown on the map above.

The shaded areas — designated as "magnet states" — had 55 percent or more of all family moves into the state. The white areas are states that experienced equal numbers of moves into the state with those out. The checkered states had a majority of moves out of their borders. (See story below.)

UMC growth predicted across next 15 years

By SHARON MIELKE
Senior Staff Writer

DAYTON, Ohio — Putting together pollster George Gallup's analysis that "America is on the brink of a religious revival" and emerging population trends, a research executive for the United Methodist Church said last week "a case can be made for strong local church growth in the next 10-15 years."

Dr. Ezra Earl Jones told TM/UMR "the most striking population phenomenon today is the large number of young families being started. The 'second generation of war babies' is now being born to couples who have waited later to have children. We know that when couples have children they tend to come back to church." Dr. Jones is on the staff of the General Council on Ministries, the church's chief program coordinating agency.

He backed up his observation with a recent report of the National Education Association which is predicting a steady upswing in school enrollment by the mid-80's and continuing to the turn of the century.

"Churches that 'target' programming for these young families should meet with success as they become active participants." But, he cautioned, programming will have to go beyond providing a nursery and church school class for the kiddies; it means providing for the special interests of young adults between 30 and 40 as well.

Going one step further, Dr. Jones contended that "every annual conference in the United Methodist Church — even in some decreasing in population — could grow by 10 percent a year for the next ten years if they would do two things:

•Look for areas that need new congregations and start them;

•Help every local church "target" their ministries.

On the first point, Dr. Jones said he watches where new congregations are being started "very closely." He said there is "no trend" emerging except that, overall, "the number of churches being started is nowhere in proportion to the percentage of population growth in many areas."

Jobs — and population — are moving to the fringes of the nation with the South, Southwest, Northwest and far Northeast (Maine, New Hampshire) experiencing the most growth. Twenty "magnet" states were identified by Allied Van Lines Inc. in 1976 (see accompanying map); a magnet state was defined as one with 55 percent of its relocation activity consisting of family moves into a state.

Dr. Jones said "targeting" ministries means every congregation needs to tailor-make its programs for its community and constituency. "That means the local church has to know its community very well — whether it be young adult, single parent, family, college age youth, middle years or older citizens." For example, he said, many members are lost after their children grow up because the church's "family programming" no longer offers anything for them. Churches in suburban communities which have "grown up" are deeply affected by this and too often, blithely go on programming for young families, he said.

Follows King, Abernathy

Atlanta pastor to head civil rights organization

By THOMAS McANALLY
United Methodist Communications

ATLANTA, Ga. — The Rev. Joseph B. Lowery, one of United Methodism's best known black pastors, has been elected president of the Southern Christian Leadership Conference (SCLC), a civil rights organization which he helped found 20 years ago. He is the third president of SCLC, following the Rev. David Abernathy, who resigned earlier this year, and the first president, the late Rev. Martin Luther King Jr.

Joseph Lowery

The crowd at Atlanta's Ebenezer Baptist Church stomped and cheered August 18 as the newly elected president took the pulpit and said of President Carter: "We got a claim on you."

Dr. Lowery said President Carter was pushed into the White House by black voters, "and now he's pushing poor people onto the back burner."

"We're going to telephone you, Mr. Carter; we're going to telegraph you, and if that don't reach you, the tramp, tramp, tramp of our feet will reach you," he said.

"We may have to pull on our marchin' shoes."

Dr. Lowery said Mr. Carter has "moved in the right direction but not at a fast enough pace."

Dr. Lowery has been pastor of Atlanta's 1600-member Central United Methodist Church for nine years. There were some complaints here among militant, young SCLS members that Dr. Lowery might be too conservative to lead the civil rights group. His fiery address appeared to assuage those fears, however.

He is known as an eloquent spokesman, particularly for minority concerns. During the 1966 General Conference in Chicago, called especially to consider union of the former Methodist and Evangelical United Brethren Churches, Dr. Lowery made a passionate plea for an end to racial structures and divisions in the denomination.

Because of that speech, many delegates and observers believe the new United Methodist Church came into being in 1968 with a specific plan and timeline for definite elimination of the former Central (black) Jurisdiction and racially defined annual conferences.

In his speech, Dr. Lowery reminded the delegates that at a previous church union of three Methodist bodies in 1939 the racially constituted Central Jurisdiction had been formed "embracing racism in the life and structure of our church."

"Is there something wrong with us? If we are discriminated against because we are unclean, we wash. If we are discriminated against because we are ignorant, we seek to learn. If we are discriminated against because we are loud or boistrous, we seek to be refined and intelligent. But, if we are rejected on the basis of our color, we are helpless, because God made us black, and there is nothing we can do about it."

Dr. Lowery continued by saying that the racial issue was being settled elsewhere in society but not in the church. "We ask you to settle an issue that has already been settled on the actor's stage, on the athlete's field, on the dancer's pavillion. It's been settled in the beer-drinker's saloon, but it has not been settled at the altar beneath the cross of Jesus, where it was settled so long ago."

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Church official favors new drug proposals

WASHINGTON, D.C. (UMC) — President Carter's proposal to crack down on drug trafficking, while eliminating criminal penalties for possession of small amounts of marijuana, has been received favorably here by the United Methodist Church's office dealing with drug concerns.

The rationale for the program offered Congress was called "humanitarian" by Delores Wright, director of the Department of Drug and Alcohol Concerns in the denomination's Board of Church and Society. She said it "signals an opportunity for our legislators to examine more closely the issues surrounding the use of marijuana without the accompanying emotionalism that has hindered legislative bodies for some period of time."

The proposal also agrees with the statement by the church's 1976 General Conference, which said in part: "We recommend abstinence from the use of marijuana . . . At the same time, we urge . . . reform of laws to remove felony penalties for use or possession of small amounts of marijuana . . . (and) we continue to support strong law enforcement efforts against the illegal sale of all drugs."

The President's message said the use of marijuana should be discouraged, "but this can be done without defining the smoker as a criminal," as four decades of stringent laws have tried to do. The proposal would substitute a civil fine for conviction of possessing an ounce or less of marijuana.

Mr. Carter called also for increased efforts to enforce drug trafficking laws, for high priority on treatment programs for drug abusers, for increased research to learn why people turn to drugs. States would remain free to maintain such laws as they wish.

Ms. Wright stressed in her response to the proposal that it is "decriminalization, not legalization." If Congress supports the plan, she said, "we feel it will allow for a more bipartisan, cooperative effort in the consideration of qualitative research that will hopefully dispel the abundance of misinformation and erroneous data that in many instances have served to shape public opinion."

She noted the General Conference statement also urged "special attention to be given marijuana in drug education programs;" encouraged research "to determine the potential dangers of marijuana use to the individual" and urged "development of a social policy regarding the use of marijuana based upon accurate knowledge and enlightened understanding."

Ethnic church said linked to growth

LAKE JUNALUSKA, N.C. (RNS) — Evangelism informed by social concerns and priority for development of ethnic minority churches were urged at a United Methodist Church Southeastern Conference on Critical Choices here.

Dr. George H. Outen, chief executive of the denomination's Board of Church and Society, Washington, answering the question of why the church emphasized minority churches since it seems contradictory to a desire for racial inclusiveness, told delegates from nine states that minorities within the church after once seeking integration had discovered "our cultural heritage was too precious to give up."

The hope of the current effort, he said, is to close gaps of understanding between majorities and minorities because as Apostle Paul wrote " when one part of the body hurts, all parts suffer."

Dr. Outen pointed out that black, Hispanic, Asian and Indian minorities are the fastest growing parts of the U.S. population and said United Methodism must be concerned about them "if we really are concerned about the growth of the church."

Regarding evangelism, he said the church's supreme task is evangelism but evangelism must be informed by social concerns in order to "know what really hurts the outsiders to whom it should minister."

Evangelism, he said, must relate to social concerns because evangelism is "telling the story of redemption and the difference redemption has made to a person as well as to the people collectively."

After hearing Mrs. Jessma Blockwick of Washington, director of the Department of Population Problems in the UMC Board of Church and Society outline implications of the struggle for ratification of the Equal Rights Amendment, the suggestion was made that a men's auxiliary help secure ratification of ERA since it applies to all persons, not just women.

One of the critical issues dealt with by the delegates was world peace. Herman Will, also of the Board of Church and Society, Washington, said church leaders are concerned (1) that President Carter's proposal for military spending in the next five years is higher than that of President Ford, his predecessor, and (2) that such expenditures are coming at the expense of human needs programs on state and local levels.

ERA supporters to march on famous date

WASHINGTON, D.C. (UMC) — Wearing uniform white clothing and tri-colored suffrage sashes, Equal Rights Amendment supporters will complete a 1913 Suffragists' march to the White House here today.

The event is in tribute to the late Alice Paul, founder of the National Women's Party, who led the original march on March 13, 1913, during which she and several colleagues were arrested. More than 250 religious and secular organizations have been contacted to send delegates to the 1977 event.

The emphasis of the 1913 event was ratification of the 19th amendment giving women the right to vote. The reenactment of the famous march, commemorating the date of the amendment's passage, originates from those who desire ratification of the Equal Rights Amendment (ERA).

"The fact that hundreds of organizations, representing millions of people, support the ERA is often forgotten in the publicity given to opponents," commented Nancy McConnell, ERA officer for the United Methodist Church. "Hopefully," she said, "this commemorative march will demonstrate the diversity and strength of organizational commitment to ERA ratification."

Ms. McConnell will organize a delegation representing the United Methodist Church

Modern morality play?

HOLLYWOOD — Ben Kenobi (Alec Guinness), right, parries Darth Vader's light saber thrust in a duel with laser beams from the motion picture, "Star Wars." Pitting good against evil, the film has been seen as a modern day morality play, wherein the "force" of believers in the solidarity of humankind overcomes the evil personified by the Lucifer-like character, Darth Vader, who misuses technology for purposes of doom. The picture has become a smash hit.

RELIGIOUS NEWS SERVICE PHOTO

China : *A 'mirror' to rethink Christian mission?*

(Compiled From News Releases)

SOUTH BEND, Ind. — Modern China can be a "mirror" — but not a "model" — by which Christians can rethink their life and mission, a former relief administrator in old China who is now a college president said here recently.

Dr. Lawrence J. Burkholder, president of Goshen College, Goshen, Ind., told a four-day theological conference at the University of Notre Dame this summer that to use modern China as a "mirror" does not mean "we defer to modern China in a way which would compromise our commitment to Jesus as Lord." The conference was called to consider the general questions of what Christians can learn from China's past and present and what the church could do about its future.

China has negative chapters

Dr. Burkholder acknowledged that the story of new China includes many negative chapters — the heavy cost of human life, trying periods of chaos, rash economic miscalculations, wrenching social convulsions, wearisome propaganda, arbitrary restrictions on intellectuals, painful suppression of traditional religion and unresolved ideological conflicts.

But he said China can be a mirror "because much of what strikes us as being good in China is similar to what may be found implicit within Christian thought or explicit within Christian history."

The theologians were intrigued by what they saw as the ethical and spiritual dimensions to Maoism, despite its professed atheism, and considered how God might be working through history in the Chinese communist revolution.

While similarities between Marxist expectations and Christian faith have long been noted, similarities between Maoist thought and New Testament Christianity are "especially intriguing," Dr. Burkholder said.

Broadly speaking, he said, Chinese communism and Christianity share the view that history is a process of liberation; both despair of social organizations that fail to provide justice and peace; and both see man as sinful yet renewable.

But, if Christians are to benefit by the experience of China, it is essential to emphasize the differences between Christianity as a religion and China as a nation, the college president said.

Christianity is a religion and the church is a spiritual community within differing societies. China, on the other hand, is both "church" and state. "It is like the church in addressing itself to questions of ultimate significance and it regulates the behavior of its people with moral authority never dreamed by the most zealous pope. The Chinese government is the one and only authority on everything that matters. It is totalitarian."

The church learned through history that it simply cannot trust itself with temporal power, Dr. Burkholder said. "Rather, its power is that of a servant, the power derived from the cross and the Resurrection and the power of the Gospel and the Holy Spirit."

Challenges Christian response

But whatever the future shape of new China may be, the China "mirror" challenges the Christian to respond in several areas today, he said.

One is China's simplicity of life style in a "garbage-less" society.

Dr. Burkholder said Christians in open societies must become witnesses of how life should be lived in a world of limited resources. "It is time for Christians to break dramatically with the decadent aspects of western culture, such as unbridled individualism, extreme selfishness, sexual immorality, indulgent waste and class privilege as those who have come to realize the future holds these excesses in judgment."

He suggests that the task of living a simple life that doesn't conform to the social pressures of an affluent society is more difficult in many ways than living the "prescribed" life in a Chinese commune.

Secondly, Dr. Burkholder said, Chinese communal organization with its support and sense of identity for the member, is a challenge to Christians in open societies which have the widespread problem of alienation, loneliness and a loss of identity.

Discipleship to be 'communal'

He said Christianity is a communal faith; discipleship is not intended to be a lonely struggle but a fellowship of the people of God. The church is "life together" within the Spirit.

Fellowship within the Christian congregation would be far different in structure from a Chinese commune, but the college president said "the challenge is to find many forms of fellowship on a vast scale within modern pluralistic societies."

Thirdly, China reminds the church of the urgent need for social justice, Dr. Burkholder said. "Since the biblical message is the promise of justice through the coming of the Kingdom, the church must at least appreciate that modern China represents one of the most significant single events of liberation in history."

To take justice seriously, the church needs to move on three fronts, the college president said. Theologically, it means that salvation be understood as both this worldly as well as other worldly. Second, it means genuine identification with human suffering, and finally, it means exploring the relation between the Christian hope for the Kingdom and political ideologies without accepting any of them as "Christian."

He concluded that "judgment . . . is bound to come upon Western societies for their abuse of freedom" and that "China, too, stands under the judgment of God and especially for its idolatrous absolutization of 'the people'."

U.M. minister urges church

'Let healing come in front door'

By CLYDE CHESNUTT
Associate Editor

DALLAS — Attempting to locate a healing service held somewhere in a United Methodist Church in Kansas City, a minister saw a sign on the door which read: "For healing, use the back door of the church."

"I am trying to bring healing in the front door of the church," says the Rev. Lawrence Althouse, United Methodist minister in the healing ministry.

His deeds bear him out. He held a weekly healing service for ten years in Calvary UMC, Mohnton, Penn., where he was pastor until recently. He served as president of Spiritual Frontiers Fellowship, a national organization which explores the relationship between religion, healing and parapsychology and to which many U.M. lay and clergy persons belong. And he has put his ideas and experiences into a book entitled "Rediscovering the Gift of Healing" to be published this fall by Abingdon Press.

"I feel the ministry of healing needs to be a central part of the church's life," the 45-year-old minister says. "And I believe there is greater receptivity to it now than at any time in my ministry."

Mr. Althouse attributes the new public interest to several factors: (1) reaction against "the sheer intellectualism that's dominated both church and society for so long;" (2) many physicians and medical professionals acknowledging a "healing phenomenon or factor — totally unexplained or medically expected" in their experience; and (3) a new understanding of miracle that is not contrary to current scientific knowledge.

"I was skeptical 15 years ago," he admits. "I thought all healers were fakes and frauds. Then I met Ambrose and Olga Worrell who accepted no money for their healing and who overcame my intellectual objections. I discovered I didn't have the modern scientific perspective at all, but instead I held a 19th century, pre-relativity worldview which saw the universe as a static machine."

A newer understanding of the world as a "living organism, primarily based on the new physics and Einstein's approach to reality, time and space," he says has made "miracle" more acceptable. "What we call 'miracles' are natural laws and forces we haven't yet discovered or fully appreciated," he believes. "Just as St. Augustine said 1400 years ago: Miracles do not happen in contradiction to nature, only in contradiction to what we know in nature."

Lawrence Althouse skims through his new book on healing, one of the few Abingdon Press has published in this field since it published the works of the late English author, Leslie Weatherhead.

Mr. Althouse believes God is working in the world He created and each time a surgeon, pharmacist and physician works or a person lays a hand in healing on someone, they all are following God's laws which may or may not be completely understood.

"Healing is a gift of the Holy Spirit which resides in everybody," he says, "but in varying degrees. Some people are especially gifted."

He considers the Worrells, who encouraged him to begin a healing ministry 15 years ago, exceptionally gifted.

Illness is to be defeated

In his book Mr. Althouse outlines recent scientific research and experiments in healing, psychological and spiritual factors in physical illness, personal experiences in healing and a working hypothesis and theology he has developed to answer his own questions and those other people have asked. "Jesus always regarded illness as an enemy of God, to be defeated," he says, " 'Suffering is good for your character' is not what Jesus said," he claims.

The church and its healing ministry can make a significant contribution to society by bringing a "wholistic approach" to medicine, he believes. "Healing should not be left to the cults and sects. It's time for the church to get with it and to recapture the importance of Christian healing for our day."

Last in a series

Wilberforce wins-- with Wesleyan help

EDITOR'S NOTE: The influence that John Wesley and early Methodists exerted to abolish the slave trade in the British Empire is not widely known. In the last of a three-part series for TM/UMR, author Charles Ludwig, Tucson, Ariz., traces the Wesleyan influence on William Wilberforce, the man credited by historians as the leading force in outlawing the slave trade.

By CHARLES LUDWIG

One of William Wilberforce's problems was that his enemies — and sometimes his friends — wanted to pass legislation that would merely refine rather than eliminate the slave trade.

A plan known as the Dolben Bill sought to lessen the number of slaves that could be crowded into a ship; another had plans to make life more bearable for the slaves in the West Indies so that they would have more children and thus eliminate the necessity of transporting more stock from Africa.

Wilberforce backed all plans that helped the slaves — even the Dolben Bill. But his unalterable position was to abolish the "Trade" completely. In this endeavor he suffered one defeat after another. Following a debate that lasted until 3:30 a.m., a vote was taken. It was a crushing defeat. Wilberforce lost by a margin of 163 to 88!

On such occasions, and there were many, Wilberforce would get on his knees and pray. Sometimes he would get out John Wesley's letter (in last week's article, TM/UMR, Aug. 12) and pour over it with his half-blind eyes. That letter was like adrenalin. It never failed to give him strength.

After more and more defeats, a new bill which proposed abolition of the "Trade" was introduced in the House of Lords by Prime Minister Grenville. It was a tough bill and proposed that the "Trade" should be eliminated after May 1, 1807.

Slave trade finally defeated

This time, the opponents worked harder than ever to defeat it. With hate-white lips, moulded by seething anger, Lord Westmorland declared: "Though I should see the Presbyterian and the prelate, the Methodist and the field-preacher, the Jacobin and the murderer unite in support of it in the House, I will raise my voice against it."

The bill passed the first two readings in the House. It was the third reading that mattered. Again Wilberforce read Wesley's letter. Again he stayed alone with his Greek New Testament. In his seat in the House of Commons, Wilberforce waited for the proceedings to begin. As he waited, long columns of slaves marched into his vision; he heard the dull clank of chains; he looked into their pleading eyes; and he shuddered as in his mind's-eye he saw countless bodies tossed to the sharks.

Finally, Lord Howick, the Foreign Secretary, began to read the bill. As the minutes chugged by, the enthusiasm grew. It was like a tidal wave.

Then Sir Samuel Romilly leaped to his feet. He was one of England's great orators; and this evening he was at his best. At the time, Napoleon was nearing the summit of his career. Sir Samuel compared Wilberforce to Napoleon; and then showed how Wilberforce would retire to his family that night with joy because "of the innumerable voices that will be raised in every part of the world to bless him" while Napoleon would suffer mental torment and anguish because of the blood he had shed.

At this point, almost the entire House was on its feet as cheer after cheer shook the building. Wilberforce, however, did not hear a single word of the eulogy. He was too overwhelmed. With tears spattering his cloak, he closed his eyes and thanked God for victory.

The vote that night was 283 to 16.

River saves re-election

Weeks later the bill was signed and became law. But Wilberforce's enemies did not forget. When a general election was called in 1807, they determined that Wilberforce would lose his seat in Parliament.

As the election drew near, his opponents rented all the means of transportation in the city. It was a low blow, for now Wilberforce's friends had no way to get to the polls. Ah, but they forgot the rivers — and the enthusiasm the religious people had for their near-sighted opponent of slavery! Soon the river was filled with boats crammed with Quakers, Methodists and other supporters.

Again, Wilberforce won.

After his retirement, William Wilberforce spent much of his time in philanthropy. Among those he pensioned was the widow of Charles Wesley. The Methodists had inspired him and he could not forget his debt.

Wilberforce was in his 73rd year when he passed away. Days before his death, a bill was passed through Parliament which eliminated all slavery in the British Empire. Thus he died a happy man. He was buried in Westminster Abbey.

A medal struck in honor of the heroic fighter against slavery, William Wilberforce (1759-1832), is in the Wilberforce Museum in Hull, England.

PHOTO BY CHARLES LUDWIG

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to:

The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 38 Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221 SEPTEMBER 2, 1977

Alexandria welcomes UMW Annual Meeting

First United Methodist, Alexandria is the seat of many conferences while Alexandria is the city of Conventions. The church plant is less than ten years old. It was consecrated June 2, 1968 by Bishop Aubrey G. Walton. At that time Dr. Ben Oliphint and Rev. Gilbert Wade were pastors. It is a beautifully structured building with excellent facilities to host our 1977 annual UMW Meeting, Sept. 16-17. Rev. Wm. Fraser and Rev. Harvey Delery are the present ministers at First Methodist.

Small Group Sharing is a particular feature of the 1977 program.

These small groups will be one way of implementing the theme "Women of Faith, Vision and Purpose." Each participant will have the opportunity to share in the topic "Personal Commitment to Jesus Christ" led by Mrs. Walter Brock, Mrs. Charles McGowan, Mrs. G. M. Chastain, Mrs. R. H. Compton, Mrs. I. W. Rowland, Mrs. Lois Kohler and Mrs. Emma Burris.

Another group will be provided for each delegate who may choose one of the following topics: "Role and Status of Women" led by Mrs. A. J. Palazzo, Rev. Carole Cotton-Winn; "The Law of the Sea" led by Mrs. Nathaniel Perry, Rev. Wm. Haskell, Mrs. R. Eggerton; "Human Rights" led by Mrs. Dorothy Mae Taylor, Mrs. L. M. Bennett; Ethnic Minority in Local Church," led by Mrs. Inez W. Chrisentery, Rev. L. A. Lee and "World Hunger" led by Mr. and Mrs. Marcus L. Burks.

A record attendance is expected. The registration card and $2.00 should be sent to Mrs. Bob Logsdon, 125 Mary Lane, Alexandria, 71301 by September 6.

Lunch will be served by local units of the Alexandria District. Ramada Inn will be headquarters and, if staying there, this should be noted on the registration card. The dinner Friday evening will be at the Convention Center and will be $4.50.

Call your local president for further information.

1000 Club makes first call

The first 1000 call for this conference year is this month, September for $20,000 to be equally divided between Walker's Chapel UMC, Plain Dealing, Shreveport District and Jones UMC, Welsh, Lake Charles District.

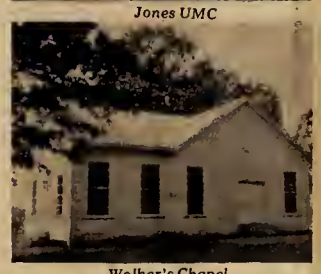
Walker's Chapel was written up in June 24 LUM. The Jones UMC was built in 1901 and rebuilt in 1927 and again in 1947. The small congregation of 73 has raised $8000. The $10,000 from the 1000 Club will provide necessary funds for a new building.

The December call will be for the Douglas UMC, Choudrant, and the Pine Grove UMC, Minden both in the Ruston District.

In March 1978 the call will be for the Neely UMC, Baton Rouge and the Hurst UMC, Plaquemine, both in the Baton Rouge-Lafayette District.

Individual membership in the 1000 is voluntary. Each member contributes $10 for each call.

Jones UMC


Wolker's Chapel

Giving through the United Methodist Foundation is a simple and efficient way to commit your resources to the cause of Christ. You can make a bequest to the Foundation and specify the percentage you wish to go to various institutions or causes.

Teaching elementary children workshop offered at Centenary

A non-credit course/workshop for Elementary Sunday Church School Teachers is offered on Tuesdays for 12 weeks Aug. 30 - Nov. 15, 7-9 P.M. in the RE Smith Bldg., Room 101. Dr. Don Emler, professor of Christian Education at Centenary College will lead the workshop. Dr. Emler has written material for children in the Exploring The Bible series used by several denominations. The Centenary School of Church Careers and the Christian Education Center is sponsoring the workshop. The registration fee is $25.

The course will include a survey of the religious development of children. Lesson planning and a variety of teaching-learning methods for children will be explored. Emphasis will be on the team-teaching and learning center approaches. Ideas for intergenerational activities will be shared. The primary focus will be on the Sunday morning Church School in the elementary department as the basic educational setting.

Registration Form:

Date:_____

Name: _____ Phone_____ Fee Paid:_____

Address: _____ Grade Teaching_____

_____ Years Teaching (All Grades)_____

Other Workshops Attended_____

Return Registration form and fee to:
Centenary School of Church Careers, Centenary College of Louisiana, Shreveport, LA 71104.

Connection: *your help is needed*

Connection, a 30-minute weekly program begins October 3, 1977. This quality radio programming produced by United Methodist Communications is designed to expand local Church ministries in their communities. Station placements are needed to bring these programs to your community. Stereo tapes can be supplied for FM stations. Programs can be delivered to the stations at no charge. Purchase time for local stations may be needed to obtain prime time.

Your help is needed to lead the Division of Public Media, United Methodist communications, to stories about people, who either by themselves or in groups convey a sense of commitment. Stories are wanted which, you feel, involve your region in issue, and relate witness, experience faith — stories that are very personal or very public; stories which can be shared by people across the country who call themselves United Methodist — by all those who call themselves Christian. Financial support is from the Mass Communications Fund established by the 1976 General Conference.

Two South Carolina radio stations are the first to announce they will carry this weekly series. The first program is an interview with Rita Anthony, Birmingham, Ala., who tells how her faith was sustained, even after having six children die of malnutrition. Lou Alvarides, Nashville, Tenn. describes a church program which supplies vitamin supplements for nutritionally deprived children. Stories that represent faith in action are needed.

For a form to write up such a story, send to the Louisiana UM Office, Box 4325, Shreveport, La. 71104.

News briefs

The Baton Rouge Bi-District Fall Mission Study Workshop will be Sunday, Sept. 11, 2:00 to 5:00 at First UMC, Baton Rouge. Classes for adults and youth will be "Women of the Bible," "The Caribbean Crescent," and "The Local Church in God's Mission."

Rev. Merlin Merrill will be at Ingleside on a Preaching Mission Sept. 16-18. Rev. Fred Flurry is pastor.

Mrs. W. T. Murphy, Shreveport, died August 10. She was the mother of Mrs. Ira Fuqua, 19 years a secretary of Oak Grove UMC, Effie, Louisiana.

The John Savage Workshop on Reclaiming the Bored and Apathetic (Inactive) Church Member has 21 registrants in Ruston and 35 in Baton Rouge to date. Send registration fee ($5.00) to Rev. Jimmie Pyles immediately.

Dedication Sunday for First UMC, Plaquemine will be Oct. 2. All buildings, property and paving are debt-free. Bishop Shamblin and District Superintendent, Harvey Williamson will be present for the 10:00 A.M. service.

Broadmoor UMC, Baton Rouge to host Louisiana Ashram

A Christian retreat (the South Louisiana Ashram) will be held Oct. 6, 7 and 8 at the Broadmoor United Methodist Church, 10230 Mollylea Drive, Baton Rouge, Louisiana.

The Evangelist is Rev. Cecil Williamson of Starkville, Mississippi. The Bible Teacher is Dr. Webb D. Pomeroy, Professor of New Testament of Centenary College. The Church in Action speakers will be Mrs. Yvonne Wilson, the author of Sifted Gold, a housewife of Lafayette, Louisiana, and Mrs. Donna Knight, a housewife of Jennings, Louisiana. The music is under the leadership of Mrs. Pat Ritchie, a housewife from Dallas, Texas.

The program begins Thursday afternoon October 6 with registration from 12:00 p.m. to 3:00 p.m. The Retreat will continue Friday and Saturday, ending at 12:00 noon Saturday.

The registration fee is $10.00 for individuals and $20.00 for families. Donations will be accepted for only part participation. All information and advance registration should be sent to Mrs. Margie Crawford, c/o First United Methodist Church, P.O. Box 727, Denham Springs, Louisiana, 70726.

HAPPENINGS

Lafayette Youth Work With Deaf Church Members

Senior High Youth of the First United Methodist Church, Lafayette, recently returned from what was termed by many as "the experience of a lifetime." It was an experience in which they helped others.

The UMYF group spent the week of July 24-31 at Christ United Methodist Church for the Deaf in Baltimore, Maryland. During the week the Lafayette youth painted the entire interior of the church buildings and had many fellowship opportunities with the church's deaf members including daily noon lunches and a square-dance/covered dish supper one evening.

The Baltimore "deaf church" was founded in 1895 by Daniel Edward Moylan, a deaf teacher. Today the church is pastored by Rev. Louis Foxwell, Jr. and is meeting the spiritual and social needs of the deaf and deaf friends, parents, etc. The 35 youth and counselors prepared for their workcamp experience by taking sign-language courses in June and participating in workcamp practice sessions.

The church presented a plaque of thanks to the Sr. High youth at the last morning worship service (done in total communication). Many of the deaf commented, "You youth have put a new spirit in our church." Likewise, the deaf people helped put a new spirit in many of the Lafayette youth.

Gov. Edwin Edwards had appointed the youth group as "ambassadors of goodwill" to the people of Maryland from Louisiana, and Lafayette Mayor Kenny Bowen designated them as ambassadors from Acadian to the people of Baltimore.

In addition to their work experience, the UMYF group managed to combine some "pleasure with business" and visited points of interest throughout the 15-day, 4000 mile trip.

The Rev. W. O. Lynch, Jr., pastor at First Methodist, and Weldon Bares, Youth Director, note that the youth regarded this trip as a life-changing experience. Prior to the trip the young people worked in many fund-raising efforts to help defray trip expenses.

Pictured left to right above: Chorlene Pierre, Eulo Wyatt, Rev. Spiller Milton, Hal Roth, and Rev. Beverly Bond.

Pineville United Methodist Church Youth spent the week August 7-13 at Dulac Community Center. This group is representative of a work team of 18. Rev. Bond is Pastor of the Pineville Church. Eula Wyatt is Chairman of the Church Commission on Missions, and Hal Roth is the New Intern Minister just beginning a year's work at the Pineville church.

Rev. Spiller Milton is Director of the Dulac Community Center and Charlene Pierre works in the office.

Slave Sale Earns Trip For UMYF

The Pine Grove United Methodist Church, Minden, Louisiana, had a covered dish supper and 'slave sale' sponsored by the youth. Pictured are the youth who were auctioned off to be used for a work day by the bidders. Proceeds were for a trip to Crystal Lake in Arkansas.

Also, the church honored a group of older men, The Salty Six, who tirelessly worked for the sanctuary at Pine Grove. Each of them was given a personalized plaque in appreciation of their work. A plaque was also presented to Kathleen Garland in recognition of the many hours she has worked on the new sanctuary.

"The Solty Six" pictured left to right, Mr. C. R. Blogg, Miss Kathleen Garlond, Mr. Milton Garland, Mr. Wilmard Grigsby, and Mr. Hugh Dunn. Not present are Mr. Roy Winchester, and Mr. A. P. Monzingo. Rev. Steve Beorden is the pastor.

Pictured (front row) Jonie Wrenn, Keith Craig, Ricky Grigsby, Keonnie Krouse, Jerry Beordon, (bock row) Latricio Krouse, Russell Wrenn, John Croig, Joy Croig. In the background is Wayne Craig, the auctioneer for the slave sale.

Conference president of United Methodist Men reports on Purdue

By ERNEST ARNOLD

The second National Congress of United Methodist Men at Purdue University was a huge success for United Methodism and for Louisiana. Thirty-eight men rode from our state to Purdue on a chartered bus. The congress began on July 15 with Bill Mann leading hymns. Many events were crowded into the next forty hours. Imagine 3600 men singing the Lord's Prayer! Can you visualize more than 50 experience groups, and prayer and sharing groups with men from all parts of our country?

Platform speakers were topnotch. John Mason Stapelton, of Candler School of Theology, led worship. Other leaders included Don Pearlburg, lay agricultural economist, Keith Miller, Episcopal layman and author, and Joseph Yeakel, a bishop of the United Methodist Church.

Communion, shared with 3600 men, was a most memorable experience. The final message, by Dr. George Outen, General Secretary of the Board of Church and Society, was a powerful charge, sending us forth.

I am already looking forward to Purdue, 1981, because I believe Purdue, 1977 will continue to produce results for men's work and for the cause of Christ.

Around the conference

A new College & Career Class is to begin at Christ UMC, Shreveport. It will be taught by Ronnie Crawford. Rev. Fred Shirley is pastor.

The Asbury UMC, Baton Rouge-Hammond District celebrated their 26th Annual Homecoming June 26, $1,699.00 was given to the church during this joyous occasion. The pastor, Rev. James A. Smith delivered the message.

Arcadia UMC has voted to repair and renovate the church parsonage. Howard Lumber Co., Minden, low bidder on the project estimated the cost to be $20,000. Rev. Louis Coppage is pastor.

University UMC Youth, Lake Charles, were in Nashville and at Scarritt College recently as part of a tour which included visits to several United Methodist Agencies. The group leader was Marjorie Robinson. Rev. Sale T. Lilly is pastor.

Scarritt offers the tour service to groups interested in seeing the offices of the Board of Discipleship, Board of Higher Education and Ministry, United Methodist Communications, and the United Methodist Publishing House.

Dr. Stuart C. Henry, Professor of American Christianity at Duke University Divinity School, was guest speaker at both worship services on Sunday, August 14, at Asbury United Methodist Church, Lafayette. Dr. Henry is the brother of Mrs. Clyde C. Frazier, Jr., wife of the Senior Minister of Asbury.

The Jonesville UMC had as guest witness speaker August 28, Mr. Ling Juan from the Philippines. His wife, Lour Des accompanies him. Jonesville also reports that their young peoples' choir, The Jesus Power and Light have sung at the First UMC in West Monroe and the First UMC, Eunice, Louisiana. Raymond M. Crowfoot is pastor.

The FIRST UMC, CORBIN observed the 14th anniversary July 31 with special services. Rev. Paul C. Singletary is pastor.

MRS. JENNIE WELLS writes that fifteen or more ladies from Columbia UMC have met in her home for prayer for many years. Rev. Claude M. Cotwell is her pastor.

God's Good News
is being presented to various groups through a PUPPET MINISTRY: Pictured from top to bottom are: Mrs. Polly Dupuy, Puppeteer Director, Stanley Dupuy, Mark Moates, Wanda Jenkins, Kayla McKee, Gay Oxford, Lynn Twilbeck, Mrs. Carol Maxey, Puppeteer Director, Trisha Maxey, from W. Monroe UMC. Rev. Robert Peyton is pastor.

Training day for local church youth

A Local Church Youth Council Training Day, Saturday, October 1 at St. James UMC, Shreveport, sponsored by the Shreveport District Youth Team, should be especially helpful to small or medium-sized churches interested in beginning or improving a Youth Program. The event has a twofold goal: To train youth and their adult leaders (together) in how to develop a life-changing Youth Program in which youth discover what it means to follow Jesus Christ, and to motivate them to make this happen in their church.

The primary leadership will be given by Mrs. Kathi Finnell, program coordinator for St. Luke's UMC. She has worked with youth both as a professional youth worker in local churches and with the Louisiana Conference Youth Team. Rev. Lorris Wimberly, District Youth Coordinator, described this event as "quite an opportunity," and urged churches to take advantage of it. The cost is $3.00 per person.

Youth officers, other selected youth, and key adults who work with the Youth should attend.

The registration deadline is September 27. Participants should bring a notebook, pen or pencil, and a sack lunch. Drinks will be furnished. For further information call Rev. Lorris Wimberly, Jr. at (318) 221-5207.

CORRECTION

The Ecumenical Prayer Seminar from October 12, noon to October 14, through lunch will be at the Acadian Baptist Center, Route 3, Eunice, Louisiana; NOT at the First UMC in Eunice as stated in the LUM in an earlier edition.

This seminar is sponsored by the Ecumenical Prayer Seminars, Inc. of Indianapolis, Indiana and is partially subsidized by the Lilly Foundation.

A limit of 80 persons is being accepted now. Registration and inquiries should be made to Rev. James L. Stovall, executive director, Louisiana Inter-Church Council, 440 No. Foster Drive, Suite 106, Baton Rouge, 504-932-3749.

Editorial

Confession of sin is important regular activity for Christians

Is confession of sin and seeking God's forgiveness a necessary regular activity for Christians?

Two articles elsewhere on this page deal with this question from different points of view. One of the articles expresses the view that the Confession of Sin in our services of worship is a destructive activity which should be discarded. We also believe the article reflects what a large segment of society believes about human nature. While we affirm the obvious sincerity of the author and can agree with some points in the article, we believe if pushed to its logical conclusion, this understanding of human nature is in conflict with basic New Testament teaching.

Concisely stated, this broadly held point of view is that human beings are capable of living upright, healthy, happy lives independent of an ongoing relationship with God. We find this outlook all around us represented in the claims that if we take this pill . . . or use that toothpaste . . . or participate in this personal growth group . . . or do any of a number of other human activities . . . we will find happiness and fulfillment.

A study of Scripture and Christian tradition, however, suggests that human beings are both imperfect and imperfectable. Any observation of life on our troubled planet today suggests that human moral growth has not kept pace with our growth in science and technology. Honest examination of our own daily thoughts and behavior — and that of persons around us — confirms the witness of Scripture and tradition: we are proud and imperfect creatures who are constantly tempted to worship gods of our own making rather than the God of Jesus Christ.

But who of us, no matter what our level of moral achievement, is prepared to stand comfortably and confidently before our Creator and say: "Look how good I am becoming" or "observe how impressive my achievements are"? Standing before God, we cannot help but observe the difference between what we are and what He would have us be. We inevitably must find ourselves repeating the thoughts of the ancient prophet Isaiah: "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." And having acknowledged who we are, we experience the mystery of God's love as Isaiah did: "Your guilt is taken away and your sin forgiven."

Confession of our sins is not a reinforcement of wrong behavior; it is an admission of painful fact. It is a necessary spiritual and psychological laying of one's imperfections before God. It is admitting the futility of trying to conquer life alone and expressing our dependence upon God for guidance and strength. In this experience we are renewed as we receive the cleansing assurance of God's forgiveness, and He sends us forth to live each new day according to His will and purpose.

We believe the Confession of Sin is as important to the church's worship as it is to the life of each individual Christian. Just as expressing praise and thanksgiving to God with other Christians adds a dimension not possible in private devotions, so corporate confession of sin by members of the Christian community adds a dimension not possible in private confession. Of course, confession can be prostituted if it becomes merely a sterile ritual, or if it becomes a guilt trip where those confessing have no real intention of seeking God's forgiveness and, by His grace, of altering their behavior patterns. But the answer to misuses of corporate confession is to reform our usage rather than eliminating the act of confession altogether.

When we, as Christians, confess our sins before God, we are neither expressing ultimate failure nor guaranteeing ultimate success in life. We are saying: "This is who I am — this is who we are — Lord. We are unworthy, but we cannot make it on our own. Forgive us. Remold our hearts and minds and actions to serve as instruments of Your love and peace."

Welcome new local editions

With this issue TM/UMR welcomes readers of new local church editions for Montclair UMC in Denver, Colorado and First UMC in Salt Lake City, Utah (both in the Rocky Mountain Annual Conference).

Each week 220 subscriber-families at Montclair and 450 subscriber-families in Salt Lake City will receive a six-page paper combining their churches' news with annual conference and general church news.

To our new readers in these congregations we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter).

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

Confession should be eliminated from worship

By JUNE ROUSE

My concern over the traditional liturgy — the way it stresses the bad news along with presenting the Good News — has finally reached a crescendo. Each portion of the liturgy is of deep significance to the participators, whether or not they consciously realize it. It is my contention that in the light of recent psychological and educational research, the inclusion of the Confession of Sins should be carefully re-examined.

June Rouse

At one level, the Confession and the Words of Pardon are a means of moving toward healing. We can continue to build on the external authority of God forgiving us, and arrive at the goal of realizing God's forgiveness is validation — a reality that is not separated for our forgiveness of ourselves. As we move from guilt to a condition of thanksgiving which lights each day and night, we observe our growth. At this point, an explicitly worded Confession becomes an assault on the tender shoots of a new level of consciousness. The deep problem facing every pastor is how to present a liturgy that, tradition notwithstanding, is tailor-made for each of the souls present in the congregation.

The seminaries miss a good bet by not stressing educational psychology and the conditions of change. How many who come into the professional ministry realize that using the Confession in the liturgy can reinforce the very things they are trying to help people get rid of?

Research done in the psychology of learning tells us that the positive reinforcement of strengths brings about a change which is based on strength that grows stronger.

Reminding yourself of your positive accomplishments will by itself operate in a constructive fashion. Focusing attention on positive aspects pulls your energy away from the problems so that you can narrow in on the solutions. It builds up your sense of worth and power as you are reminded of adequate performance. But focusing your attention on your problem behavior serves to cut out other, strengthening data. When strengthening ideas are brought up in the Words of Assurance, their effect is weakened because part of you is still stuck in the Confession of Sins. Instead of providing a straight route to the Master, it produces a dilemna. And that conflict is renewed Sunday after Sunday. By concentrating on past destructive behavior, the Confession literally helps embed in our neural structure those attributes we identify with and want to exorcise. If I concentrate on my tendency to have wretched thoughts and do wretched things, then I affirm that I am a wretch. Help! Try and change me now!

I have often heard the church saying (but not out loud because it isn't listening to itself), "Come to me and I will help you. If you don't really change, then I will be here to help you." It is implied that if the seeker does truly find, then the church will no longer be there to uphold him in that often scary, uncharted course! Church can be a stepping stone to higher concepts of the self but — and this is an implicit tenet even though it is a false one — it must somehow grip you in its structure, for without you, it is stripped of power. That fear is unfounded. By freeing the individual to use the Christ-consciousness within himself, the true power of the church is manifested.

The Loser's Church is very, very old. Despite what statistics may tell us about the numbers of people coming on Sunday, despite a crowd that overflows onto the windowsills, if those people are being taught to concentrate for even three minutes on what they've done that's wrong instead of to build on what they've done that's right, they're being deprived of learning about their own power. And it's still a Loser's Church.

We all know people whose eyes shine with having "found it" — but all too many have achieved that estate in spite of, rather than because of, what has been drummed into them week after week by their sincere, well-meaning pastors. The pastor, too, is a victim of the tradition of a society that says, "Don't!" without giving us something with which to fill in the void.

Dear Minister, how can you expect me to believe in my capacity for faith and understanding when you never helped me really believe that I'm deserving of that grace? And that even though it is often covered over, I really had it in me all along?

Too many of us are caught in a struggle to understand the nature of Jesus and to discover the meaning of His teachings. The struggle could be put aside as each person learns how to focus on his own natural empowerment and thus create conditions in himself that lead to its use. Jesus said, "I can do it and you can do it, too."

If church will liberate us, set us free from the concept society has laid on us about our basic nature, it will gain a loyal, ever-growing following that will joyfully support it in continued affirmation of personal/corporate power.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributors are June Rouse, a teacher of learning disabled students and member of the Mayfair UMC in Chicago, Illinois; and Geraldine Luetge, a public school teacher and member of the UMC in New Ulm, Texas.

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Letters to the Editor

'Good News' list is 'bad news'

To the Editor:

I must reply to the news story in the August 19 issue of TM/UMR which refers to the list published by the "Good News" movement. These lists define missionary personnel and projects which "deserve" the support of evangelicals. This is the most asinine act I am aware of that has any connection with Methodism.

Who are they? Who gave them a special inspiration to define "evangelical" to Methodism? Can they define its meaning to Native Americans? To Blacks? To Asians? Our Indian Missionary Conference is most certainly evangelical, but on the terms of our individual faith and inspiration. No group or individual has the right to define such terms.

We have a United Methodist Church and its membership consists of people who felt moved to volunteer their support of that system. If they can't trust that system, I suggest they join a system they can put their souls into.

I am a minister in the Indian Missionary Conference and of the United Methodist Church. I am evangelical. I hope I am not on their list — but if the existence of their list causes a lack of support for my ministry, I can still get a job on the side to support my calling.

The Good News list is bad news for people who are seeking to escape from the paternalistic systems of the past. "Good News," keep your thirty pieces of silver.

David R. Adair
Oklahoma City, Oklahoma

Is this how we show love?

To the Editor:

I am surprised and distressed at your report that a list of 280 "evangelical" missionaries of the United Methodist Church — both at home and abroad, out of a total of 1150 — is now in hand and ready to be circulated to those who support missionary work within our church (see TM/UMR, August 19). I can think of no more mischievous or unchristian act than this, or one more calculated to harm Christian witness abroad.

What standards are used to determine if a missionary is "evangelical?" Who issues the "Good Housekeeping seal of approval" for these 280 missionaries? Are they to be given certificates that they can hang up in their offices, along with their college diplomas and certificates of ordination? What happens between husband and wife if one has such a certificate and the other has none — or one missionary in a church center has one and the other missionary has none? Does the work that a missionary does, and the esteem or lack of esteem he holds in the eyes of the national leadership under which he works, have anything to do with this rating as "evangelical?"

Today it is infinitely more difficult to qualify for missionary service abroad than when we went out nearly fifty years ago. Now a missionary is not sent by the missions board, but called by the church on the field. He must often wait for months before a visa comes through. He goes, not for life, but for a limited number of years. He must take orders, not from home, but from the national church leadership in the field. He is suspected of forwarding Yankee imperialism and held in contempt by many. He may face martyrdom in periods of political turmoil, or be sent home for sharing with the poor and outcaste. Now, to add to all his other problems, he must secure a "certificate of fitness" from our "evangelical" friends.

Thus we would promote the cause of Christ by dividing the missionary fellowship along lines that are man-made! Is this the way we are to interpret Jesus' words, "By this shall all men know that you are my disciples, because you love one another?"

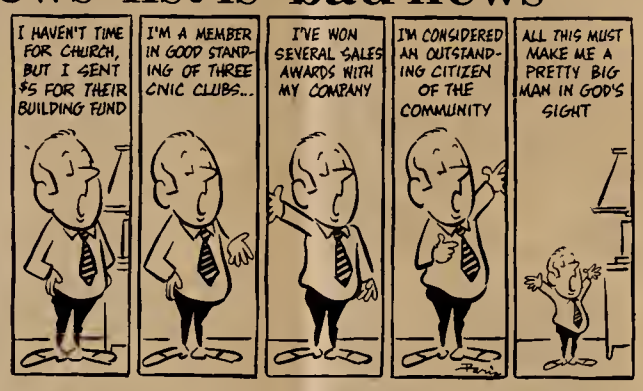
F. Olin Stockwell
Denver, Colorado

Offer more than excuses

To the Editor:

In regard to the article "Youth called crucial to UMC growth" (TM/UMR, August 19), all I read was excuses and reasons.

If what the article says is true, and if the church is really concerned, then let's offer some solution — I mean from the top down.



If the church had a sincere concern for youth, I suppose, though, that the article would have been some place other than on the third page.

Lee Silver
Camarillo, California

EDITOR'S NOTE: Page three is the first page of general religious news in TM/UMR's format.

Let's oppose tyranny

To the Editor:

So now Mrs. O'Hair feels that she is being treated unfairly because she is forced to carry money which states "In God We Trust" ("Atheist maps campaign against 'God' on money," TM/UMR, August 12).

I don't feel anyone is forced to carry money; there are checks and credit cards. She could use these and would not be put out, so to speak.

I like money which states "In God We Trust," and feel this should be my right.

Most people believe in God; a few do not. This is freedom. Let's not have a few force their way on many. This is tyranny.

Mrs. Donald J. Gardner
Louisville, Kansas

Stop misleading people

To the Editor:

Again, we are misled in our thinking by the phrasing "slaying of four students by National Guardsmen" in the August 12 headlined "Kent State site called hallowed ground." The entire press should be chastized for this same misleading information.

Think back. What prompted the killings? Remember the terribly troubled times? Remember that youth at that time had caused much needless destruction everywhere in this land of ours. They caused the total destruction of schools, libraries, parts of cities — displaying their general lack of knowledge of history and a complete disrespect for all America has ever stood for, particularly for law and order.

During those two years, the National Guard simply tried its best to maintain order where lawlessness was rampant.

Les R. Chandler
North Truro, Massachusetts

I protest

To the Editor:

I protest the use of $2,000 of the funds of the United Methodist Board of Church and Society to post the bail of the Rev. John P. Adams. If Mr. Adams wants to do those things which will result in his arrest, then let him post his own bond.

For an agency of the church to post the bond of a rioter implies that person speaks for the church and its members. That is not necessarily so. Mr. Adams does not speak for me when he calls the ground at Kent State University "sacred," or says the riot that occurred there was one of the most significant events in the life of the nation. A riot may be significant, but to call it sacred is, it seems to me, to confuse Christ with culture.

Mr. Adams errs also when he says that "Blanket Hill . . . changed the course of the war." The Tet Offensive of 1968 did that. He presumes his own importance when he says that "the ground should not be violated because it is important to all Americans." It is not important to me, and I think that if the living students at Kent State need a gymnasium, then they should have it, even if it means plowing under the ground where four rioters were shot.

Mr. Adams is terribly wrong when he says that a "symbolic site . . . could lead the nation in healing scars remaining from the Vietnam War." Time alone will heal those scars because time alone will remove men such as myself (alone for whom I speak) who served in Vietnam, but who received no word of comfort, care, cheer, encouragement or concern from their church.

Again, I protest the use of money of the Board of Church and Society to post the bail for Mr. Adams or for any other rioter.

Henry Wayne Wilson
Henderson, Kentucky

An amazing demonstration

To the Editor:

In the August 12 issue you carried a story about the protest being made at Kent State University against a gym being built over the site of the killing of four students during those anguished times of the Vietnam War.

In late May of this year my husband and I were near Kent, Ohio and we decided to visit Kent State University to see where the shooting had taken place. To our surprise, when we approached the hill we saw quite a number of tents, and thinking a festival of some kind was going on, we approached two students who were sitting out in front of the tents. We asked them what was going on. They told us to go and read their signs — which we did — and one said, "If I was the governor, I'd cover it up too." Another simply said, "NO." They said that to them this ground is sacred and should be preserved as it is as a memorial to those students who lost their lives here.

They were amazed to have us interested in what they were doing and a dozen or more students came down and talked with us and embraced us for our apparent interest and sympathy with their cause. We spent the afternoon there visiting with all of them and felt it was one of the most interesting peaceful demonstrations we'd ever seen.

Helen E. Line
San Clemente, California

Article on Cuba applauded

To the Editor:

I just want to applaud Rev. Ernesto Vaussuer's article, "Cuba today is no paradise," August 19 issue. I read with tears in my eyes as I realized that Jesus loves us so much that He, through the Holy Spirit, will not tolerate apostacy nor allow it to raise its ugly head in our midst.

Eric Starr
Norwalk, California

'Dollar diplomacy' failed

To the Editor:

Your readers have had a lot of comments about Castro and Cuba. They have no idea that Cuba and Castro were virtually forced to turn communist after the "Christian" USA refused to sell them much needed medical and other technical assistance. Russia gave Fidel Castro everything he needed.

Cuba's revolution was a personal triumph for Castro. The U.S. goofed with "dollar diplomacy." The Russians simply gave, then dictated policy.

Barbara J. Thomas
El Paso, Texas

We must seek forgiveness and be ready to forgive

By GERALDINE LUETGE

It is not so much what we do as what we are, I have learned through years of attempts at Christian living. We must be in our hearts what we know God wants us to be: forgiving in character, willing to say we are sorry for any misdoing, and then doing only those things pleasing in God's sight.

It is easy to fall into the habit of doing without praying about the deed first, thereby doing the wrong thing out of innocence or ignorance of God's will. It is easy to get involved in things of the world which may or may not be reflections of God's will. We work for hours on end, doing those things that seem important to us, but fail to ask God's blessing on our work. It is very important that we seek God's advice in even our daily chores, if we want to be real Christians, not just persons doing things to satisfy our feeling of security with God.

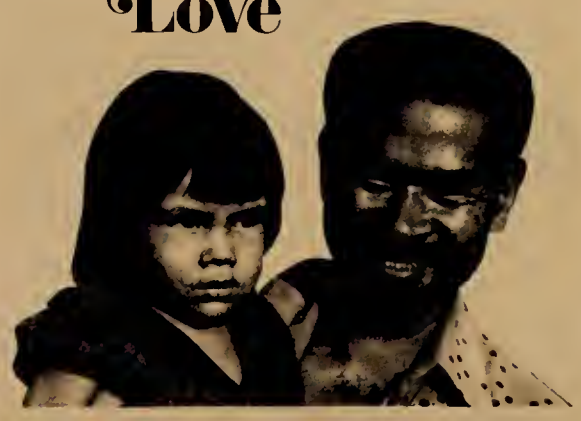
To be a Christian we must want forgiveness first of all, because we are all sinners. The Bible says so. Through the years, I have noticed that those people who bold no grudges — who forgive and forget, bounce back quickly after disaster, or do not let hurt feelings get them down — are the ones who are the most serene, peaceful, and content with life. They forgive and are forgiven, receiving all the rewards God promises if we forgive. Those who cannot forgive do not receive the blessings of forgiveness, thereby going through life not experiencing the closeness of God at times when they need Him most. Those once-in-awhile Christians may come to grips with themselves occasionally, intending to lead a new life, but then due to inconsistency, they fall back into the same pattern.

In my opinion there are three kinds of sinners. Those who are willing to forgive, and work constantly toward hearing God's voice are the kind who will be forgiven and given a healthy, happy, perhaps long life to do the will of God. Those sinners who cannot forgive are the ones who are up today and down tomorrow, unpredictable as to what they will do when a bad situation arises, and generally not easy to get along with. In my opinion these people are God's children and He loves us all; but at some point in their lives they must still come to the greatest decision of all, and that is whether they will become one of those children who will inherit eternal life or go the way of the third type of sinner.

This sinner is the one who goes his own way and makes no effort to know or do God's will. He is the one who at some time in the past has already made his decision. He does not believe in Jesus as the Son of God, or in God, the Father of us all. He has developed an immunity to the will of God, and speaks against all things of a religious nature. He ignores that there is any Deity and thinks man lives solely by his own volition.

In order to be Christians, we must be doing persons — but let us be sure we are doing the right thing. Let us pray for forgiveness of our sins, pray for the sinner who is trying to be a Christian but has not made (or kept) his commitment, and pray for the sinner who has made his decision to attempt to live without God. Only as we pray for others, do I feel we prove what we are rather than what we can do.

New-found Love



This young orphan girl has found love and a new life. She is one of 115 orphaned or abandoned children lovingly cared for at the Methodist Children's Home in Morretes, Brazil.

The Christian devotion of the director and his wife, members of the local Met' . 'st Church, made it possible to establish this home. Gifts from Brazilian Methodists and support from the World Division of the Board of Global Ministries have kept it going

The need now is for a second dwelling so that other homeless children can be cared for Much is being done at Morretes. Much still needs doing.

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The United Methodist Child Support Program is a part of the world wide ministry of The Board of Global Ministries in with child care institutions approved as Advance Specials

Church viewers make waves over TV programming

NEW YORK — It will take more than a bath to clean up "Soap," a controversial prime time adult comedy premiering on ABC-TV Sept. 13, say many church groups. Robert Guillaume, shown here, has a starring role in the show, which has been assailed as a debasement of a family medium by groups including the National Federation for Decency, which is directed by a U.M. minister, the Rev. Donald E. Wildmon, of Tupelo, Miss.

RELIGIOUS NEWS SERVICE PHOTO

Is 'Soap' dirty?

TM/UMR Staff Special

NEW YORK — While the agencies of some churches are assailing ABC-TV's new adult comedy "Soap" as a debasement of a family medium, United Methodist agencies and officials dealing with television programming have not become involved in the protest.

The Rev. Nelson Price, head of the Media Division of United Methodist Communications in New York, told TM/UMR that he has not seen previews of the controversial series because "ABC has refused to let any group which might be critical of the program preview it."

Since some local stations have allowed groups to preview the program, Mr. Price said "my suggestion would be that United Methodists join with other concerned persons to ask the local TV station to let you preview it and then react.

"We must recognize," Mr. Price said, "that the local stations make the decision whether to run the program or not. Our responsibility is to tell the station what our best judgement is. If we don't get action there, then protest to the sponsors and, as a last resort, protest at the time about the licensing application of the local station.

He said people need to find ways to make changes in television programming other than boycotts. "Turning off the TV can be useful for a family to discover the role television plays in its life, but that protest does not affect the industry," he said.

In a strong statement charging that the series "Soap" directly contradicts television's status as a family medium, the U.S. Catholic Conference's Department of Communication said the series must be "publicly challenged" and removed from family television entertainment.

Warning that 18 million children are "potential viewers" of the controversial series which "defines principal characters solely in terms of their sexual proclivities," the USCC statement called on advertisers, local television stations licensees and the viewing public to reject the series described by ABC-TV as an adult character comedy and satire on daytime soap operas.

The statement, released by Robert B. Beusse, USCC Secretary of Communication, said the proposed introduction of the new series into fall prime time scheduling "is in direct contradiction" to the National Association of Broadcasters' code "and television's traditional status as a family medium. It must be publicly challenged."

'Help' is here

NASHVILLE — Southern Baptists are introducing a new weapon in the battle over irresponsible television programming.,

And a media expert for the United Methodist Church, the Rev. Nelson Price, hails it as an "excellently done" piece of resource material.

"Help for Television Viewers" is a packet of materials on TV and morality designed to equip concerned Christians with pertinent information about the moral crisis television presents. The packet offers separate suggestions for individuals, families and churches on what they can do about the problem.

The packet's introduction comes at a time when the subject of television and morality is receiving renewed nationwide attention, sparked particularly by the controversy over "Soap," a new comedy series which ABC-TV plans to air this fall. Agreeing with one assessment of the show as a "30-minute dirty joke," a growing number of religious and civic organizations, including the Southern Baptist Christian Life Commission, have joined forces in an effort to keep "Soap" off the air.

With no dated materials and no information written exclusively for Southern Baptists, the Christian Life Commission believes the packet will lend itself to a variety of uses.

The packet includes a list of resources for study and action, a selection of facts and quotes about television, a survey form for evaluating TV programs, and a list of appropriate questions to ask before, during, and after a program which can be affixed to a TV set for easy reference. The packet even includes "Immediate Reaction" postcards addressed to the three national networks. The viewer can write his reaction to a specific program on the card and mail it promptly to the appropriate network.

The packet may be ordered for $1.00 (plus 50c mailing costs) from Christian Life Commission, Southern Baptist Convention, 460 James Robertson Parkway, Nashville, Tenn. 37219.

New look at TV

NEW YORK (RNS) — Television is "fascinating, boring, persuasive, violence, a window to the world, a babysitter, a constant companion . . ."

These are some of the instant responses given by a group attending a Television Awareness Training (TAT) workshop designed to help people better understand and use the TV media.

TAT is a non-sectarian cooperative project designed by United Methodist Communications, Church of the Brethren, the American Lutheran Church, and Media Action Research Center (MARC), Inc. The program consists of eight two-hour sessions which can be conducted in a retreat-like setting or on a weekly basis for interested groups.

He said the aim of TAT was to help individuals "look at TV in a new way and develop new strategies for using TV as an individual, a family and as a community, and to make commitments for change."

The workshops consist of group discussions, individual homework, and the viewing of films produced by TAT from actual TV programs and commercials. A 300-page workbook containing exercises and background reading are provided.

The course opens with an overview of television followed by sessions dealing with various aspects related to TV: violence, stereotyping, advertising and values, children, human sexuality, news and values, decisions and strategies for change.

A workshop on children included a film produced by MARC showing the responses of children as they watched TV, not knowing they were being watched.

Dr Robert M. Liebert, scientific director of MARC, reported that studies show that "when no adult is present, 20 per cent of the children (watching TV) show some imitation of what is on the screen." He said some of the imitations are funny, some are not.

Dr. Liebert said television has become America's most influential "teacher" of attitudes, values and behavior.

"Television is willing to teach children how to be violent, but not how to be loving, warm and caring," Mr. Price said

He said a basic aim of the TAT is to help viewers judge television programs on the basis of values, asking, "Is this program life producing, health giving, or violence producing, life taking?"

Refuting claims that children enjoy action shows with violence, TAT holds that children are seeking models of behavior and prefer peaceful rather than violent resolutions to conflicts if shown a choice.

The primary purpose of the regional workshops is to train leaders from church groups and other organizations who can conduct TAT workshops in their local areas. Twelve regional workshops were conducted during the first six months of this year, attended by some 300 persons. Accreditation to conduct local workshops have been awarded 118 persons, about 50 of whom are United Methodists.

The following fall TAT workshop schedule was announced by Mr. Price:

Memphis, Sept. 16-18; Denver, Sept. 23-25; Minneapolis, Oct. 7-9; Asheville, N.C., Oct. 7-9; Omaha, Oct. 14-16; Chicago, Oct. 21-23; Baltimore, Oct. 28-30; Ft. Lauderdale, Nov. 4-6; Cincinnati, Nov. 11-13; Phoenix, Dec. 2-4; Sacramento, Dec. 2-4.

Details on fees and other information may be obtained from Media Action Research Center, Suite 1370, 475 Riverside Dr., New York, N.Y., 10027, (212) 663-8900.

Don't count church school out yet

'Caring' keeps many alive and well, despite overall trend

By PAT SITES
Staff Writer

United Methodists who despair over finding "success stories" in the sad saga of downhill church school enrollment (see TM/UMR last week, Aug. 26) should look again. There are some mighty big church schools out there and more which are growing or holding their own.

And no matter how reluctant these churches are to claim "success" — or how much United Methodists traditionally shy away from using numbers as a yardstick of performance — a lot of them are obviously doing many things right, says Dr. Warren Hartman, executive of church school development for the UMC's Board of Discipleship in Nashville. And numbers show the amount of response a church school gets to needs being met.

At First United Methodist Church, Richardson, Tex., a whopping 5,565 persons are enrolled in what is reportedly the largest church school in the denomination.

Approximately 1,000 persons turn out for church school at places like Chattanooga, Tenn., (First Centenary), Downers Grove, Ill., (First UMC), and Tyler Street UMC in Dallas.

In communities as diverse as tiny Beaver Falls, N.Y., and burgeoning Plano, Tex., United Methodist churches have tripled their enrollment over the past several years.

Not many can claim that kind of growth, perhaps. Even those churches talk of a "levelling off" after earlier years of growing rapidly. Changing neighborhoods, population patterns and social values have taken their toll. It's harder work than it used to be to get and keep persons in church school.

But as church schools across the denomination go into the "growth" phase this year of "Decision Point: Church School," part of a church-wide missional priority, they need to know the job can be done, Dr. Hartman believes.

If church schools which are holding their own have a "secret" in common, TM/UMR gathered in conversations with some of their educators last week, it may be in the constant attention they pay to two basic questions:

(1) Do we show that we care about each person? (2) Do we meet the needs of each person who comes?

Being a big church is apparently not the key, although obviously the large church has more staffpersons and resources to draw on. While more small churches are seeing increasing need for a professional educator at the helm, well-trained volunteer-workers make for growing church schools, too.

Nor is growth guaranteed by population growth, says the Rev. Fred Kandeler, pastor of Christ UMC, Plano, Tex., a community which is "simply exploding. If we can't meet their needs, the new people will go someplace else," he admits. "If their children aren't happy here, the parents won't stay." Apparently they are staying. Having added to its numbers by one-third or more in the early 70s, the church school grew by another 15 percent last year.

Personal caring is key

Rather than size, however, personal and community caring is the main ingredient for growth, say two educators at either end of the church-size scale.

Kathryn Ruhm, education assistant at Beaver Falls UMC, N.Y. where church school enrollment grew from approximately 40 persons to about 90 and has held steady, says a big part of her job is visiting and inviting new members and phoning absentees.

Betty Watts, education director at 2,500-member First Centenary UMC in downtown Chattanooga, a transition area, notes that caring for one another meets essential needs, especially for adult class members. At First Centenary, where four-fifth of the church school population is adult, the care of concerned teachers has also made a tremendous difference, Ms. Watts maintains.

Those statements echo the findings of the denomination's recent membership study, which pegged unfriendliness of members coupled with inability to feel accepted, as the number one reason persons give for leaving a church.

What about caring for teachers — those long-suffering souls whose appreciation all too often comes only once a year at a dinner?

A pastor's wholehearted support is one of the greatest plusses a teacher can have, says Mrs. Ruhm. Studies show pastoral support and involvement is also an essential ingredient of the successful church school, Dr. Hartman says.

Developing quality teaching is definitely one of her top priorities, says Carol Hann, who directs a large education program at Haddonfield UMC, N.J. She conducts lab schools during the church school hour, relieving teachers from classrooms so they may be trained.

Meeting needs of persons can cover a large waterfront, Christian educators agree — but the church school which simply makes classes available on a "take-it-or-leave-it" basis will never get the job done, they also agree.

"You simply must know your community, know your congregation and tailor-make your program to fit the needs that are there," says Florence Tooley, education director at First UMC Richardson. "We constantly look for gaps." Recently, she said, her staff became aware that there are many women in the church who do not participate in United Methodist Women and are not reached otherwise. "We profiled women in the entire congregation to see who is single, widowed, married, divorced, etc., and are trying to find ways to minister through the church school with each of these groups."

At First UMC, Downers Grove, Ill., meeting needs has called for a variety of changes, says minister of education the Rev. John van Lonkhuyzen: (1) specialized classes for the handicapped, single young adults and single parents; (2) midweek classes in addition to Sunday; (3) close ties with music program for youth, which conducts annual tours, and (4) implementation of work caravans for youth which helps them "live out the faith" they're learning about.

A demand by parents and teachers alike for "strong, unashamedly biblically based" teaching materials led Tyler Street UMC, Dallas, to expand and change its curriculum offerings, says the Rev. David Rucker, associate pastor.

'New look' in church schools

Meeting needs of a community can also lead to a "new look" in church schools. Four years ago 200-member Willard Memorial UMC, Oak Park, Ill., formed a united church school with a nearby United Church of Christ congregation of about the same size — originally in order to strengthen both programs.

What began with the church school has now led to other shared experiences, including six worship events a year, according to Willard's pastor, the Rev. Preston Woods.

Despite longstanding claims that "numbers aren't indicators," Dr. Hartman notes, "numbers are the only accurate common measurement we have to indicate the amount of response we're getting."

That's one reason, he said, that Decision Point: Church School, which is coupled with evangelism as a denominational missional priority, calls for the emphasis on "growth" this year.

the church today

U.M. bishop runs for top Liberian government post

NEW YORK (UMC) — United Methodist Bishop Bennie D. Warner, 42, of Liberia has been nominated Vice President of his country by President William R. Tolbert Jr. The election will take place in October.

Bishop Warner is to run on the ticket of the True Whig Party, in power since 1878 and the only political party.

According to word received by the Council of Bishops and the Africa Desk of the United Methodist Board of Global Ministries, Bishop Warner has accepted the nomination and plans to continue to serve out his term as bishop, which runs until 1981.

Board of Discipleship 1976 balance higher than expected

NASHVILLE (UMC) — The United Methodist Board of Discipleship wound up 1976 with a balance of $422,591, up $167,505 from preliminary estimates, according to the official auditor's report.

Members of the board's Executive Committee applauded as they received the report here in mid-July. The additional balance, they were told by treasurer Isaac W. Brown, resulted from clearing up overdue customer accounts in Discipleship Resources and "The Upper Room."

A budget of $4.4 million was projected for 1978, an increase of $215,790 over the 1977 budget. Dr. Melvin G. Talbert, board staff executive, indicated the majority of the increase is in two categories — employee salaries and fringe benefits and the impact of inflation on fixed operating costs.

'Miss Lillian' honored

NEW YORK — The 78-year-old mother of President Carter, Lillian, above, will receive the Covenant of Peace Award from the Synagogue Council of America in New York this September.

Mrs. Carter will be the first woman to receive the award for Americans "making outstanding contributions to the cause of peace." The award includes a cash prize of $18,000.

RELIGIOUS NEWS SERVICE PHOTO

Panama Canal Treaty gets nod from United Methodism

WASHINGTON, D.C. (UMC) — Support for Panama Canal negotiations which would return "genuine sovereignty to the Panamanian people" was expressed in one of the first resolutions passed by the United Methodist General Conference in 1976.

On that basis, a warm welcome for the U.S.-Panama treaty negotiated in August was expressed here by world peace executive for the UMC's Board of Church and Society, Dr. Herman Will. He called Senate ratification of the new treaty "absolutely essential to relations between the peoples of Latin America and the United States, as well as their governments."

He expressed the hope United Methodists would work actively for ratification of the treaty.

The General Conference action urged that the negotiations lead to returning to the Panamanians sovereignty "over their entire national territory, including the canal."

Two Methodist bishops die in South American countries

NEW YORK (UMC) — United Methodist officials here have received word of the deaths of two bishops of Methodist churches in South America.

Bishop Wenceslao Bahamonde, head of the Methodist Church in Peru, was killed in an automobile accident in Lima on Aug. 16, according to word received in the Latin America office of the United Methodist Board of Global Ministries. The 61-year-old bishop had led the church since it became autonomous in 1970.

His wife, Genoveva, who was in the car with him, is in serious condition in a Lima hospital.

Word has come also of the death of Bishop Alipio da Silva, 50, on Aug. 1 in Sao Paulo, Brazil. He had suffered a heart attack three days earlier while in Santos. He was president of the College of Bishops of the Methodist Church of Brazil and presided over its Third Region.

Before becoming a bishop in 1971 he was a pastor and practicing lawyer. He is survived by a wife and two grown daughters.

'Work ethic' regains some lustre

BOSTON — On Labor Day 1977, symbolized in the above photo of construction workers greeted by the sun as they begin their day's work, the "Protestant Work Ethic" may be recovering some of its former lustre among various segments of society. The assessment comes from Dr. Paul Deats, a United Methodist social ethicist at Boston University School of Theology.

He told TM/UMR last week many younger people are saying "all we want is to make a living doing something inherently valuable and meaningful. Work is good but not when success becomes a measure of your value."

Dr. Deats said this idea is closer to the ethic of Martin Luther and John Calvin that "there is inherent dignity to worthwhile work—work that is worth doing for its own sake whether one is paid or not."

He said the concept of "work as good and as one of the ways persons find fulfillment" has been thoroughly corrupted in modern society to mean persons only have value in terms of how much they earn.

U.M. fellowship formed for charismatic renewal

By PAT SITES
Staff Writer

NASHVILLE — A rousing call for a national fellowship of the denomination's charismatics issued at Kansas City in late July was answered here last week: the United Methodist Renewal Services Fellowship was born.

The non-profit organization will be a first for an undetermined number of United Methodists who, unlike those of many other denominations, have had no official umbrella of structure and support in the past.

Framework for the fellowship was laid out by the same U.M. leaders who originally opposed such a move when it was urged by many of the 700 United Methodists at the Kansas City Conference on Charismatic Renewal. (See TM/UMR July 29.)

"They convinced us of the need," said the Rev. Ross Whetstone, a professor at Scarritt College, Nashville. Mr. Whetstone led United Methodist participation in the Kansas City meeting and is chief architect of the new organization. Bowing to strong sentiment favoring a new structure, Mr. Whetstone agreed at that meeting to try to "work something out" within six weeks.

While a full slate of board members has not yet been announced, it is expected to include other U.M. leaders at the Kansas City meeting, and both lay and clergypersons from the denomination's five jurisdictions.

Relationship sought

Discussions are already underway, Mr. Whetstone told TM/UMR, to seek a "semi-official" relationship with the church through the denomination's Board of Discipleship. "The relationship of this group must never be seen as over and against the institutional church," he said, but rather as "an affirmative movement of persons working within the church."

Tentative plans call for a regular newsletter for persons who indicate an interest in the fellowship and a national convocation as soon as possible, he said.

A statement of purpose went out this week along with a letter of announcement both to all U.M. participants in the Kansas City meeting and to church officials. It called for:

- conferences to spread renewal in Christian churches, "with particular reference to the person and work of the Holy Spirit;"
- increased understanding of the historic relationship between "other churches in the Wesleyan tradition, including those of Holiness and Pentecostal doctrinal emphasis, and the United Methodist Church;"
- "upholding the teaching of Scriptural holiness in both its personal and social dimensions to all constituencies of the church;"
- teaching and dialogue between United Methodists who support the ecumenical charismatic renewal and others within the church;
- distribution and study of "Guidelines: the United Methodist Church and the Charismatic Renewal," a statement approved by the 1976 General Conference;
- publication of periodicals and other materials to achieve the aims of the fellowship.

Classified

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CAPE GIRARDEAU, Mo. — Old McKendree Chapel as it appears to visitors today stands under a protective roof in a grove of oak and maple trees. An annual celebration of "Old McKendree Day" will be held this fall on Sept. 11.

Church's oldest shrine 'out West' restored

CAPE GIRARDEAU, Mo. — The building believed to be the oldest Methodist Church as well as the oldest Protestant church west of the Mississippi is being reborn.

Old McKendree Chapel has been restored to its original condition of more than 150 years ago. It was designated as one of the 10 "major Methodist shrines in America" by the 1960 General Conference of the Methodist Church.

It all started nearly 170 years ago shortly after Missouri had become a territory of the U.S. through the Louisiana Purchase. Methodism in America was less than 20 years old when two Methodist missionaries, the Rev. John Clark and the Rev. Jesse Walker, came into southeast Missouri and held camp meetings.

The McKendree congregation is generally believed to have been formed in July of 1809. The charter membership consisted of two couples and five men, apparently single or widowed. The site of those original camp meetings is where Old McKendree Chapel stands today in a grove of oak and maple trees.

The chapel was erected in 1819.

Large, yellow poplar logs were dovetailed together to hold them in place.

Wooden pegs, not metal nails, were used in the rafter construction.

PHOTOS AND STORY BY JAMES STEELE, MISSOURI UMR

Original pews face a large stone fireplace which kept worshippers warm during winter services.

Four scholars rebut book's challenge to Christ's divinity

LONDON (RNS) — Four top theological scholars, including one of the Roman Catholic Church's leading theologians, rebutted a challenge to the traditional concept of Christ's divinity which was made in a book published here in June.

The book, which started the greatest theological furor in over a decade, was "The Myth of God Incarnate," which contained ten essays by six leading Anglican religious scholars and one member of the United Reformed Church. (See TM/UMR July 15.)

Collectively, they said the conception of Christ as God incarnate, the Second Person of the Holy Trinity living a human life, "is a mythological or poetic way of expressing His significance for us. This recognition is called for in the interests of truth; but it also has increasingly important practical implications for our relationship to the peoples of the other great world religions."

They are now answered in "The Truth of God Incarnate," which is issued by the well-known London publishing house of Hodder and Stoughton. This contains essays by Canon Michael Green, Rector of St. Aldate's, Oxford, who also edits the essays; Bishop Stephen Neill, an authority on comparative religion; the Rev. Brian Hebblethwaite, Fellow and Dean of Chapel of Queen's College, Cambridge; and the Roman Catholic Auxiliary Bishop of Westminster, the Right Rev. Christopher Butler, who is a distinguished Biblical scholar.

The major contributor to the book is Canon Green, who writes a preface and two chapters. All essays draw heavily on the books of the New Testament to back up their case. Canon Green does this at length, and writes: "We have seen reason to believe that when the New Testament writers ascribed deity to Jesus they did not mean it in any attenuated, mythical or poetic sense. They meant what they said: that God had visited and redeemed his people and that he had done so in and through Jesus."

He also makes the point, "It is an astonishing fact that most of the writers in 'The Myth of God Incarnate' have very little to say about the resurrection, which is, after all, the crux as to whether the Jesus story is myth or history."

Bishop Butler develops that point by writing, "Christianity took its birth from a fact, the fact of the resurrection of Jesus of Nazareth. This fact stands behind every page of the New Testament. Without that fact, there would have been no New Testament, no Christianity.

"But for the fact, in all probability we should never have heard of the existence of Jesus. It was his resurrection that sparked off a movement and created a new religious grouping, the church of God, which spread like wildfire across the Mediterranean world and in a few centuries established itself at the centre of the great civilization that had cradled its birth and then sought to suppress it."

Bishop Butler also deals at length with the Council and Formula of Chalcedon, which took place in A.D. 451, centuries after the New Testament was written. He adds: "The church has lived with the Formula of Chalcedon for over a millennium and a half. It has seen in it a faithful restatement of its own immemorial faith, the faith already articulated in the Prologue of the Fourth Gospel in the doctrine that the Word of God who was himself divine 'became flesh' (i.e. became a real human being) in and as Jesus of Nazareth.

"This Formula has caused a certain amount of uneasiness among some modern scholars and theologians — curiously enough among men whose professed aim would be to "demythologize' Christianity. The one thing that the Formula of Chalcedon certainly does not do is to indulge in 'myth' in the derogatory sense of that word. It does what is almost precisely the opposite; it makes a decisive — and in my view successful — effort to preserve the intellectual respectability of Christianity against the tendency to treat our fundamental convictions as elements in a fairy story."

New theology fund boosts 'evangelicals'

By CLYDE CHESNUTT
Associate Editor

DALLAS — A running battle of ideas between a "conservative" evangelist and a "liberal" theologian in 1975 has sparked a union of effort intended to benefit United Methodist theological education in the future.

"A Fund for Theological Education" (AFET) which is a private fund to promote theological education in the "evangelical Wesleyan tradition," has been launched here with more than $23,000 in grants going to five United Methodist students this fall.

AFET grew out of a speech sharply critical of United Methodist seminary education delivered by evangelist Edmund W. Robb, Marshall, Tex., to a "Good News" convocation in July 1975. "Good News" is a group of "evangelicals" within the UMC of which Mr. Robb is now president.

Dr. Albert C. Outler, U.M. theologian and seminary professor in Dallas, took issue with Mr. Robb's evaluation. As the debate spread, Dr. Outler, Mr. Robb and other church leaders began a consultation that has resulted in the formation of the fund this summer. AFET was organized in "recognition that criticism alone is an anemic and irresponsible solution to the crisis of theological education within the United Methodist Church." Trustees of the fund include Dr. Outler and Mr. Robb as well as U.M. bishops, pastors, professors and laypersons.

AFET will grant up to $7,500 annually to an "evangelical" U.M. student engaged in doctoral studies who intends to teach in a U.M. oriented college or seminary, according to Mr. Robb, trustee chairman. Five additional "John Wesley Fellows" will be selected each of the next two years bringing the total to 15 receiving grants by 1980 and each year following.

Money for the fund will come from private foundations and individuals, he said.

Nine trustees are elected by directors of the sponsoring group, the Ed Robb Evangelistic Association, with "complete autonomy" to develop the program. Trustees besides Dr. Outler and Mr. Robb include: Max Caraway, investments, Lubbock, Tex.; Bishop Finis A. Crutchfield, Houston; Bishop Earl G. Hunt, Nashville; Kenneth Kinghorn, church historian, Wilmore, Ky.; R. L. Kirk, pastor, Plainview, Tex.; Paul Morell, pastor, Dallas; and Eddie Robb, journalist, Wilmore, Ky.

Other purposes of AFET are: (1) to provide study and growth opportunities for seminary faculty, graduate students in theology and church leaders; and (2) to endow chairs of religion at "various U.M. oriented colleges and seminaries."

The first recipients for the 1977-78 academic year and their universities are: Steve Harper, Haskell, Tex., Duke University; Ben Witherington, Highpoint, N.C., University of Durham (England); John Tyson, Monroeville, Pa., Drew University; Ron Bull, Monroe, La., Emory University; and Steve Seamands, Wilmore, Ky., Drew University.

Asian-American roots stifled?

Church design still found wanting

SAN FRANCISCO (UMC) — No uniquely Asian-American church has been built thus far, although most Asian-American churches have "hints of Asian roots with touches of Asian design here and there," according to the Rev. Lloyd K. Wake, well-known pastor in the Asian-American community here.

"At best these touches are combined with traditional American Protestant church building design," said the Glide Memorial Church staff member.

"I would like to see some Asian-American congregation say, 'There is no sacrosanct church architecture. Anything goes as long as it is functional, appropriate to our need and culture, and in good taste,' " he said. Admittedly this will take "ingenuity, imagination and creativity."

Mr. Wake made his statement to a recent consultation on Asian-American architecture sponsored by the United Methodist Committee for Cooperation in Architecture. He expressed the hope the meeting would "inspire and catalyze some creative work and even risk-taking on the part of congregations which must build."

Eighteen Asian-American pastors, architects and members of the National Federation of Asian-American United Methodists primarily from the San Francisco Bay Area attended the meeting Aug. 2-3 together with seven staff from the National Division of the Board of Global Ministries and the Board of Discipleship of the UMC.

The meeting was one of a series of consultations on ethnic and minority church architecture. Two on black churches were held in 1975, and one on Hispanic churches will be Nov. 18-19 in Puerto Rico. A committee to plan a Native American consultation is being formed.

Dr. Edwar (sic) Lee, former pastor of the Chinese Community Methodist Church in Oakland's Chinatown, told how he struggled to get a building that was Chinese on the outside with a Western church interior. The Board of Missions from which he sought to get money feared an Oriental structure would call to mind non-Christian religions. Eventually the board granted $39,500 (raised through the Week of Dedication) when the Chinese raised over $30,000.

The Rev. Jonah Chang, executive director of the National Federation and chairman of the local arrangements committee, described how an Asian feels about architectural settings. He noted the church is a Western concept and Asian religious life is geared primarily to the family and the home. Therefore Asians have never had a "congregational style."

Douglas R. Hoffman, head of the National Division's Office of Architecture, said many newly developed Asian congregations have been meeting in Western churches but now are in a position to have their own buildings. For example, a new Chinese congregation in Los Angeles will be building in two years' time.

Home-baking goes - is nothing sacred?

HULL, Mass. — Tell us it isn't so.

The town health agent has ruled that parishioners of the United Methodist Church here cannot bake cakes or prepare food in their homes to sell to the public. The church was about to hold their "Old Fashioned Summer Faire" on a weekend when the ruling was made.

Tn many organizations and individuals in Hull, according to a story by Tanna Kasperowicz in the Southern New England conference edition of TM/UMR, health agent Joe Quirk has been labelled as being against motherhood, the church and children . . . "an old meanie."

However, laws prohibiting the sale of privately cooked or canned goods are 10 years old and passed for the protection of the public. Many home kitchens, especially dishwashers, dn not meet state standards.

The Rev. Marjorie Hiles, UMC pastor, prayed the Lord would take away any resentment the members may have for Mr. Quirk nn his ruling about public cake sales. After all, she said, he was only doing his job.

Silence on human rights issues denounced as what USSR wants

By SHARON MIELKE
Senior Staff Writer

DALLAS — "No rights were ever gained by silence, or without struggle," a leading proponent of outspokenness on human rights issues told an interfaith taskforce here last week.

Moshe Decter, New York, said "the Soviet Union desperately wants world silence" nn its continuing repression of human rights and religious freedom. Mr. Decter is the director of research for the American Jewish Congress and has led efforts since 1958 to arouse American interest in Soviet Jewry.

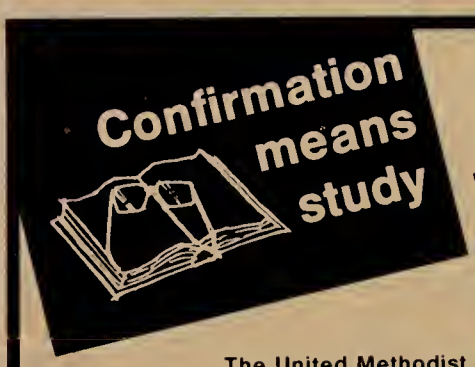
Religious oppression is suffered by every religious group in the USSR, he said, not only the Jews. Mr. Decter said Jews may have it worse because of Russia's long history of anti-semitism, but he contends that even the "freedom" of the Russian Orthodox Church is more nearly a spiritual prison with very narrow confines dependent on whether church leaders support the government both at home and abroad.

"The long-range prognosis for religious life in the USSR is desperate," he said, and religious groups of all faiths in Western nations have an opportunity to help their co-religionists in Russia whether they be Baptists, Catholics, Methodists, Pentecostals, Lutherans or Jews. Mr. Decter said religious community is the only natural organized constituency with a counterpart in the Soviet Union. He said scientists, writers and intellectuals raise an occasional hue and cry over a particular Soviet citizen but these soon fade because there is no group organized for concerted or sustained action.

Asked why the Soviet Union should be singled out by concerted human activists, Mr. Decter answered, "because the USSR is the oldest, largest, and by all odds, the wickedest of all violators of human rights. On that count alone it merits special attention." But the "moral and spiritual reasons" are even more serious, he said.

He said the USSR alone makes its appeal to the rest of the world on the basis that it represents peace, truth, goodness and justice — that it is "the answer."

And because Soviet authorities so much want world opinion to believe these claims, Mr Decter contends they are also particularly susceptible and vulnerable to world opinion. He said effective human rights action in the West must be "imaginative, responsible, long range and, most of all, in print."



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THE LOUISIANA METHODIST is published each Friday
Cost of a single subscription is $3.00 per year
Send all subscription requests to:

The Louisiana United Methodist
P. O. Box 4325
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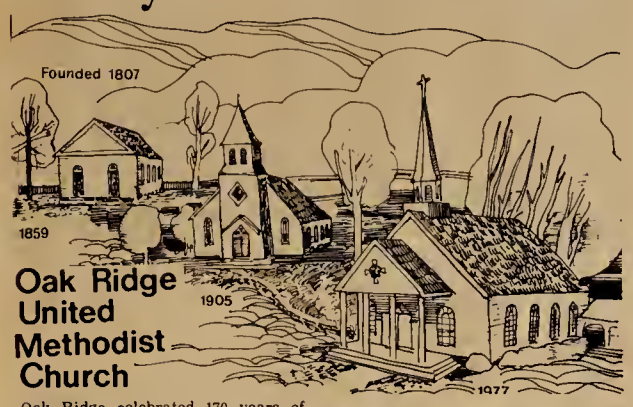


Oak Ridge celebrated 170 years of Methodism Aug. 14. Participating in the service were: Mrs. W. M. Nolen, representing the Conference Commission on Archives and History; Wm. E. Nolen, Lakeview UMC, licensed to preach in 1949 from Oak Ridge Church; James J. Caraway, Monroe District Superintendent. The plaque, Louisiana Methodist Site Marker, now on the church gallery wall, was given by the 1807 Prairie Jefferson class.

Valuable records may be preserved

Diane Kaplan

The Conference Archives has completed the microfilming of the valuable, old records of the Waldheim UMC, Baton Rouge, Hammond District this summer. Included on the microfilm are registers of marriages, baptisms, and church membership, as well as cemetery and Sunday School records. The earliest records filmed date from 1875 and will be interesting for the study of the German heritage in the UMC. The Archives appreciates the concern shown by the members of the Waldheim Church for the preservation of these records, and wishes to especially thank Mr. Edmund L. Andrews who made the arrangements for the filming and transportation of the records. Rev. Karl D. Wood is the pastor.

Diane Kaplan, the Conference archivist (pictured), encourages other churches and individuals with old Methodist records to consider having these fragile documents preserved on Microfilm. Any single page no larger than 14" can be filmed. The Archives will pay for the cost of the film, and the owner of the records will pay only the cost of staff time for the preparation and filming of these records. The microfilm will then be maintained permanently in the Conference Archives at Centenary and the original records returned to the owner.

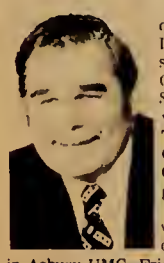
Any questions concerning microfilming can be addressed to Ms. Kaplan, Archivist, Magale Library, Centenary College of Louisiana, Shreveport, Louisiana 71104.

DR. AND MRS. JAMES T. HARRIS were feted by 120 members and friends at Fitzgerald UMC, near Covington. This was Dr. Harris' second retirement from the active ministry, after more than 53 years of pastoral service.

Rev. Harris assumed the Fitzgerald-Waldheim charge in 1975 for about two years. During this period, he accepted fifteen new members, increasing the membership of that church by about 15 percent.

After an extended trip, Dr. and Mrs. Harris are once again at home at 601 Williams, Franklinton, Louisiana. September 3rd they celebrated their 50th Wedding Anniversary.

"New Life Crusade" in Lafayette



The United Methodist Churches of Lafayette are sponsoring a "New Life Crusade" revival September 22-24 with the Rev. Dr. Tommy Tyson of Chapel Hill, North Carolina, Evangelist, preaching.

The "Crusade" will begin Thursday 7:00 p.m. in Asbury UMC, Friday at First UMC, and Saturday 5:30 at Asbury. The Rev. Jimmie D. Pyles, First UMC, Jennings, will be the "Crusade" song leader.

Special activities include a Men's Prayer Breakfast, 6:45 a.m., Friday at Davidson Memorial UMC, a Ladies' Luncheon Friday noon, 11:30 to 1:00 p.m., a Youth Breakfast, Saturday, 9:00 a.m., seventh grades through college, in the gym of the Youth Activities Building at Asbury. Dr. Tyson will speak at each of these functions.

Churches and their ministers participating in "The New Life Crusade" include First UMC, Rev. W. O. Lynch; Davidson Memorial UMC, Rev. Dan Allen; Asbury UMC, Rev. Clyde C. Frazier, Jr.; Mallalieu UMC, Rev. Edgar Smith and Ivanhoe UMC, Rev. H. A. Harrington. C. R. Shaw, Jr. of Asbury is chairman of Crusade steering committee.

Good news in town!

A "Good Newsstand" from the Scripture Courtesy Center by the American Bible Society has been set up in the Council on Ministries Resource Library and contains such items as "Good News By A Man Named John," "Good News By A Man Named Luke," "The Psalms," "Jesus," "The A B C's of Proverbs," and many more including Good News for Modern Man special editions.

These materials may be obtained by writing or calling Mrs. Ginny Richardson, Resource Librarian at the COM office.

A complete list of all available items will be mailed out in a few days.

Ethnic Talent Bank can serve Louisiana

The office of Career Planning & Counseling of the Board of Higher Education provides a service to enable the process of enlisting and placing ethnic minority persons in job openings, with boards, institutions and/or agencies of the UMC — for further information contact Ruben Saleido, Office of Career Planning & Counseling, P.O. Box 871, Nashville, Tenn. 37202.

In the Louisiana Conference Rev. T. R. Bergeron, working with the Board of Higher Education and Ministry, has a list of job descriptions updated each month. These particular job opportunities are on a professional level all over the United States. A Talent Bank in Louisiana is a possibility. He may be reached at 2221 Filmore Ave., New Orleans 70122, 504-282-4011.

"The Best is yet to be"

Men & Women 55+ are invited to a retreat for retirees at Mt. Sequoyah, Fayetteville, Ark. Oct. 10-13. "The Best is Yet to Be," will be stressed as an opportunity will be given to relax in the scenic Ozarks, enjoy the fall foliage, visit with interesting people and learn better ways to care for money and health. Registration is $15.00; $25.00 for husband and wife. From $10.50 to $13.00 a day an air-conditioned room, food and insurance may be reserved through the assembly for $2.50 deposit. Speakers include Bishop Paul Galloway, retired; Dr. Jester White, professor of Health Sciences, O.U.; Winifred Q. Silby, President of Okla. State Life Underwriters; Foster Bowden, CPA, Jonesboro, Ark.

A bus will leave Alexandria Sunday, Oct. 9 at 2:30 p.m., arrive in Shreveport at 4:30; through Texarkana and on to Fayetteville Monday. Reservations may be obtained through Pineville UMC for $12.00.

Perkins intern program fields largest class

With 103 ministers-in-training from SMU's Perkins School of Theology and eight Roman Catholic deacons from Oblate College of the Southwest, San Antonio, the Perkins Intern Program has fielded the largest class ever of interns beginning their semester to a year work in local churches and institutions.

Orientation of interns and spouses included a sharper focus on the issues to be faced by both married and single ministers.

Field units (learning clusters) is now at 17 — Dallas, Houston, San Antonio, Lubbock, San Angelo, Fort Worth, New Orleans, Little Rock, the Rio Grande Valley, Birmingham (Alabama), and Wichita (Kansas).

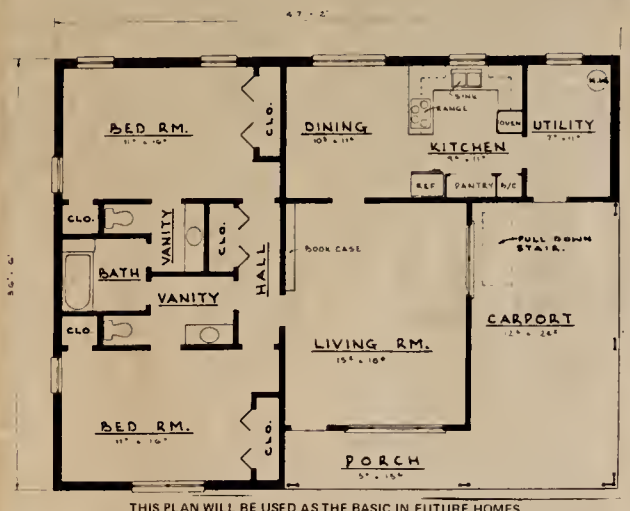
Since 1973, Perkins has worked cooperatively with the field education office of the Oblate College, San Antonio, Texas, to include the Roman Catholic interns.

From Louisiana or working in Louisiana Churches are: Rev. Richard O. Beckham, First UMC, Sugarland, Tex.; Rev. Steven M. Spurlock, First UMC, Minden; Rev. Martha Rannenberg Cane, Grace-Wesley, Ruston; Rev. Leroy Haynes, Jr., Wesley Campus, New Orleans; Rev. Michael C. Mitchell, Henning Memorial UMC, Sulphur; Rev. Charles L. Washington, Wesley UMC, Baton Rouge; Rev. Bobby Dale Whitlock, Lake Vista UMC, New Orleans.

Rev. Hal Eugene Roth, First UMC, Pineville, pictured above, has assumed his responsibilities as a new Intern Minister at First UMC, Pineville. With him are Charles Goodgame, Chairman of the Intern Committee of the church and (right) Rev. Beverly E. Bond, pastor. Hal has completed his second year at Perkins School of Theology and following his Internship, plans to return to Southern Methodist University to complete his theological training.

The United Methodist Foundation of Louisiana welcomes all gifts large or small. It is prepared to receive gifts of cash, property, stocks or bonds, or real estate. Whatever is negotiable, the Foundation is willing to accept your gift. Whatever your gift is you may be assured your gift will go for a good cause.

September is Retired Ministers' Home month



THIS PLAN WILL BE USED AS THE BASIC IN FUTURE HOMES.
IT FEATURES:
1. Central Air and Heat
2. Fully Carpeted
3. 1½ Baths

Dedication Service of The Ralph Cain Memorial Home in Ruston. Those participating in the dedication service — left to right: Mrs Ralph Cain, Reverend Raymond Crafoot, Reverend Ed Thomas, Reverend Merlin Merrill, Bishop Kenneth Shamblin and Reverend James L. Adams.

This home was built for Mrs. Ralph Cain and Mrs. Lucy Pfost on a 50/50 basis with the Cain Memorial Fund.

There are many things about the Louisiana conference that are distinctive and unique. The Retired Ministers' Homes Program is certainly in this category. I do not know of an Annual Conference in this section of the church that is doing what this conference is in this important relationship. It is thrilling to know that in this state we now have 21 homes and one six-unit apartment complex available to the ministers or their widows.

I would like to express my gratitude to all those whose labors and gifts have made this great ministry a reality and to challenge you to join with me in entering into their labors to help enlarge and strengthen this most worthy project.

Sincerely,

J. Kenneth Shamblin

Six of our twenty-one homes have been built on this plan. The first was built in Minden nine years ago at a cost of $17,500. A home is now under construction in Ponchatoula at a cost of $27,000 plus. Last year we received $19,999.73. We need to build two homes a year to supply homes for all who have applied. We simply can't meet this need on our present income. We need your help: Purchase a $25 certificate of donation. Remember this work in your will. Make contributions as memorials or honorariums. Make gifts of cash or land. Pay one-half the cost and build in your area. This program is an approved conference Advance Special! If you need further information, contact The Retired Ministers' Homes Board, P.O. Box 127, Jena, LA 71342.

Preaching Clinic

Please register me for the **PREACHING CLINIC**, January 3-5, 1978, with Dr. Carlyle Marney at the Holiday Inn, Irving, Texas.

Name _____

Conference _____

Street or Box _____

City _____

State _____

Zip _____

Enclosed is my registration fee of $75.00 which I understand is nonrefundable after October 15, 1977. (Mail blank with registration fee to South Central Jurisdiction, United Methodist Church, 4209 N.W. 23rd Street, Oklahoma City, OK 73107)

People

Mr. Robert Charles Smith, Springhill, is the new National Commander of the American Legion elected at their convention in Denver August 25.

Not only has Mr. Smith been an active Legionnaire since returning to Springhill from US Army Air Corps in 1946, but he is active in business, civic and church affairs. He has been president of the local Lion's club, Chamber of Commerce and is a recipient of the Silver Beaver Award, Norwela Council of Boy Scouts.

Currently he is chairman of the Board of Trustees and on the Pastor-Parish Committee in the Springhill UMC. As district layleader of the Ruston district he was "Layman of the Year" in 1966.

He has a BS in Commerce from La. Tech and has served as President of the Alumi Association. He is manager of Financial and Administrative Services of International Paper Company.

Mr. Smith is married to the former Lucille Wooster and they have three daughters, two sons and six grandchildren. Their daughter Nancy, Mrs. Rob Stinson, is president of the UMW at Bossier First UMC.

Rev. Lucy Pierre Bolds, Pastor of St. Matthew's UMC, Trevose, Pennsylvania, is the first Black Woman Elder in Eastern Pennsylvania Conference of UMC. An extensive article was in the Philadelphia Tribune July 12 telling of her many accomplishments. She is a native of New Orleans, graduate of Southern, and the daughter of Mrs. Drozan (Hilda) Pierre. Her husband, Rev. Stanley Bolds, is pastor of Mt. Zion UMC, E. Pa Conference.

Around the conference

A quote from a note to Dr. Leonard Cooke, Louisiana Conference treasurer, "Here's money for the great Centenary Campaign! Tell President Webb this is from a church of 20 members. That's going to be a pretty good showing." Jolly B. Harper (The check was for $300 from the Provencial-Weaver Charge.

One Thousand Children Fed Each Week. The Shreveport Metropolitan Ministries of the United Church has sponsored a Summer Feeding and Nutrition Program at the St. James and St. Paul UMC. Over one thousand children a week were reached. They were provided a hot meal daily, weekly movies, daily recreational and nutritional education activities. At St. James UMC Mrs. Marie Douglas was supervisor. Rev. J.D.Y. Hamilton, Jr. is pastor.

Pictured at St. Paul, Mrs. Patricia Smith is giving a hot meal to Bobbie Jackson with Mrs. Elma Simms, nutritionist and Mrs. Jeanette Arnold, cook. The supervisor of the St. Paul program was Mrs. Mabel Walker. Rev. Richard Harry is the pastor. The administrator of the total program was Rev. James Graham assisted by a host of volunteers from both churches who demonstrated their commitment to the 1977-1980 Missional Priorities of Strengthening the Ethnic Minority Churches and meeting the hunger needs of the communities.

Rev. Peter Church

Revival services at Springhill UMC August 28-30 featured Rev. Peter Church, a native of Cape Town, South Africa. He and his family make their home in Ruston, Louisiana, where he is director of Go-Tell Communications, a multi-media organization proclaiming the Gospel through radio, films, music, television, literature and crusades. Rev. Church is preparing manuscripts that will be published next year. Rev. Paul Cassels led the singing. The pastor is Rev. James O. Evans.

"The J.O.Y. Club (Just Over Youth) of Algiers UMC, New Orleans, Louisiana celebrated their first birthday, August 17. A luncheon and a special slide presentation on Louisiana Antebellum Homes. In the photograph are two of the ladies who celebrated August birthdays. Rev. Carey Martin is pastor.

Revival services September 25-29 will be held at Gonzales UMC with Rev. Joe McClain, pastor of Natchitoches UMC as MC. Rev. John Scarf, Greenburg UMC will be song leader. Rev. J. Roddy Taylor is the pastor.

JUNKTIQUE SALE, yielded $601.41 for Southside UMC, Monroe. Contributions were made by 71 families. Mr. & Mrs. Gene Boozer are youth directors and Rev. Lea Joyner is pastor.

Editorials

A hopeful sign regarding TV programming

A hopeful sign regarding the future quality of television programming was offered indirectly, and from an unlikely source, last week. Frederick Pierce, president of ABC Television, denounced the recent campaigns by several religious groups to influence the types of programs which are shown.

Lamenting that the new ABC situation comedy "Soap" — whose characters are defined primarily by their sexual orientations — would be only partially sponsored during its first two or three episodes, Mr. Pierce said: "It is a very unhealthy situation when special interest groups, stimulated by bearsay before a program goes on the air, determine what is right and what isn't for the viewing public." Mr. Pierce identified the Southern Baptist Christian Life Commission and the United States Catholic Conference as being the primary "pressure groups."

We could not disagree more completely with Mr. Pierce's assessment. We believe the obvious success of the protests against "Soap" are demonstrating for the first time that the maze of non-accountability by those who create and sponsor television programs can be cracked by a concerned and informed public.

By "maze of non-accountability," we refer to the fact that the commercial television networks have no legal responsibility to serve public needs and interests. They are in business to make money by selling time to commercial sponsors. Local stations are legally responsible for serving public needs and interests, but most local stations are dependent on the networks to supply a majority of the programs they show. And most commercial sponsors buy network time on the basis of a promised number of viewers rather than on the basis of program content. The result is a situation in which all parties pass the buck and no one is willing to accept responsibility for the effects of television content on the values and behavior of those who watch it.

The emergence of widespread expressions of concern about program content — from groups as diverse as the PTA, the American Medical Association and the church — cannot be dismissed as hysterical reactions based on hearsay. The further emergence of organized protest efforts — threatening if necessary to boycott products of commercial sponsors — seems finally to have succeeded in getting the attention of the networks and the sponsors. As distasteful as such tactics may seem, they are preferable to the networks' continuing non-accountability to the public in the program content they produce. And they are imminently preferable to calls for government censorship of television programming.

The public is now saying to the networks: "We have lost confidence in your determination of 'what is right and what isn't for the viewing public.' "

The public is now saying to the commercial sponsors: "We hold you responsible for the content of programs you sponsor."

The public is saying to the television industry: "Life is more than policemen and private detectives chasing criminals; life is more than syrupy soap operas and risque situation comedies."

The public is saying: "Give us a broader and more balanced portrayal of real life in your programs; if you do not, then we will refuse to buy the products of companies which sponsor morally objectionable programs."

We hope the number of groups attempting to influence the quality of television programming will grow, and that individual Christians and Christian groups will be in the forefront of such efforts.

We hope the networks will drop their defensive posture and recognize this phenomenon as democracy in action. The number of people who are concerned about television's effect on family life, public morality and social responsibility is large and growing. Their concerns can no longer be ignored; the buck can no longer be passed.

We need not wait for UMC direction

While many diverse groups are successfully carrying on "grass-roots" campaigns to influence television programming (see preceding editorial), United Methodism is yet to come up with a program to mobilize its members in this cause.

Our denomination, through United Methodist Communications, has done valuable work toward educating its members to understand how properly to use television through Television Awareness Training workshops.

Although church communications officials have been mandated to develop a campaign to involve individual members in a national effort to influence the quality of programming, they say such a campaign is unlikely in the near future because of insufficient staff time and funds.

Therefore, we urge United Methodists to become involved in the ongoing campaigns of other reputable groups — both in other denominations and in secular organizations — to press for better program standards.

For individuals and groups looking for a place to begin, we highly recommend a packet of material recently developed by the Southern Baptist Convention. It can be obtained by writing: The Christian Life Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, Tennessee, 37219. The cost of each packet is $1.

Welcome new local editions

With this issue TM/UMR welcomes readers of new local church editions for Northglenn UMC, Northglenn, Colorado (Rocky Mountain Conference) and First UMC, Rolla, Missouri (Missouri East Conference).

Each week 400 subscriber-families at Northglenn and 450 subscriber-families in Rolla will receive a six-page paper combining their churches' news with annual conference and general church news.

To our new readers in these congregations we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

Because we are Christian

The following responsive reading was adapted by the Rev. Jacqueline Meadows of South San Francisco from the words of Rhodesian Bishop Abel Muzorewa at the California-Nevada Annual Conference.

It is not easy to be a Christian in this world for people are unreasonable, illogical and self-centered.

WE WILL LOVE THEM ANYWAY!

If you do good, people will accuse you of selfish ulterior motives.

WE WILL DO GOOD ANYWAY!

If you are successful you will win false friends and true enemies.

WE WILL SUCCEED ANYWAY!

The good you do today will be forgotten tomorrow.

WE WILL DO GOOD ANYWAY!

Honesty and frankness make you vulnerable.

WE WILL BE HONEST AND FRANK ANYWAY.

The biggest people with the biggest ideas can be shot down by the smallest people with the smallest minds.

WE WILL THINK BIG ANYWAY!

People favor underdogs but follow only top dogs.

WE WILL FIGHT FOR SOME UNDERDOGS ANYWAY!

What you spend years building may be destroyed overnight.

WE WILL BUILD ANYWAY!

People really need help but may attack you if you help them.

WE WILL HELP PEOPLE ANYWAY.

If you give the world the best you have you may get kicked in the teeth.

WE WILL GIVE THE WORLD THE BEST WE'VE GOT BECAUSE WE ARE CHRISTIAN. AMEN.

Here I Stand

If we love God, we are to search for peace

By ARDEN R. MCALLISTER

I must remember. I promised long ago — to love God with all my heart, all my soul and all my mind. When I accepted Jesus as my personal savior, I promised to keep His Great Commandment to love God, neighbor and self. I must remember Paul's words — that if I speak in tongues or if I have prophetic powers or all knowledge or all faith, but have not love, I gain nothing. But God, how do I love you?

Then God said to me: "When you see the sick and wounded, I am there, minister to me. When you see the deafened and blinded in battle, comfort Me in them. When you see Me hanging on barbed wires, alone and scared, with My life's blood dripping upon the ground, rescue Me. When you see Me looking up to the skies in terror or being buried alive in the debris of falling city walls or in mushroom clouds, stop the madness. Stop the killing. Stop the war.

As ye do unto your sons and daughters, to your parents and children as victims of war, ye do also unto Me — for I dwell in life."

And the Lord said to me then: "When you hear people talking up hatreds which lead to violence, talk up love instead. When you hear people counseling war, counsel peace instead — through non-violent agencies like your United Nations, courts of law, arbitration, mediation — anything but the cruel madness of battles and bombings. When you find profiteering from sword-making, try to convert it to the manufacture of plowshares, houses, clothes or medicines — anything which affirms life instead of death. When you hear the arguments for neutron bombs which one day will wither Me with radiation instantly or leave Me to die in agony weeks later, and which values property above personality — tell your rulers: that's enough. No more war. End the arms race now!"

God said to me: "I gave you dominion over the earth. I have no voice but your voice. I have no hands but your hands. I have no love but your love."

I must remember these things; I must remember to love God who dwells in life, the life of neighbors, friends or enemies. I must remember to be a voice for God in this world. I must write the President, my congressmen, the secretary-general of the United Nations to plead for peace, no matter how complex, how difficult. I must plead with fellow Christians and with the church as a supportive community to emphasize this truth — that because God dwells in life, because we are committed to love our God, wars and the preparations for wars must cease.

Here I stand! Please stand with me. Talk peace. Write for peace. Pray for peace.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Arden R. McAllister, is a member of the UMC in Medina, New York.

Any reader may submit an article for consideration to: "Here I Stand," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Letters to the Editor

Face facts instead of hunches about Sunday Schools

To the Editor:

Regarding the article "Where have all the children gone?" (TM/UMR, Aug. 26), I was interested in and appreciated the hunches given, but my question is, "Why should the children come to our Sunday Schools?"

Generally speaking, we have a difficult time getting spiritually qualified teachers. Although there are multitudes of wonderfully dedicated teachers in the United Methodist Church, most Sunday Schools have to put up with several teachers in this vital children's area who are seldom or never seen in worship services, some who are as much at home in a cocktail party as at Sunday School, and many who do not show up for their classes and let no one know. Let a pastor speak about this and feelings run wild; an immediate hassle ensues.

Some of our more authoritarian brethren, whom we have soundly condemned on many occasions, while our Sunday Schools dwindle, have overflowing Sunday Schools and more teachers than they can use.

So, maybe we better look beyond the "hunches" and face some facts.

Richard Sprague
Jacksonville, Florida

Real reason missing

To the Editor:

I read with interest the article "Where have all the children gone?" (TM/UMR, August 26). It is interesting that of all the reasons put forth in the article, there is no hint of the real reason that our Sunday Schools are empty. That reason is the fact that our United Methodist Church has fallen away from its fundamental beginnings. If our Christian educators would simply take a look at the materials being used in the United Methodist Sunday Schools, they would see the answer staring them in the face. Our materials are shallow; they are afraid to ask children or adults to take a real stand for Christian living, and they exhibit the fear of our denomination today to ask people to make a commitment to Christ.

It isn't all Sunday Schools that are empty. Those that continue to teach basic Christian concepts, those that follow scriptural truths, are still bringing in the students — and parents.

A recent study showed that the average United Methodist is much more conservative and fundamental than our "intellectuals" would like to believe. It's not too late to reverse the trend, but some of the wild-eyed liberals of the church will have to admit that they are and have been wrong. Maybe they will swallow their pride and take a look at the "Good News" program and Sunday School materials they offer. Incidently, it is hope from such movements as "Good News" that keeps many, many United Methodist church people in the fold.

Larry Sorenson
Arlington, Minnesota

It is no wonder

To the Editor:

In response to Mr. Herron's question "Where have all the children gone?" (TM/UMR, August 26) — after reading in the same issue articles about (1) a black preacher's threats to the President of the United States, (2) a church official praising the elimination of drug penalities, (3) a favorable comparison of Red China and Christianity, (4) promotion of ERA, (5) WCC donations to African black militants, and (6) glorification of church members protesting needed nuclear installations — one can understand why a lot of people no longer insist that their children attend church schools.

Dorothy P. LaBorde
Amarillo, Texas

A solution to the 'clergy couples problem'

To the Editor:

Thank you for your excellent article on the pluses and minuses of the ministry of couples (TM/UMR, August 19).

It is my belief that we would find a solution to this knotty problem if we asked ourselves not what people say on the subject, but what they really believe.

A church does not, in my judgment, want a woman in the ministry. It does not want a man in the ministry. It wants a man and a woman. Our basic belief is not a mere repudiation of celibacy for the ministry, but an affirmation of the basic significance of the home.

A church believes that the family is the basic unit of society. It wants a family as a kind of model for its life.

Most congregations believe this. They want two people, but they cannot reconcile themselves to the necessity of paying two salaries instead of one.

The problem had no importance as long as few women had careers in the business world. Now employment of women outside the home is becoming the rule rather than the exception. A second salary is becoming not a luxury, but a necessity.

If the wife of a minister wishes to go into the business world to work, she should be free to do so. But if a woman prefers to work in the church and is a kind of associate minister, as many are, I believe she should be compensated for her services.

The choice is difficult, without any question. But if Christian people concerned with the problem of appointments once saw the problem, they would begin to move toward a solution.

F. J. Yetter
Pitman, New Jersey

Editorial off target

To the Editor:

In response to the editorial "A sermon we need to hear" (TM/UMR, August 26), may I say that I would be appalled to hear a Methodist preacher preach a sermon embracing the concept of a God who sits in judgment and condemnation for our sins, whether by word or action.

While it is true that we are guilty of innumerable sins each day, it is comforting to know that when we go to God in prayer, He is always there with unconditional love and forgiveness. We are judged on the basis of our words, not by God, but by our fellow man.

I would much rather hear a sermon dealing with Psalms 103:10: "He does not punish us as we deserve or repay us for our sins and wrongs."

Jo Smith
Tulsa, Oklahoma

A refreshing article

To the Editor:

How refreshing is James Turpin's article headlined "The church should express its beliefs with greater clarity" in your August 12 issue. Indeed, it is high time that we take a new look at our theology. I particularly liked his statement, "Inspired thought and enlightenment did not stop two thousand years ago."

It strikes me that Mr. Turpin gives us a forthright presentation of what Methodists can believe today. Too often the church has asked us to put our religious beliefs into a separate compartment of our minds where we must not question them. Why not use our minds? Are not our finest thoughts akin to the divine? We are whole beings, needing to bring all facets of our lives into harmony. Religion should be an underlying and unifying force, not an isolated, sterile pronouncement of beliefs.

Mr. Turpin's concept of man as a free agent in his relationship with God is an important one. Indeed, we are not puppets to be manipulated by God; we can accept or ignore the challenge of living in His image. I heartily agree with Mr. Turpin's comments on God's miraculous intervention to save some (and I stress some) people from disasters. I have long been troubled by the point he raises about the others who were not rescued from such situations. If God is a capricious being who intervenes now and then to perform special miracles for a few, what happens to our concept of Him as the God of all people, who loves all His children equally?

I admire Mr. Turpin's courage in making the remarks he does about the crucifixion, as he will no doubt be bitterly criticized by many who steadfastly believe that God planned the whole sequence of events. It was Jesus' own courage and dedication to humanity that prompted his self-sacrifice, for He doubtless realized that His martyred death would enhance the teachings of His lifetime. Our devotion to Him should not be lessened by this approach, but rather increased, for He went to His death of His own free will, not according to a prearranged plan.

It is time for us to discard some of the trappings of Christianity, and get down to the basics of a theology which will help us live according to Jesus' teachings. I submit that Mr. Turpin has given us an excellent start in this direction.

Lois C. Jordan
Denver, Colorado

"We interrupt this N.F.L. game to bring you a message that you, otherwise, wouldn't hear . . ."

Point needs clarifying

To the Editor:

In the "Here I Stand" article of August 12, James W. Turpin states: "God did not send Him into the world to die!" What is his foundation for this belief and how does he explain Isaiah 53? What was God's intention when he sent Jesus into this world? I would like to hear his explanation of that.

We should be charitable to those who brought about the Crucifixion since they were helping to fulfill God's plan and the following generations of Jews should not be held accountable for what their ancestors did.

Margaret D. Grant
Bethlehem, Pennsylvania

Precise creeds not needed

To the Editor:

In response to James W. Turpin's "Here I Stand" article of August 12: on page 210 of the "Book of Discipline of the United Methodist Church" (1976), standards are stated for uniting with a local United Methodist Church. These included belief in "God, the Father Almighty," Jesus Christ as Lord and Savior, and the Holy Spirit, and to receive and profess the Christian faith as contained within the Old and New Testaments. These standards are the roots of Christian faith, from which life and action can grow.

I find that these standards encompass everything I need to conceive and develop my relationship with God. The pioneers of United Methodism "declined to adopt" the claim that "the essence of Christian truth can and ought to be stated in precisely defined propositions by ecclesiastical authority (p. 67, "Discipline"). I am most appreciative of this tradition, having been received into United Methodism from one of the multitude of other denominations where the converse is true. I would be strongly opposed to any attempt to precisely confine what I, as a United Methodist, ought to believe.

Catherine L. Smltha
Cotati, California

On the TM/UMR Beat

Death of Elvis shows the limits of earthly idols

Patricia Dajda

I screamed with the best of them from my front row center seat when Elvis Presley strode onto that stage and into my life in 1957. And even some twenty years later, with my life on another plane, his death comes as a jolt — and a cause for reflection.

At first, I was somewhat at a loss to understand the events which unfolded after his death. Why did people with nowhere to stay travel thousands of miles just to mill about in front of his house? Why did record stores sell out of Presley albums within hours of his death? What of the tremendous press coverage and the hours of "tribute" to Elvis on radio stations?

Then I realized from statements made by those who were "mourning" that the issue was much broader than one of personal loss.

Elvis Presley has been to some a god — or at least a king. Nothing could stop him, until death served notice that we are all mortal, regardless of status.

With his death also came the disturbing reminder that fame and material success do not guarantee happiness. Elvis Presley was a living symbol of the great "American dream." He went from driving a truck to the heights of stardom; yet from all reports, his life was anything but joyful.

Some mourned the passing of something familiar from their rapidly changing world. With Elvis' death a "touchstone" or link with the past was gone. One eighteen-year-old put it this way: "His music was O.K. I never saw him. But Elvis' death is important to me because he has always been there, and now he's not."

Others wondered how a "sense of community" could be kept alive. Without the experience of attending a live concert, few would understand the electric excitement Elvis engendered.

Reflecting on these expressed concerns, I was overwhelmed with a sense of thankfulness that there is another option. We do not need to put our trust and faith only in people or institutions. God has provided a better way.

God will give me, I believe, the means to cope with turmoil and change. Neither is death to be feared as an end, for through Jesus Christ, it has been conquered.

As for happiness. God is teaching me that true happiness does not depend on fame, wealth, or even health. And He knows my need for a caring, supportive community. In the church I have found fellowship far more significant than I ever experienced in a "fan club."

Yes, I have been disturbed by Elvis Presley's death. But I also find it an occasion to give thanks. God has provided a priceless option, without which my life would have little hope.

—PATRICIA DAJDA

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Jazz ministry offers 'church in the streets' for artists

By LINDA JUMP

BOSTON — The Rev. Mark Harvey's congregation is more at home listening to a trumpet or saxophone concert than a sermon. And Mr. Harvey accommodates them.

His ministry is to the arts community of Boston. He is headquartered in Emmanuel Episcopal Church here, but his real "church" is in the streets. A United Methodist minister on special appointment from the Wyoming Conference, his ministry is ecumenical — more defined by the lifestyle of the "congregation" than the dogma of any particular denomination.

"The rekindling of that divine spark of imagination in each of us, and the rebirth of faith, love, hope and justice as possibilities for our collective life experience are what this ministry is all about," Mr. Harvey said. He says his calling is to serve as "midwife" between the church and urban society and to attempt to create networks of individuals and resources.

BOSTON — Four jazz musicians under the direction of Milt Ward, trumpeter, perform for approximately 40 Bostonians at Emmanuel Episcopal Church in the heart of the arts community here. The church serves as a rallying place for the musicians for whom United Methodist Mark Harvey performs a special ministry.

PHOTOS BY LINDA JUMP

His ministry grew out of a concern he felt while he was a seminary intern at Old West Church here during his days at the Boston School of Theology. That concern was that the needs of the arts community was not being met by the church. He decided then to try and change things.

He saw the need in the arts community to be one for reconciliation between artists and the church — "a ministry through the church to artists and through the arts to the church and the larger society."

Besides working with individual artists and helping them to come together as a Christian community, Mr. Harvey also is attempting to change the general public's attitude about them.

"All too often the image of the artist is that of either a superstar or a decadent Bohemian," Mr. Harvey said. He points out that most artists find a "sense of vocation" in their art and often share "the religionist's concern for the things of the spirit, the soul and the quality of human life." According to Mr. Harvey, artists in their work often put the audience in touch with the creative form we call God.

Out of Mr. Harvey's ministry has come a series of concerts entitled "Jazz Celebrations" which presents talented jazz musicians in concert in church settings. He notes that most of the 5,000 jazz musicians in the Boston area are not working and those who are, work in approximately 20 different night clubs which feature jazz. The bars are not geared to audiences that enjoy the creative spirit of jazz, he says. Music is often secondary there.

The idea of the "Jazz Celebrations" is to allow musicians to perform in more conducive settings and in the process contribute to the spiritual lives of the community. Between October and May of last year he sponsored celebrations which included 200 artists with a combined audience of about 4,000.

Mr. Harvey also is involved in developing innovative worship experiences involving the arts. He has written a Good Friday musical drama which was presented this year using a small musical ensemble and puppets.

"This is a ministry to the whole person," Mr. Harvey says, "—an invitation and a challenge to live open to change and to the possibility of transformation."

Linda Jump is editor of the Wyoming Conference Edition of TM/UMR.

BOSTON — The Rev. Mark Harvey applauds from the doorway of a "Jazz Celebration," one of a series of concerts in church settings which have grown from his ministry with local artists.

Ethnic priority seen still straggling

Missions workshop seeks ways to get national program moving

By SHARON MIELKE
Senior Staff Writer

NORMAN, Okla. — United Methodist missions leaders who shook their heads last week over the state of the church's priority to strengthen ethnic minority local churches might well have been describing a beleaguered race-horse:

It was late out of the starting gate, got confused and ran in circles on two lame legs. Yet despite all that, it is inching toward the finish line and is favored to win.

At any rate it was that priority that clearly dominated the sessions of a leadership development conference aimed at helping annual conference missions workers and the Board of Global Ministries (BGM) work better together.

The event, sponsored by BGM in cooperation with the South Central Jurisdiction, brought 165 leaders from 17 conferences together to familiarize them with the purpose and work of the board, analyze emerging issues and develop a leadership team for each conference.

Concerned over priority

But for many their main reason for coming was the ethnic minority priority and questions about it persisted from the beginning to the last moments of the event. Why, they asked, won't the priority adopted in 1976, get moving?

Consensus on the main sources of problems appeared on several points:

- The two main sources of financial support have been "lamed" by the original legislation;
- Information has been deficient, sometimes contradictory, and woefully inadequate, especially for conference and local church levels;
- Concern that the general agencies would use all the money for administration.
- Little clear direction for annual conferences wanting to move;
- "Racism" — a big hurdle for already unwieldy legislation;
- The priority has not been understood as "mission."

Adopted as one of three priorities by General Conference, many say that the ethnic concern is being outdistanced by world hunger because the hunger issue had a head start in the last quadrennium. Through July 31, hunger receipts were ahead $600,000 to $50,000 for minority churches. No grants have been made yet for strengthening minority ministries, although the first are expected later this month.

Conference coordinators here agreed General Conference gave them a "horse" with two lame funding legs. One leg is apportioned giving; the other a new kind of Advance Special.

A district superintendent from West Missouri Conference said he expects the $1.5 million apportioned to local churches will come in, but because it is fifth or sixth in a list of askings most churches will wait until the end of 1977 to send in much of anything.

The other lame leg is funding from the Advance, or "second-mile" giving.

The Advance has had enormous success in the past because it has used human interest appeal and the who, where, why and how much of every project big or small.

But in the transplanted version of the Advance which is supposed to raise $3.5 million annually, human interest promotion is almost impossible.

The Advance Committee has ruled that giving must be for general categories, such abstractions as "salary supplements" and "church extension" and not specifically for "Rev. Jose Rio Grande of Zapata, Texas, who needs to get more than $6,000 a year to survive in the ministry."

Human need stressed

Ways must be found to communicate the human needs involved in this priority, many conference coordinators agreed.

Confusion over how to organize at the annual conference level and who is responsible has led to the development of a half dozen different patterns — none of which seemed to be effective yet because lines of communication between conference boards and special task forces were unclear or not even opened, participants said.

A black leader from the North Texas Conference, the Rev. John Tatum, told TM/UMR he thinks part of the problem is simply that "the legitimacy of minority ministries is still not accepted; that whites still think they are the only ones who know how to do ministries right."

Racism half of problem

The Rev. John Gingerich, council director for Kansas East Conference, said "racism may be half the problem, but there is also an enormous amount of goodwill that hasn't been tapped. He described a sociological study in the conference which found United Methodists overwhelmingly (80 percent) committed to full racial partnership. He hopes to tap this "goodwill" and avoid the confrontation tactics of the 1960's.

A meeting planner, the Rev. Ken McIntosh, Dallas, said the conference provided a time for leaders to take stock of what they were and were not doing "back home."

As adjournment arrived a quiet sense of confidence that they and local church members would "come through" by 1980 on strengthening ethnic and racial minority local churches appeared to prevail.

With at least sketchy plans in mind, conference workers seemed determined to make the horse run and come out a winner.

'Boat people' to arrive

Refugees need sponsors

NEW YORK (UMC) — Now that 7,000 "boat people," refugees from Indochina, have been granted permission to sail into U.S. ports, the United Methodist Committee on Relief (UMCOR) is asking churches to consider becoming their sponsors.

The boat people are among 15,000 Indochinese who will be admitted following President Carter's action on July 15 approving the State Department request. By Aug. 11, the Attorney General had authorized their entry on an emergency basis.

Church World Service reports that the ecumenical organization has been assigned 15 percent (2,250) of the 15,000 new refugees to resettle. No allotment has been made to UMCOR as yet. No boat people have entered the country, but a few Indochinese are being resettled under a conditional entry program.

"The United Methodist response to the first wave of Indochinese refugees over two years ago was so gratifying that we feel sure we can count on our churches to do their part this time," said Ms. Lilia Fernandez, UMCOR secretary for specialized ministries.

Having pledged to resettle 560 families in 1975, UMCOR proceeded to relocate more than twice that number — 1,286 families representing 4,948 persons.

Recently Ms. Fernandez sent a questionnaire to 150 of the churches which took part in the earlier resettlement project to find out what their experience had been. Although the deadline for replies is still a month away, she has received 40 responses.

Typical of the comments are the following:

"Wonderful friendships have been formed that will last a lifetime. A wonderful person makes a good American. All those we sponsored are good Americans . . ."

"It brought Christian growth to our congregation and was mutually beneficial. The family had a group which cared for them. The congregation had an opportunity to express love and concern."

"The congregation felt they had played a small role in a humanitarian solution to a social problem. Two or three individuals received great personal satisfaction from helping."

All except one of the 40 churches indicated a willingness to accept another refugee family.

UMCOR officials noted an individual, a group or a congregation can serve as a sponsor. Responsibilities of sponsors include meeting the refugee family at the local airport, providing food, shelter, clothing and pocket money until the family becomes self-supporting, arranging school enrollment for the children and assisting in finding employment. Since arrival time cannot be guaranteed, UMCOR suggests the first residence be temporary.

Congregations are not responsible for travel costs. Transportation loans are provided through a Church World Service revolving fund.

Third World bishop tells 'facts' of mission relations

TM/UMR Staff Special

NORMAN, Okla. — Mission relations with Third World Methodist churches have a vastly different look today and there are "facts" U.S. United Methodists should know, a former Bolivian Methodist bishop told some of them here last week. (See related stories this page.)

Keynoting a meeting of jurisdictional missions officials from 17 south central conferences here, Dr. Mortimer Arias, Dallas, Tex., laid out some of those "facts":

- **"What you have out there today are not mission fields or daughter churches but 'sister churches' " — autonomous, affiliated churches with their own constitutions, disciplines, authorities and requirements.**

That means "you no longer send missionaries abroad on your own. Sister churches request missionaries for deployment."

It also means "you no longer determine the program and policies for churches overseas. We used to dance to the tune you played." Today "we must listen together to the tune our Lord is playing . . . so we can dance together to His music."

"Indigenization" — an exotic word for what has happened in sister churches — also implies a fresh understanding of the Gospel in the Third World. For decades the theological battles between American churches have been exported by missionaries, Dr. Arias said.

Today, Third World Christians have realized these battles are not theirs — a discovery which is leading to a recovery of the full biblical gospel and "our churches to an identification with the poor and oppressed."

- **Mission is universal and mission is partnership.**

First, partnership means common participation. Dr. Arias commended the Board of Global Ministries for taking partnership seriously in its policies, consultations and missionary deployment.

But, partnership also means mutual receiving and not just one-way traffic.

"What do we have to give?" The bishop said "it's our experience, our fresh appropriation of the Gospel, our new theologies and our 'craziness' in believing the world can still be turned upside down."

- **Beyond the "facts" and issues Third World Christians have expectations of U.S. Christians.**

Dr. Arias listed five: (1) that the U.S. church will continue its interest in missionary work around the world, (2) that the church will be faithful to her mission in the U.S., (3) that there will be a relationship of trust and support for the Third World sister churches, (4) a more direct engagement in the human liberation efforts of the Third World will occur and (5) U.S. Christians will have an informed awareness of what is happening in the Third World.

Official says memories guide new mission era

TM/UMR Staff Special

NORMAN, Okla. — While the outlines of "the greatest missionary era" now emerging are still hazy, "memories" will both shape and keep the effort on course, according to United Methodism's top missions official.

Dr. Tracey Jones Jr. of the general Board of Global Ministries, New York, addressed 165 annual conference mission workers at a leadership development conference here last week sponsored by the board in cooperation with the South Central Jurisdiction. (See related stories on this page.)

Three "memories" will shape the future of mission work Dr. Jones said in the address which he said was the same as his June talk to missionaries on furlough. He said (1) "memories of the great mistakes in mission will teach us," (2) "memories of the faithfulness of mission workers of the past will sustain us," and (3) "memories of Jesus Christ will guide us."

"The great mistakes of the past must not be forgotten but exposed and forgiven," he said, if they are not to be repeated.

The agency executive described the "great mistakes" as the "fanaticism of the evangelizers" who believed they held all truth in their encounters with other world religions and the "arrogance of the civilizers" who understood the Great Commission to mean "Go ye into all the world and teach English."

Asian Christian leaders reported to him this summer that one of the great obstacles to missionary expansion in Asia today is the "memory" of the arrogance of white missionaries, he said. "In contrast, evangelizing in a spirit of humility and identity with people can bring salvation and hope."

But he cautioned against ridiculing missionaries of the past because that is to cut off a source of sustenance. Dr. Jones said the "faithfulness" of these early missionaries, exhibited by such persons as Ida Scutter, Mary McLeod Bethune and John R. Mott, is an important resource today. What isn't resolved yet, however, is how to relate the faithfulness of the past and present to the future.

Finally, he said, "all the great periods in the life of the church have come when the church remembers Jesus. Biblical memories provide direction, poise and balance."

Dr. Jones predicted "the greatest missionary era" is just beginning to emerge. Two signs of it in the UMC may be the ethnic minority local church priority — a new model of mission, and the concept of "missionary orders" within the mission board such as community developers, deaconnesses, short term volunteers and traditional life-term missionaries.

the church today

Dallas pastor appointed to third largest U.M. church

DALLAS — Another Dallas pastor, Dr. Donald R. Benton, will succeed the late Dr. Thomas J. Shipp as pastor of United Methodism's third largest church here.

The appointment of Dr. Benton to 8,000-member Lovers Lane United Methodist Church was announced last week by Dallas-Fort Worth Area Bishop W. McFerrin Stowe.

Dr. Benton is currently pastor of Spring Valley UMC. He came to the 2,435-member church in 1962 when it had a membership of 425. He had previously served as associate pastor of Highland Park UMC, Dallas, and First UMC, Austin.

Lovers Lane church was chartered in 1945 by Dr. Shipp with a membership of 64 persons. Dr. Shipp died suddenly July 21.

S. C. stations give first airing to U.M. 'Connection'

NASHVILLE, Tenn. (UMC) — Two South Carolina radio stations — WSCQ-FM in West Columbia and WEAW-AM and FM in Barnwell — are the first to announce they will carry the United Methodist weekly radio series "Connection" beginning early in October.

John H. George Jr., in charge of placement in South Carolina, said efforts are being made to place the program on at least one station in each of the 12 districts of the annual conference. Other states gearing up with similar campaigns include Texas, Indiana and Alabama.

United Methodist Communications is producing and distributing the programs with the financial support of a new denominational "Mass Communications Fund" established by the 1976 General Conference.

Worship leaders to study theology of liturgy

NASHVILLE, Tenn. (UMC) — "Toward a responsible liturgical theology in the United Methodist Church" will be the theme of a consultation on worship to be jointly sponsored by the two Nashville-based program boards of the church here Oct. 21-23.

The consultation will include United Methodist seminary professors, worship leaders from six or eight annual conferences in each of the five jurisdictions of the church and staff members of the two Nashville boards. Sponsoring agencies are the Section on Worship of the Board of Discipleship and the Division of the Ordained Ministry of the Board of Higher Education and Ministry.

"We as a denomination have not seriously looked at how doctrine is reflected in our worship," explained Dr. Robert Watts Thornburg, staff executive for the Division of Ordained Ministry.

Women rally behind Equality Day

SEATTLE, Wash. — As more than 2,000 women paraded to a Seattle park here recently for a rally kicking off "Women's Week," delegates from 75 organizations, including United Methodists, were marching to the White House in Washington to affirm their support of the Equal Rights Amendment (ERA). The United Methodist delegation included national board staffpersons, local church members and seminary students. The 1976 General Conference of the church supported ratification of ERA. Rallies around the nation followed President Carter's proclamation of Aug. 26 as Women's Equality Day and the 57th anniversary of the passage of the 19th (women's suffrage) amendment.

Taiwan makes break 'official'

TM/UMR Staff Special

NEW YORK — Official word finally arrived Aug. 22 in United Methodism's missions agency that the Methodist Church of the Republic of China (Taiwan annual conference) has voted to break relations temporarily with that agency.

The announcement confirmed earlier unofficial reports that such action had been taken in mid-July because the U.M. Board of Global Ministries (BGM) has called for full diplomatic relations with the People's Republic of China, according to Dr. Edwin O. Fisher, East Asia secretary of the board. The Taiwan conference wants the board to reconsider its action, Dr. Fisher said.

While no specific proposals are yet formulated, Dr. Fisher said the matter will be referred to the World Division and to the full BGM when they meet in October.

In a written response to the Taiwan annual conference, Dr. Fisher said "questions are already being raised about how to implement" the change in relations. "Do they want us to discontinue the small grants which are occasionally made to them through the Advance? Do they not want us to confer with the president of the Taiwan conference as we have in the past?" are questions raised in his letter, Dr. Fisher told TM/UMR.

The 12 missionaries in Taiwan now on the BGM payroll will not be affected by the change, he stressed, since all of those persons serve in ecumenical organizations.

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After 16 years under communism

Cuban church says it is 'well'

By BUD HERRON
Associate Editor

HAVANA, Cuba — "Tell them the church is alive in Cuba."

After 16 years of uncertainty under the first communist state in the Western hemisphere, that's the message Cuban Methodists seem anxious to send to Christians in the United States.

"In the beginning, many people wondered if the church could survive (under a communist government), said Bishop Armando Rodriguez, who heads Methodism in Cuba. "We have not only survived, but are well. We are going about the task of supporting the spiritual lives of people in the new Cuban society."

Cuban church leaders see the church today as being on the verge of growth after lying for years near death and figbting for equilibrium. They blame the close brush with collapse not so much on the communist government as on the leadership drain brought about when most pastors and many top laypersons began fleeing to the United States in 1962. They point out that only three of approximately 100 Methodist pastors active before the revolution remained in the country after the government became communist.

Membership small

Today the church has a membership of 2,188 in 106 local congregations across the island. The official membership is only about a fourth of what it was before the revolution, but church officials say many other persons attend church but choose not to be members.

"I would say we are stronger as a cburch than we have ever been," Bishop Rodriguez told TM/UMR. "We have fewer members, but the commitment of those members is great. They are not casual believers."

Bishop Rodriguez says there is little antagonism today between the church and the government. He points out that at the beginning of the new government, churches were suspect because they contained many upper-middle class persons who had suffered material losses when wealth was redistributed in the country. The churches, therefore, contained many persons opposed to the revolution and soon had a reputation for being hotbeds of anti-revolutionaries.

He says that, for this reason, the government at first opposed the church and for a time closed churches and prohibited services. As the threat from the churches lessened, according to the bishop, the government allowed the churches to reopen and has ended persecution of Christians.

"I would say that all pastors in Cuba today support the revolution to one degree or another," Bishop Rodriquez says. He admits that among church persons there is still some dissent, but says such sentiments are not common.

"We have seen the good of the revolution," he says. "Those who saw the conditions in Cuba before the revolution have no difficulty seeing the good the revolution has brought to Cuba."

Primarily on this basis, church leaders in Cuba today nearly unanimously say they see the "work of God" in the revolution. They say the socialist government has fulfilled the call of the "social Gospel" (Matthew 25:35) in a way which has outstripped centuries of work by the church in that arena.

They point to the following as evidence — evidence which even the casual observer can hardly dispute:

• The hungry are being fed. Food is short, and is rationed, but unlike the days before the revolution, there is no starvation. Food is distributed, they say, on a more equitable basis.

• The sick are being cared for. Although medicine is sometimes in short supply, everyone has access to free health care. Children in even the most remote areas receive vaccinations and the number of clinics and hospitals has significantly increased.

• Although there is still a housing shortage, apartment buildings are going up all over Cuba. In the traditionally poor rural areas, one-time destitute peasants are being moved into new housing.

• There is no unemployment. Everyone has an opportunity for a job.

• Education is free and universal. Before the revolution, illiteracy ran as high as 80 percent. Today less than 20 percent of the people are illiterate and a government-sponsored adult education program has hopes of eliminating illiteracy by 1985.

"There is no longer a need for the church to spend its time working for the social needs of the people," Bishop Rodriguez says. "The government is answering the social needs. Now we can concentrate on the spiritual needs."

Government 'tolerant'

Church leaders describe the attitude of the government toward the church as one of "tolerance." The official line of the state, of course, is atheism, but church leaders say the people are allowed to believe whatever they wish as long as they do not actively oppose the revolution.

Children are taught the atheistic line in the schools, however, and report they are sometimes ridiculed by their classmates for being Christians. No public expressions of Christian belief are allowed. Christians may witness overtly only to those persons who have demonstrated an interest in religion.

Cuban Methodist leaders say, however, that equal to the difficulty of finding the way of the church in a Marxist society, have been difficulties in discovering a truly "Cuban church" amid the trappings left by years of domination by the American church, on which it depended so heavily in pre-revolutionary times.

Its patterns of worship, its music and its institutional organization came from and were perpetuated by the American missionary involvement. Now it is on its own, but many times "clings unnecessarily" to the old patterns, some leaders say.

New patterns and modes of evangelism are high on the list of needs of the Cuban church today. Hampered by law and not really sure at this point what may be most effective in evangelism efforts, Cuban Methodists are concerned about finding ways to reach individuals with the Gospel.

"The church in Cuba has problems," says the Rev. Aldo Martin, pastor of Miguel Soto Methodist Church in Havana, "but so does the church in the United States. Everything is not rosy here. You can't have a rose without thorns. There are thorns in America too. But this I want to tell you about the church in Cuba: We have made mistakes. We are not completely satisfied with our witness as Christians, but we urgently feel the need for Jesus Christ in the lives of our people. When all else is said, our one and only loyalty is to Jesus Christ. Pray for us. We will pray for you."

EDITOR'S NOTE: With the lifting of a 16-year-old travel ban in April, Americans have been able legally to travel to Cuba for the first time since that nation declared itself a communist state. A number of United Methodist church leaders have been among the first to go to Cuba and have made various reports about the state of the society and the church there. In August, TM/UMR sent Associate Editor Bud Herron to Cuba to see conditions there first-hand. This page is devoted to his reports.

Sunday in Havana

HAVANA, Cuba — Once the worshipping place of many Americans living in Cuba, Miguel Soto Methodist Church [above] is one of six Methodist churches in Havana today. It has 120 members. In the photo below, an adult church school class at Miguel Soto Church meets in the church's sanctuary.

TM/UMR STAFF PHOTOS

Jose Casal: committed to God and revolution

TM/UMR Staff Special

HAVANA, Cuba — Jose Casal was only 10 years old when Fidel Castro rode victoriously into this city atop an aging American tank.

It would be two years before the new leader of his country would announce to the world that Cuba is a communist state. It also would be two years before God would call Jose Casal to the ministry of the Methodist Church.

Jose Casal

"My ministry grew up with the revolution," Mr. Casal told TM/UMR. "I have never been an ordained minister in any other setting, in any other place, at any other time in history. When God called me to preach, I did not say to Him 'but this is a communist country.' I only said, 'Yes, Lord, I will'."

Mr. Casal is one of a new breed of Christian ministers in Cuba today. At 28, he is the youngest seminary trained church leader in the Methodist Church of Cuba. He is unmistakably proud of the social and economic accomplishments he feels his native land has made under Marxism. He praises the revolution for the injustices he believes it has removed and is removing from Cuban life.

But at the same time, he rejects the atheism of communism, saying the church must "stand strong to support the spiritual lives of the people."

His support of the revolution, he says, has been a gradual, growing process, which has developed as he has seen "the improvements in the conditions" of Cuban life, particularly among the poor. His Christian faith, on the other hand, he says, came in a sudden conversion experience when he was 12 years old.

"Those were the days when most of our pastors and many of our most active laymen were fleeing to the United States in fear of the coming communism," Mr. Casal told TM/UMR. "Suddenly there was no minister in the pulpit of our church. I was only 12 years old, but God told me I must step into the empty pulpit. And I did."

He filled that pulpit until he was 18, at which time he entered the Evangelical Seminary at Mantanzas. He completed four years of seminary training and then returned to the full-time ministry. He now serves as district superintendent of the Havana District and is pastor of a local church at Bante, a town 40 miles west of Havana.

"What is it like to be a Christian minister under a communist regime?" TM/UMR asked him.

"I have never been a minister under any other government, so it is hard for me to understand your question," he replied. "But I believe it must be easier than being a minister under a capitalistic system where the value is not the welfare of the people but the importance of money. In Cuba, the church does not need to concern itself with the social needs of people — employment, food, clothing, medicine, housing, education. The government provides that. Therefore, the church can spend its time answering the spiritual needs of the people."

Mr. Casal admits, however, that the Methodist Church of Cuba does have its problems — the main one being a need to plan its future and discover the ways in which the cburch fits into the revolution as it attempts to answer the individual needs of its people.

"In colonial times we did not have to answer questions about our future — the colonialists told us what it would be," he says. "And in capitalist times we did not have to answer questions about our future — the church was a part of the system and only had to follow. Now we have the revolution. The church is not a part of this new system. Now is our chance to let the church be the church."

As a Christian, Mr. Casal says he believes the importance of the revolution is not in the social change alone, but in the "way God works through these changes."

"This is a task of the church," he says, "to look for the signs of God in the changes — to see the 'good' that God works through the revolution and to support that good."

He also sounds a note of warning to other Cuban Christians as they support the revolution, however: "We must never forget that the revolution is not the Kingdom of God. The revolution may be a sign of the Kingdom, but it is not the fulfillment."

Mr. Casal says the church has a role to play in the future of Cuba.

"Even the communists know this," he says. "God told me not to run away from my country. He told me to be a part of Christianity's role here. In Jesus Christ, I will be so until the day I die."

'Music in his head'

Pablo intends to keep his promise to God

EDITOR'S NOTE: Cuban law prohibits its citizens from freely criticizing the system of government in that nation. Since parts of the following story could be considered critical of the government, the name of the person interviewed has been changed at his request.

TM/UMR Staff Special

HAVANA, Cuba — Ever since he can remember, Pablo has had "music in his head."

As a child he would go to the Methodist Church and listen to the piano playing during services. He remembers how the melodies of the hymns would fill his mind and how he would "play with them" in his head — varying them and rearranging them in different ways. His greatest hope was to learn to play the piano himself and someday to write music.

But opportunities for musical training were few. Not only was there no one available to teach Pablo about music, but his family was poor and no piano was available on which to learn.

"When I was ten years old," he remembers, "I told God if He would help me find a way to learn about music, that I would dedicate my music for the rest of my life to Him."

Fox six more years, Pablo's prayer went unanswered. He continued to attend church and after the services would hang around the piano in the hope of getting to try to make music on the instrument he loved. Occasionally he would be allowed a few minutes at the piano. Those times grew longer and as church officials began fully to understand his desires to play, he was finally granted permission to use the piano during the week whenever it was not in use.

"The piano was harder to learn to play than I had realized it would be," he says. "There was no one to teach me, so I figured it out myself — I learned to play by ear." As his playing became better he began to compose hymns — although he could not write them down since he was unable to read or write music.

By now he was 16 years old and was a secondary school pupil.

"Some of my classmates criticized me for being a Christian," he said, "and the teachers discouraged me from taking part in the church. One time I wrote a poem called 'Recognition.' It was about my belief in God. The teacher discovered the song and interrogated me for a long time. I was told never to write such a poem again."

But Pablo did not take the teacher's advice. He continued to write music and Christian lyrics. He was graduated from high school and at the age of 20 was drafted into the Cuban army.

He served in the army for three years and often played the piano for his fellow soldiers. But in the army he also was prohibited from playing Christian hymns. He was harassed by his superiors about his Christian faith and told, "Religion is past history."

In order to play his beloved hymns, he learned to disguise them so the familiar Christian melody lines could not easily be heard by persons only casually listening.

He says that throughout his military service there were constant and systematic efforts by his superiors to make him give up his religious beliefs, and that the longer he was in the army the more severe the pressure became — but he held on to his beliefs.

Today Pablo is 23 years old and has left the army. In certain ways he feels his future with his music looks brighter than ever before. He has been accepted to study music in the conservatory and at last he will learn the theory of music and will be taught to use tools of composition.

"I will not be allowed to write my Christian music there, however," he says. "I will have to write it at home, but at least they will teach me the things I need to know so I can write my music down."

He says he doesn't know what his future in music will hold for him.

"You cannot have Christian music writing as a vocation in Cuba," he smiles. "But I know I will never quit writing that kind of music. I promised that to God."

Seminary head says Marxism most important

TM/UMR Staff Special

HAVANNA, Cuba — The rector of Cuba's only Protestant seminary said here Aug. 21 that "it is more important today to be a Marxist than a Christian."

Speaking to a tour group of American Christians, Dr. Sergio Arce, internationally known advocate of "liberation theology," said he has "no interest" in converting Marxists to Christianity. He said the philosophies are interchangeable.

Asked why he remains a Christian, Dr. Arce said he is a Christian because his parents were Presbyterian and he grew up in the church.

Dr. Arce is monitor of the Reformed Presbyterian Church of Cuba and heads the Evangelical Theological Seminary, an institution jointly sponsored by the Presbyterian, Methodist and Episcopal churches of Cuba.

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THE LOUISIANA METHODIST is published each Friday. Cost of a single subscription is $3.00 per year. Send all subscription requests to:

The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST *edition*

VOLUME 5 NUMBER 40

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

SEPTEMBER 16, 1977

Back From Vacation!

Back To School!!

Back To Fall Schedule!!

Conference votes Centenary $450,000

The Louisiana Conference at a special session at First UMC Baton Rouge, Sept. 10 gave approval to a goal of $450,000 to be raised for Centenary College. This new amount is equal to the World Service asking of each local church for 1978 and in addition to the regular asking for Centenary. The new goal should be reached by May 31, 1978 to alleviate Centenary's need for additional cash for the current academic year.

The Centenary Trustees have also pledged to raise $500,000 in additional gifts. This amount, money given by churches and other cash gifts, will be needed to achieve a balanced budget this year.

Speakers at the special session included, Mr. George Nelson, Centenary Trustee Chairman; Dr. Donald Webb, Centenary President; and Mr. Tom Matheny, Conference Lay Leader. Dr. Webb said, "the issue at heart is theological. We need to sense God leading us forth to our God appointed destiny." Dr. Webb stated a year was needed to re-establish communication with Centenary, seek grants, and approach alumni toward a deeper loyalty to their school.

Mr. Nelson described the college's need as "a short term cash flow problem." The college "has had good fortune in the last few years with designated endowments," he said.

Mr. Matheny said, "We are here with a challenge, either renew the college or give it a decent burial. We need to have a share in a vision of Centenary's future. We can make the conference great by making our college great."

In closing remarks, Bishop Shamblin stated, "I am convinced that we can support Centenary without hurting any other cause if we present it and give our people a chance, they will support Centenary."

India missionaries report to St. Matthews

Dr Pickard

Dr. and Mrs. Raleigh H. Pickard, whose 26 years in India has been part of the extended ministry of St. Matthew's (Metairie) congregation for many years, shared some of their experiences at both morning worship services on Sunday, August 28. Children of the Elementary Sunday School classes had been learning about India for several months, and prepared questions for Dr. & Mrs. Pickard to answer during the Sunday School hour. Dr. Pickard commented that this was the first time during his 26 years as a missionary that children had prepared for him in this way. On Sunday evening, the congregation participated in a Family Nite supper, and the Pickards presented a slide program, including a display of items from India. All ages agreed their visit was both educational and fun.

Mrs. Pickard

Dr. Pickard, an Opthalmologist, and a graduate of Vanderbilt School of Medicine, had training at E.E.N.T. Hospital in New Orleans, and received a diploma in ophthalmology in London. He is medical superintendent of the Methodist Hospital in Bidar, India. A Mobile Eye Clinic is among the services they give to the rural people in India.

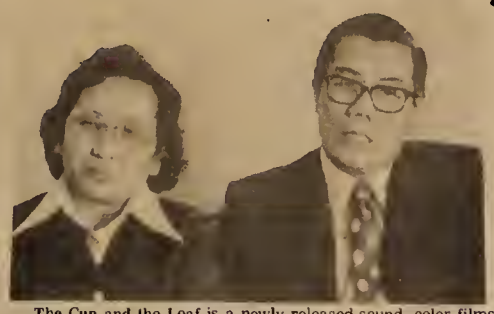
Katie Rhodes Day

Katie Rhodes Day at St. Andrew UMC, New Orleans, recognized her thirty years of continuous teaching in Sunday School.

The middle Elementary is her favorite age, but her service extends from Junior Choir work to inviting newcomers to church.

Mrs. Janet Brooks, Sunday School Superintendent, is shown presenting Mrs. Rhodes with a plaque in honor of her 30 years of service in the First United Methodist Church in Indianola, Mississippi and St. Andrew United Methodist church in New Orleans.

Filmstrip tells World Communion story


Rev. and Mrs. Geconillo

The Cup and the Loaf is a newly released sound, color filmstrip for use in the observance of World Communion Sunday, Oct. 2. It portrays some of the many differing forms of Communion around the world and also helps to interpret the Crusade Scholarship and Minority Scholarship programs of the UNC, which share World Communion Offering receipts.

The Rev. David Geconcillo and his wife, Macrina, are two of many persons who have been helped in their careers of ministry and service by the gifts of United Methodists to the World Communion Offering. David and Macrina have come from the Philippines for graduate studies at Wesley Theological Seminary, Washington, D.C., as Crusade Scholars.

The Rev. Minerva Carcano serves Communion to her mother, father and six brothers and sisters in their home church, Iglesia Metodista Unida El Buen Pastor, Edinburg, TX, in a scene from the filmstrip, The Cup and the Loaf. She is a third-year student at Perkins School of Theology, Dallas, as a Crusade Scholar and is featured in the new World Communion filmstrip.

Another part of the World Communion offering supports the work of our church's Division of Chaplains and Related Ministries, a 35 year program, recruitment, that includes endorsement and general oversight of United Methodist Ministers serving as chaplains in the armed forces, health care institutions, prisons, state and federal agencies and industry.

The filmstrip, The Cup and the Loaf, may be obtained from the conference AV library, Council on Ministries, Box 4325, Shreveport, LA 71104. The purchase price is $5.00 and each pastor should have an order form. Other materials for World Communion Sunday are available from United Methodist Communications, Division of Programs and Benevolence Interpretation, 1200 Davis St., Evanston, Ill. 60201.

Gretna Church relocates

Gretna UMC has served Gretna and the Westbank continuously since 1896, when A "Gospel Wagon" came from New Orleans, and a Church was begun.

On July 24, 1977, Gretna Church entered into a new era. Two buildings have been erected on the five acre tract purchased in 1971. Total cost was in excess of half million dollars, and the two buildings contain more than 20,000 square feet of usable space. The Fellowship Hall also serves as the sanctuary, but within the next five years a new sanctuary is contemplated.

The new location, 1309 Whitney Avenue, is in the heart of one of the fastest developing residential areas in the state, and the Church is prepared to double its present membership within five years.

Rev. George W. Harbuck, pastor, unlocks the doors for the first service July 24.

Global Ministries briefing

Rev. Deen Thompson, Mrs. Truman Ward, Rev. James Caraway, Rev. Don Hall, Mr. Milton Johnson, Rev. George Sherman, and Rev. Ray Branton of the Louisiana Conference attended the Global Ministries Leadership Experience held in Norman, Oklahoma, August 29th to 31st, at the Center for Continuing Education. Persons represented a wide variety of conference missional involvement from across the South Central Jurisdiction.

Quadrennial Missional Priorities were examined, with the Ethnic Minority Local Church highlighted through a premier showing of the Jurisdictionally produced filmstrip, "NAVAJO, the Story of a People". (Available through Conference AV Library in a few weeks.)

Successful mission programs originated by annual conferences were on unique display by means of an "experience walk" held on the second day of the event.

Featured speakers for the event were Dr. Mortimer Arias and Dr. Tracey K. Jones, Jr., General Secretary of the Board of Global Ministries. They each dealt with critical issues that demand the attention of everyone in mission in the Global church.

Denham Springs "Young at Heart"

Members of the Denham Springs First UMC who are "Young at Heart" and rich in spirit, gather monthly for lunch, fun, and fellowship. Guest speakers and entertainers appear, and members share talent, crafts and travel experiences. As a group they participate in Livingston Parish Council on Aging activities, and tour places of interest in the area. They were photographed at a worship service where they formed a chorus to sing "Amazing Grace." Mrs. Heula Fouse is adult coordinator, and the Rev. George Duersan is pastor.

Where are new churches needed?

Readers of LUM who know of areas where a new United Methodist church should be started are urged to write Rev. Ray Branton, Box 4325, Shreveport, LA, 71104.

The Bishop, Cabinet and Conference Board of Global Ministries are reviewing conference policy regarding site selection and starting new churches, with a view toward a more coordinated approach and more long range planning. Location of all promising sites in the state is an essential part of this review. Information received in the conference office will be given to those doing the study.

Death notice

Mrs. Rosalie E. Roberts, widow of Rev. Simeon D. Roberts, deceased member of the Louisiana Conference in Jackson, Mississippi, August 29.

Taste and See mailed to pastors

Taste And See, by V. Ambrose McInnes of Tulane University, gets its title from Psalm 33, "taste and see that the Lord is good!" It is a new book written to assist churches and synagogues to relate religion and the arts more effectively. Sponsored by Louisiana Renaissance, an interfaith task group of Christians and Jews, this book is being mailed free of charge to all pastors.

Taste And See is unique because it not only offers suggestions for individuals and churches to utilize to develop programs to relate religion and the arts, it also provides lists of resource groups, resource persons and institutions in Louisiana who are prepared to work with interested churches.

Additional copies will be mailed to interested persons upon request to the Council on Ministries Office.

Late summer programs - Vacation Church School

The First Street UMC, New Orleans had an extensive Vacation Church School program including 160 preschoolers to Sr. High. Certificates and T-shirts were given each child. Aldine L. Cannon was the director. Rev. A. E. Davis is pastor.

Aldersgate UMC had their first Vacation Church School with an enrollment of 107! Mrs. Betty Halstead was the director. Rev. Chris Andrews is pastor.

The Roundgrove UMC, Shreveport district, under leadership of Miss Brenda Jones had 60 + children in Vacation Church School and one youth accepted Jesus Christ. Rev. James Graham is pastor.

The VCS at Quitman UMC was open to the community and attended by six denominations. Attendance exceeded expectations. In addition to the evening program activities included a trip to the Methodist Children's Home, a swimming party and a picnic. Ms. Margie Anderson was director. Rev. Louie P. Chrisman is pastor.

Jr. Hi No. 2 Lake Charles

Sr. Hi Lake Charles

Elementary No. 2 Camp Brewer

Alexandria District

Editorials

American medical professionals should consider service in Africa

For many persons who have grown up on the continent of Africa, the word "physician" has meant "Christian missionary."

For more than 150 years, Christian missions have been the sole source of professional medical care in many parts of Africa. Today, in spite of the fact that African governments are meeting more and more of the medical needs of their citizens, there are still places on that continent where mission hospitals and clinics are the only available source of medical aid.

The United Methodist Church through the years has played a major role in this Christian medical presence through major health care efforts in Algeria, Sierra Leone, Liberia, Nigeria, Zaire, Rhodesia (Zimbabwe) and Mozambique. As of only ten years ago our denomination was sponsoring 45 medical missionaries in these nations— training, supporting and heading staffs of African nationals in a wide variety of medical services.

In recent times, however, the UMC's medical missionary force has declined. Doctors, nurses and medical technicians have — in the words of those responsible for recruiting missionaries — "become nearly impossible to find." With the death of Dr. Glenn R. Eschtruth in Zaire earlier this year, only one missionary surgeon sponsored by the UMC remains anywhere in Africa (Dr. Marvin Piburn of Rhodesia).

Several factors are mentioned by those trying to recruit medical personnel as the reasons for this decline: (1) American medical school training today is closely tied to elaborate and expensive equipment, unavailable in most mission hospitals. This makes many of the new physicians feel inadequate in African settings. (2) The cost of American medical training causes some new medical school graduates to be considerably in debt. The relatively low salary support offered to missionary doctors by the church, therefore, inhibits some persons from offering their services. (3) Uncertainty of tenure because of political and other factors in Africa makes service there not appealing to some persons.

While we understand the "soundness" of these reasons on an individual basis, we pray they can be overcome and that once again American medical missionaries will begin flowing to the nations of Africa. Medical missionaries of other eras also had reasons for "not being available" for service. Among those reasons, in some cases, was almost sure death at the hands of disease and physical hardship. Yet with compassion and selfless sacrifice they continued to answer the "call."

We believe God still calls such missionaries today to continue the work begun so many years ago. We pray that the present generation will answer that call as others have done in the past.

We urge physicians, nurses and medical technicians across the church to consider service in Africa. We urge local churches to lift up this urgent need in their communities.

Complete information about both three-year terms and special short-term appointments may be obtained by writing: Missionary Personnel Office, United Methodist Board of Global Ministries, 475 Riverside Drive, New York, N.Y. 10027, or by telephoning the Rev. Avery Manchester at 212-678-6063.

Welcome new local church edition

With this issue TM/ UMR welcomes readers of a new local church edition at Grace UMC in Alamogordo, New Mexico [New Mexico Conference].

Each week about 1,000 subscriber-families at Grace UMC will receive a six-page paper combining their news with annual conference and general church news.

To our new readers in New Mexico we say "Welcome." We hope you will find your edition of TM/UMR informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter).

Together

Let us plant seeds of love
in mental soil,
uproot weeds of hate
that warp the mind,
and like the vine
that growing
splits the rock,
we can break free
from the iron clamp
of prejudice
and love humanity
as one.

—Jaye Giammarino

Here I Stand

Our church should develop a teacher exchange program

Dr. Rathnam

By DR. M. RATHNAM

The total ministry of the church is three-fold: preaching, teaching and healing.

The United Methodist Church in the U.S. has various outstanding exchange programs for its ministers. Through these, Methodist ministers around the world get a chance to visit the churches and attend conferences in the United States, and some ministers in the United States are enabled to visit Methodist churches in other parts of the world. By this exchange, the individual participants and the churches are equally benefitted.

My concern is that the United Methodist Church not ignore its medical and education ministries.

Evangelism is effectively carried on in many Christian hospitals and schools in parts of India where the churches are not allowed to preach the gospel and convert people. As a teacher and a layman, I have conducted Bible study classes in the South India Conference schools of the Methodist Church — before and after regular school hours — because it is illegal to teach religion during the school time. There may be similar situations in other countries. Whenever there is an occasion for an exchange, however, it is always the ministers who get the chance. However strong and active a teacher may be in his church, he will not be chosen because he is a layman. Sometimes medical personnel get chances even though they are laymen, but not teachers.

Therefore, in the interest of the total ministry, I suggest:

• The United Methodist Church in the United States consider starting a teacher-exchange program similar to the pulpit exchange and other exchange programs for ministers, and advise the bishops in other countries, especially India, to include in the exchange program along with the ministers, Christian teachers teaching in Christian schools.

Christian teachers in Christian schools should be included because these teachers do not get all the benefits that the government teachers get. The Christian schools are private schools, and they are treated differently from the government schools.

If these Christian instructors are included in the exchange program it would be a great encouragement for many of our Christian young men and women teaching in the Christian schools. They would feel closer to the church, would take active part in its programs, and give support more generously.

Christian schools need dedicated teachers, strong in the faith and professionally qualified, to provide able leadership to Christian children. These Christian children make a strong influence on non-Christian children and lead them into Christianity. In India all schools are controlled by the government. According to a recent law in India, many of the senior Christian teachers and administrators serving in Christian schools are forced to retire at the age of 55. A teacher exchange program might well attract qualified Christian teachers to fill the vacancies created by the ones retiring. This is important because some of the Methodist schools in India have more non-Christian teachers than Christian ones. Consequently, there is a lack of strong Christian influence on the children. After graduation from high school (at the cost of the church) some students go back to their original religion: Hinduism, Islam or whatever.

A teacher exchange program on a short-term basis would be most beneficial to the educators and the school children in the U.S. as well as in India. India has closed doors for the missionaries who are evangelists, but the doors are still open for educators. India has restrictions against medical doctors' leaving the country, but for educators there are no barriers. Teachers have greater influence on the children in the schools; therefore, their support and ministry should not be ignored.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, Dr. M. Rathnam, is a member of the South India Annual Conference, of the Methodist Church in India.

My Witness

People, like rose bushes, bloom when given love

By MARY CAROLYN DOBBS

In front of my mountain home is a rose bush of special significance to me. I received it from a generous friend who had done many kind things for me. Hence, I was quite saddened when deer ate its buds, and heavy snows broke its branches. Furthermore, a woodland creature crushed it to the ground.

In the following spring, a new shoot or two struggled up, determined to sustain the slight fragment of life within its roots. But it was a difficult battle. Growth barely came forth. Yet, despite its hardships, I did not want this valiant little plant to die. It was a memento of loving helpfulness which still warmed my heart.

Thus moved into action, I placed around and over the few short-stemmed leaves a strong cage of chicken wire. Every time we had a meal of trout from our nearby mountain stream, I buried the scraps deeply around this bit of a bush. I watered it often.

Within two months there was a surprising growth, and a rich color in the much-increased foliage. Soon a plump bud formed which opened into a delightfully perfumed flower. It made me recall the years when this rose bush yielded large pink fragrant blossoms. Now I realized the revived plant was on its way to more joyful blooming.

This gratifying outcome probed me into a significant realization. I work with children who are battered by handicaps and the blights of their environment. Similar to the struggling plant, their lives may seem insignificant. But by bestowing concerned efforts upon them, they can surmount seemingly difficult obstacles. Similar to the tender rose bush, they will respond to special care and close range attention. As silent buds holding promises, they, also, can unfurl into wholesome personalities.

Patience and love provide the faith to seek the unfolding of hidden human potential. How easy it becomes to draw closer to God when we travel upon the road of compassion for those hampered by difficulties. How much richer our own spiritual lives can become when we make it possible for others to flourish into a fuller Christian living.

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, Mary Carolyn Dobbs, lives in Gross Valley, California.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 38 United Methodist annual conferences which publish special regional editions.

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On the TM/UMR Beat

Mr. Dunnam

Are your recent experiences with preaching like mine?

I have heard some incredibly bad preaching during the past year.

Such an assertion is not likely to win me any popularity contests among fellow members of the clergy. But it is true.

I have the opportunity to worship in a large variety of congregations during the course of a year. I attend large churches and small churches, city churches and suburban churches, and occasionally rural churches.

I have heard a number of good sermons, and a few really excellent sermons. But with disquieting regularity, the sermons I've heard during the past year have caused me to understand why so many people have no hesitancy about spending Sunday morning doing something else.

It would be unreasonable to expect any preacher to move his hearers to profound new depths of understanding or new heights of feeling every Sunday.

It is not unreasonable to expect that every sermon should: (1) contain at least one coherent central idea; (2) be in some way grounded in Scripture; (3) be delivered with obvious conviction; and (4) provide the listener with something worthwhile to take with him — if only a reminder of some already-known truth. A majority of the recent sermons I have heard failed to meet one or more of these criteria, and several satisfied none of them.

It may be unfair to generalize about the state of preaching across an entire denomination on the basis of the performance of 30 to 40 preachers. But I have the gnawing fear that my recent experience is far more representative of the general quality of United Methodist preaching than I would like to believe.

Christian worship obviously involves more than listening to a sermon. But the proclamation of God's Word is one very important component of the worship experience. Persons entrusted with the task of preaching bear the responsibility of setting forth God's Word as clearly as they are able, and of challenging their hearers to be more faithful Christian disciples in the world. If by reason of conviction or ability any minister is incapable of preparing and delivering a sermon worth hearing, simple honesty should force him or her to reevaluate his or her vocational calling.

I am grateful for the helpful, and occasionally inspiring, sermons I have heard. I hope to hear same more often in the future. I shall ask the Lord to improve my ability to find spiritual help in any mediocre sermons I may hear; I shall pray for a receptivity to insure that my own attitude does not cause me to color some good sermons bad. And I would like nothing better than to be inundated with letters from lay persons telling me that my recent experience hears no resemblance to the quality of preaching they are accustomed to hearing from United Methodist pulpits.

—SPURGEON M. DUNNAM III

Letters to the Editor

Confession sets the stage for liberation

To the Editor:

June Rouse's "Here I Stand" article in which she advocates the elimination of congregational confession (TM/UMR, Sept. 2), strikes at the very core of a faith that celebrates Easter only after it has remembered Good Friday.

Certainly, I would agree with her that the church fails in its mission when it goes around dumping guilt on persons who are already carrying around a full load, but to eliminate confession would be to throw the baby out with the bath water. The liturgy of confession, as I understand it, is not designed to dump guilt, but rather to help us identify and deal constructively with the guilt that burdens all of us, whether we confess or conceal it. The liturgy of confession sets the stage for the word of liberation which can be liberating only if we have something to be liberated from.

As a recent graduate of St. Paul School of Theology, I am thankful that I was exposed to educational psychology and the conditions of change within the context of scripture and the tradition of the church.

Bruce R. Davis
St. Joseph, Missouri

Needs to read Bible

To the Editor:

May I suggest that June Rouse ("Confession should be eliminated from worship," "Here I Stand," September 2) needs to reexamine her Bible — starting with I John, Chapter 1.

Pete Simpson
Minneapolis, Minnesota

Point missed

To the Editor:

I was sorry that Mrs. June Rouse missed the point in her September 2 article about confession. While behaviorism may indeed provide valuable tools for educators and others, as theology it is all wet.

"I sought the Lord, and afterward I knew
He moved my soul to seek Him, seeking me;
It was not I that found, O Savior true;
No, I was found of thee."

(#96 The Hymnal)

Marilyn L. Graves
Glen Mills, Pennsylvania

TTTOW is trying

To the Editor:

First, let me commend you for the superb service you render Christ and His church through your paper. Through your efforts you have developed a publication which fills a great need in our beloved United Methodist Church. Our church is greatly indebted to you.

Next, let me reply to your recent comments regarding our efforts in improving television programming (TM/ UMR, August 19). Your editorial was well written and has valid points. We have never said that our "Turn the Television Off Week" was without fault. We recognized those faults from the beginning. However, we have yet to face a plan to deal with the problem which was perfect. Despite the negative aspects of TTTOW, it does have good points also. It is simple for simple minded people. It is something people can do. And it helps make people aware of the nature of too much of television programming. And, most of all, it encourages people to become involved in correcting a flaw in our society.

Despite what the networks have said, we have reason to believe that the first TTTOW made a national impact with a decrease in viewers. We would not make such a statement without just reason. We have material to support that. But that is another matter to be pursued perhaps at another time.

You have a positive quality about your writing. That I deeply appreciate. Where you offer criticism, you offer an alternative. You suggested that we write letters to the networks and sponsors. As a result of your suggestion, we are beginning an effort to secure 1,000,000 letters of protest regarding the violent, vulgar and profane programming by January 1, 1978. We plan to personally carry these letters to the networks to see what reaction they bring.

A person would have to be a fool — or a fool for Christ's sake — to begin such an effort. Time will tell which we are.

This letter is a request that you join us in helping secure those one million letters. Surely there are enough readers of TM/ UMR to supply half the goal.

We are open to any method of solving this situation. We don't have all the answers. What we do have is a deep desire to see a very destructive and demeaning situation corrected. We may never be successful in correcting it. But we feel that we must try, and try with every ounce of energy which God has given us. To this effort we have pledged ourselves.

Donald E. Wildmon
Tupelo, Mississippi

Healing article good

To the Editor:

I enjoyed the article in the August 26 issue of TM/ UMR about the Rev. Lawrence Althouse. I agree with his wanting to bring healing in the front door of the church. It should be a part of our regular church life.

Ralston Bruce
Loraine, Texas

Stewardship vision needed

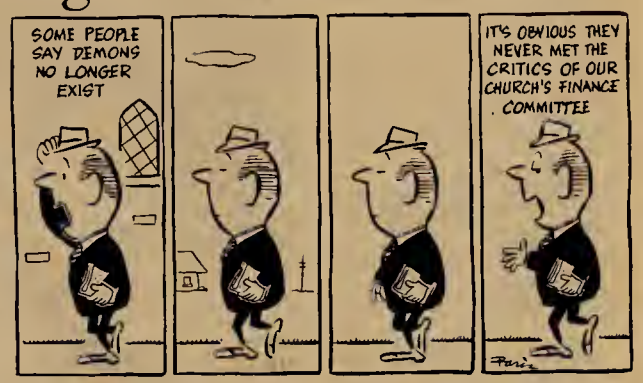
To the Editor:

I want to thank you for publishing the little article about the accomplishment of People's Church, Toronto, Canada and its tremendous missionary budget (TM/ UMR, August 19).

I sincerely believe that if we could develop this kind of vision in our own denomination, the Board of Global Ministries could easily be operating on a budget of $100 million.

I have been endeavoring to discover if there are any United Methodist churches with a benevolent budget of $100,000 or more, and if there is any Methodist church whose benevolent giving equals its current expense budget. Perhaps through your paper we could make this kind of discovery.

V. E. Maybray
Wilmore, Kentucky



Slave horror relived

To the Editor:

Thank you for doing the series on Wilberforce and his influence on the slave trade (TM/UMR, August 12, 19 and 26). For the first time in my life, I've experienced vicariously the "horror" of those slave ships — even the accompanying photo leaves an indelible impression.

I hope you will do more things on John Wesley such as reprints from his journals, or on other spiritual leaders of any faith. We're hungry for real spiritual things these days.

Mrs. Lyle W. Barn
Jamesville, Minnesota

'Total agreement'

To the Editor:

As a lifelong Methodist, I am writing to add my total agreement with the views expressed by Jean P. Chambliss in her letter headlined "Love God also with minds" (TM/UMR, August 19).

It's an uncanny feeling, in a sense, reading one's own views expressed down to the last detail by somebody one has never before met. I'd like to thank Ms. Chambliss for expressing my views and feelings so well, and for "telling it like it is."

Ann Hamilton Pippin
Greenville, Texas

Directory firm praised

To the Editor:

Sometime ago you printed a "Letter to the Editor" in the paper from some person who had done business with United Church Directories and found them unsatisfactory. The charges levelled against the company were hard for me to believe.

We have done three church directories with United Church Directories and they have given us splendid service. They were most cooperative and the folks who purchased pictures from them were pleased. Also the churches were delighted with the finished product — our church directories.

I wrote to United Church Directories and sent them this "Letter to the Editor" and told them how very disappointed I was to read about them. I urged them to correct this matter, if at all possible.

Estell R. Casebier
Louisville, Kentucky

Share the bread and cup. At the Lord's Table, taking the bread and cup in His memory, we are thankful for God's grace and in company with fellow Christians we publicly affirm our commitment to Christ.

Share in ministry. As we affirm our oneness in Christ, we should also affirm our commitment to carry on his ministry. United Methodists have an opportunity to minister to many through the World Communion Offering

Order World Communion Sunday materials from.
United Methodist Communications
1200 Davis St.
Evanston, Ill. 60201

"We give thee but thine own" is still at the heart of Christian stewardship — even though today's cornucopia of "gifts" sometimes wears a different look. Although some United Methodist churches are just now gearing up for a season of stewardship emphasis, many others see that emphasis as a year-long response to God's ever-constant love. [See related articles.] RELIGIOUS NEWS SERVICE PHOTO

Stewardship strategies shared

Year-round efforts called key for large, small churches

By SHARON MIELKE
Senior Staff Writer

Churches large and small with steadily swelling giving records don't have any magic formulas, they say. But they do have several strategies in common:

- Deep-seated commitment to community ministry;
- Both laity and pastors who are unapologetic and straight forward in talking about Christian stewardship;
- Lively communications that keep members informed about what their dollars are doing;
- An annual fresh approach to the pledge campaign;
- Optional giving opportunities.

TM/UMR talked to a number of United Methodist churches last week reported to have found effective year-round, year-in-year-out stewardship and finance programs.

First United Methodist Church, Sylvania, Ohio, 700 members, suburban:

Keeping the meaning of the church as servant to the world and the community constantly before them, plus "telling the story" about what their giving is doing are the keys to First Church's stewardship, believes the pastor, the Rev. Elwood Rose.

This church always goes over its apportionments, participates generously in community and mission projects, and still meets payments on a $450,000 indebtedness.

Mr. Rose said the church is "blessed" with many lay persons who incarnate the servant concept in their work for Church World Service, CROP, community projects such as "Feed Your Neighbor" and "House My People."

He said when they stand up to report on these projects there is a response. Further, he has found that lay worship leaders make a real witness through their offering prayers. "They reveal what they believe about the offering as a part of their lives on the altar."

A lively quarterly insert with each giving statement is a unique way First UMC "tells the story" to its members on a regular basis.

Temple United Methodist Church, Millington, Tennessee, 160 members, rural:

A little country church with a destitute past is starting to see dreams long thought impossible coming true.

Under the leadership of the Rev. Everett Porter the church put its dreams on paper and put a price on them and called it "a tentative budget" with an unheard of $30,000 bottom line. In a six-week emphasis combining spiritual renewal and four sermons on tithing, the budget was overpledged. To date, Temple expects to go over the top by $8,000.

Mr. Porter said it is his conviction that "God doesn't want a tithe; he wants you and one way to give to the Lord as he has prospered us is through our substance." Pledges are always flexible, he said, in line with the New Testament teaching.

Temple church has refurbished its church school, equipped a church office, bought a new organ and hopes to relieve its cramped quarters in preparation for the future as the city of Memphis grows toward it.

Galloway United Methodist Church, Jackson, Mississippi, 1900 members, downtown:

A downtown church that lost half its members before a "turn-a-round" in 1976 attributes much of its revival to "doing everything possible to generate a sense of who the church is and what it is about." The Rev. Clay F. Lee said convincing people that something is happening is critical to a response. Every avenue is used to get Galloway's message out — television, newsletters, person-to-person contacts, lay witnesses in worship.

Galloway UMC is in the midst of "re-tooling for a new situation" and is moving forward in ministry to people who work and/or live in the downtown area.

One of their strategies is one over-all budget which includes goals for special offerings but which is still open-ended. For example, last year members went over the goals and doubled their giving ($6,500) to the One Great Hour of Sharing.

And when the congregation decided to go on television with a program that reaches two-thirds of the state, the $40,000 beyond budget became an optional giving opportunity. Members responded and total giving in 1977 is approximately half a million dollars.

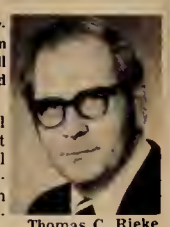
Huffman United Methodist Church, Birmingham, Alabama, 1900 members, urban:

Along with the others Huffman UMC varies its annual every member pledge campaign every year. All agree a fresh approach is needed each year and Huffman UMC pastor the Rev. Claude Whitehead said they have used a variety of approaches. But basic to Huffman's doubling its budget in the last three years, he believes, has been a high level of lay participation in planning the church programs at an annual retreat.

Exec says stewardship 'chore' can be lightened

TM-UMR Staff Special

Editor's note: The Section on Stewardship of the General Board of Discipleship has a new executive. The Rev. Thomas C. Rieke, who came to the post in June, talked about stewardship in an interview with Sharon Mielke, TM/UMR senior staff writer.



Thomas C. Rieke

Q: Why is stewardship often viewed as a dull chore for United Methodists?

A: For several reasons. One is that in the typical church, stewardship is no more than finding enough dollars to pay the bills for the coming year. Consequently, all the congregation hears about is "needs." People are not interested in budgets or electric bills. They want to know results and what happens when the lights are on.

Another reason is that stewardship remains outside many members' understanding of Christian experience. This is often reinforced in worship when the offering is treated like a "commercial break," not a part of worship itself.

Q: What is stewardship?

A: Stewardship is what we do to live out what we profess; it is putting our commitment into practice through the gifts of time, skills and money given to every individual. What I give and what I keep are both expressions of how I believe. The stewardship question for the Christian is "How well am I handling these gifts from God?"

Q: What does it mean for a local church to put commitment into practice?

A: When Christians understand stewardship as living out their faith, they want their stewardship to achieve Christian purposes. People give to achieve results, whether it be of their time and skills or finances.

Members should have full knowledge of what their giving is accomplishing. Communications can do much more than report how much was received and how much is still needed. More and more churches are including brief reports with monthly statements which tell what is happening through members' giving.

On-site visits to church supported projects or even long distance calls to mission workers via speaker phones do people good.

Q: You said earlier that the offering is often not very meaningful in worship. What are some problems with it and what might be done to improve this act of worship?

A: I think some problems are that all we do is pray over empty plates and sing the Doxology over the money. The offering needs to be broadened to give service commitments equal value with dollar gifts.

Also, ushers with red bow ties and plastic carnations thundering up the aisles with empty plates make people feel guilty instead of offering an opportunity for people to really give themselves to God. Some churches are experimenting with having all sorts of gifts brought to the altar. Another variation is to have the offering given as people enter the sanctuary for worship. These gifts are then brought forward at the appropriate time for dedication.

Q: Some churches make wide use of "second mile giving" and/or designated projects with price tags and a timeline in addition to the church budget. What do you think of this approach?

A: "Second mile giving" offers tremendous potential. That is not to knock regular envelope giving, but the church is far too hide-bound in its giving patterns. We ask for a pledge once a year and forget that people have other interests and available resources at other times during the year. Sometimes just an over-concern for neat, orderly bookkeeping seems to block more flexible giving arrangements. The church ought to offer Christian giving opportunities all year round.

Q: What do you foresee as the major emphases of the Section on Stewardship?

A: Three major areas will be: a growing awareness of stewardship as "commitment in practice," a broader understanding of the offering as an act of worship and the stewardship of "continuing resources" in planned giving.

the church today

UMC's pension payments quadruple in ten years

EVANSTON, Ill. (UMC) — Pensions paid under the United Methodist Church's reserve program have almost quadrupled in the past decade, according to the church's General Board of Pensions here.

In 1967 benefits under the clergy reserve program totaled $8,193,228. In 1976 these payments came to $29,707,389.

The number of pensioners has almost doubled in the same period, going from 7,881 to 14,507. Average age of pensioners is 75 years with the oldest being a 109-year-old woman.

As of Jan. 1, 1978, 58 of the 73 annual conferences in the United States and Puerto Rico will be full participants in the reserve program, with most of the others participating to some degree. Pensions not funded by this plan are paid by the annual conferences on a current income basis.

Keep church's social action magazine alive, committee asks

NASHVILLE (UMC) — Fifteen members of the United Methodist Board of Church and Society who serve as the agency's "Constituency Services Committee" are recommending "Engage/Social Action" magazine be continued as a monthly publication.

Earlier this year the executive committee of the board authorized discontinuance of the magazine by the end of 1977 but did not foreclose other publishing options.

The magazine had failed in an effort to raise its circulation substantially above the 6,000 level although the number of renewal and new subscriptions did increase markedly following the executive committee announcement, according to Editor Allen R. Brockway.

The constituency committee making the recommendation is chaired by the Rev. James Iwig, Goodland, Kan.

Retired U.M. bishop, hymn expert, dies at age 85

SEATTLE (RNS) — Retired United Methodist Bishop Edwin E. Voight, an authority on hymnody and worship, died of heart failure here at the age of 85.

Bishop Voight was elected to the episcopacy of the former Methodist Church in 1952 and assigned to the newly created Dakotas Area. He was assigned to the Illinois Area in 1960, and served there until his retirement from the episcopacy in 1964, upon which he began four years of service as president of McKendree College, Lebanon, Ill.

The bishop chaired the Commission on Worship of the former Methodist Church when it adopted a revised hymnal and Book of Worship in 1964. The volumes were subsequently adopted by the United Methodist Church when that denomination was formed in 1968.

Center for Asian-American Ministries opens at Claremont

CLAREMONT, Calif. — A Center for Asian-American Ministries will open here this fall to bring new and specialized services to a wide segment of Southern California people — a program of the School of Theology at Claremont.

A project of the Asian-American Christian community and the United Methodist Board of Higher Education and Ministry, the center was stimulated by statistics showing 17,000 United Methodists of Asian descent in the United States, and 200 Asian Americans among the denomination's clergy.

Bishop urges compassion for homosexuals

MINNEAPOLIS (UMC) — Bishop Wayne K. Clymer has called on all United Methodists of Minnesota not to stoke the fears, anxieties and hatreds of people against homosexuals.

The open letter to all United Methodist congregations in the state was mailed after a Friends (Quaker) Meeting House in Minneapolis was defaced because it houses a predominantly homosexual congregation of the Metropolitan Community Church.

While the United Methodist Church officially condemns the practice of homosexuality, Bishop Clymer said the church also declares that homosexuals "are persons of sacred worth" and "are entitled to have their human and civil rights ensured."

"There is nothing more terrifying than religion become demonic," the bishop wrote, pointing to vendettas against Jews, Catholics, Blacks, Protestants, communists and capitalists. "All have been harrassed, even killed, by people claiming the will of God. This is not new, but it is eruption of that dark side of our human nature which craves a hate object."

Urging United Methodists "not to get caught up in this spirit which is alien to the love of God," Bishop Clymer said, "disagreements must never cancel out compassion."

"Truth as we see it must always be spoken in love."

During Cuba's darkest days

Women credited with saving church

By BUD HERRON
Associate Editor

HAVANA, Cuba — The work of women, more than any other single factor, kept the Methodist Church of Cuba alive during the dark days of the 1960's, when most church leaders fled the country in the wake of the communist take-over.

That fact quickly becomes evident to most persons who study the development of Methodism in Cuba since the revolution produced a Marxist-led government in 1962.

"Women have always been the backbone of the church," Bishop Armando Rodriguez of Cuba told TM/UMR here recently. "And in our times of uncertainty the women came forward to lead."

When all but three out of 100 local pastors fled the country within a few months, it was predominantly women who stepped forward in local churches to hold the church together, Cuban church leaders point out. The women, they say, had always been involved more actively than men in the church and had the benefit of leadership experience in "women's activities" — training most lay men did not have.

Today more than 20 percent of the local pastors in the Methodist Church of Cuba are women, and one of the eight district superintendents in the country is a woman.

"Latin cultures have always had the tradition of men being dominant," Bishop Rodriguez told TM/UMR. He said a positive result of the leadership drain of the early 60s, therefore, was that a situation was created where the leadership qualities many women possessed became more important than the "Latin stereotype" of women as only followers.

He points out that the "unintentional" trend for more female leadership in the church was further strengthened by the "intentional" trend set in all of Cuban society by the new government's emphasis on equality of the sexes.

The government is actively working to end discrimination on the basis of sex and the nation's constitution prohibits such discrimination, according to the bishop. But he also admits that progress toward an end to discrimination has been "slow in the hearts" of some persons. While equality in opportunity for education and advancement in jobs has been mandated by the government, it is "sometimes difficult to bring about such equality in family life and personal attitudes."

The government recently passed down a "family code" which was studied by neighborhood committees across the nation. The committees made recommendations for changes to the government and finally the code became official policy. It calls, among other things, for husbands and wives in families where both partners work outside the home to share equally in household duties and the reponsibilities of raising the children.

Results have been "spotty" so far, Cubans seem to agree.

"Not everyone follows the code at home like they should," one official of a neighborhood committee told TM/UMR. "Many people hold to the old ways and the old views of women. I think our hope in this area will rest with our children and how they live as a part of families in the future."

Budget director fracus called 'disappointment' by U.M. editor

CHICAGO (RNS) — "The Christian Century," ecumenical weekly published here, says President Carter's defense of Budget Director Bert Lance "is a disappointment to those who expected more" from his administration.

In an editorial in its Sept. 14 issue, entitled "A Higher Standard," the periodical comments that "the issue in the Bert Lance case is not whether the President's budget director has done anything illegal or 'unethical,' but whether his personal operating style as a banker is in keeping with the high standards President Carter has set for himself and his administration."

The Rev. James M. Wall, the United Methodist minister who is editor of the "Century," notes that the President has suggested that Mr. Lance's activities were not unusual for bankers in "rural Georgia."

But, he writes, "that is a no-crimes-committed, everybody-does-it defense, not exactly what we expected from an Administration elected on its strong appeal to voters looking for higher standards on the part of public officials."

The editorial points out that "much of the information on Lance's banking activities that is now being given such high visibility by the national media and Congressional hearings was known to the President at the time he appointed Mr. Lance. He must have realized that in adding Lance to his staff, he was risking his own high standard of private and public conduct."

Mr. Wall notes that Mr. Lance has been an active member of the North Georgia Annual Conference of the United Methodist Church and that in that conference, as throughout United Methodism, clergy candidates are routinely asked, "Are you in debt so as to embarrass you in your work?"

While acknowledging that "Bert Lance was not joining a Methodist annual conference," the editorial comments that "he was becoming a part of an administration that promised standards higher than 'politics as usual'."

Referring to "the 'use' of one's position in government," the editorial says that "Mr. Carter is not going to change that Washington brand of profitable self-interest overnight, but he did promise to work toward a higher standard."

In a telephone conversation with Religious News Service, Mr. Wall expressed concern that a newspaper report (New York Post, Sept. 2) had indicated the editorial had called on Mr. Lance "to resign and straighten out his business affairs."

Mr. Wall stressed that "The Christian Century is not in the business of making political suggestions to the President or to anybody else." He said the editorial was designed to focus on the "standards, values and ethical issues" involved in the Lance affair.

"I do think that one could infer from that (the editorial) that it would be better if he were to resign," Mr. Wall said, "but that's only an inference."

Legacies enrich lives

Church invests 'talents'

TM/UMR Staff Special

CINCINNATI — Legacies left to Grace United Methodist Church here are soon invested in the lives of people, not just stashed away in the bank.

Funds derived from a number of bequests are enabling the 450-member congregation to start a raft of innovative ministries, mission and education projects.

This summer the congregation bought a semi-truck and converted it into a mobile children's center. After painting it inside and out, carpeting the floor and creating a pirates' nest inside, they added a storyteller. The truck was parked at six different locations during the summer in the community and 35 to 50 children gathered every night to listen to the storyteller and do crafts.

"Next summer," said the Rev. Grayson Atha, "we hope to have a full-time storyteller. Also, we will make the mobile center available to smaller community churches to use as they relate to children in their neighborhoods."

The mobile children's center is just one of the ways this congregation has found to invest its legacy in people. Here are some more: purchase of a van for a church of the deaf, a summer neighborhood program for youth with a full-time youth director, assisting 20 young people to go on mission work trips to Haiti ($100 each), starting a counseling center at the church with a qualified person to take cases beyond the pastor's capabilities and underwriting fees when families are unable to pay. Scholarship grants are also provided.

A $25,000 bequest given to the congregation five years ago provided the opportunity for members to think of a better way to use such gifts than a rather haphazard policy of the past.

The pastor said it took a year to come up with a workable formula, but he now believes "this is one of the most creative things we are doing in stewardship."

Members decided that 30 percent of the bequest would be designated as the mission project fund; 30 percent as the education and scholarship fund; 30 percent for experimental ministries and 10 percent for emergencies.

After four years several thousand dollars have been spent, but because of interest and several additional gifts, the fund still has almost as much as when it was started. About $6,000 is readily available whenever a new project comes up and is approved.

The latest venture for this church — which prides itself on being a truly neighborhood church with almost half its members within walking distance — is to buy a house for a church family on welfare unable to make a downpayment. Because rental housing is hard to find for a family with five children the church bought a house and intends for all the rent to go to maintenance.

"If it works we might do more of this," Mr. Atha said. The church's community has many Appalachian people and the pastor said, "we make no bones about being lop-sided in directing our ministry to the neighborhood here. Drive-in members are welcome, of course, but the ministry of the church is to the neighborhood. Legacies are providing a unique way for this congregation to provide ministries that would otherwise be impossible for a church its size."

A recent survey shows that lower income families earning under $5,000 per year give well over 6% toward stewardship, but people with three times that give only one-third that amount! Why?

Take a good, hard look at commitment in your church. Are your members growing as stewards, accepting more responsibility as their means improve? Or do they feel "paid up" since the church debts are cleared? Are you making the best use of *all* of your assets—members' talents, church property, money contributed? Is the church doing *all* it can—or should?

Whether your church is large or small, you know that there's more to good stewardship than the weekly collection plate! Now Cokesbury can help you develop a strong, successful stewardship system. Your church can:

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UMR-9-16-7

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CIDATELLE, Haiti — Members of this mountain community are digging a water well, for they have no clean water supply. They were told to dig here by staff from the Methodist Church's project at Gebeau who "water-witched" with a forked stick to find the spot. The diggers struck wet dirt while TM/UMR was there. Excitement increased and people flocked from the village to watch. Cidatelle is one of the 80 outlying communities the church serves through its rural development program at Gebeau. (See story below.)

Church brings new life to Haitians

U.M. dollars pour relief on 'parched earth' of poverty

EDITOR'S NOTE: United Methodists this year are taking a sharper look at "The Caribbean Crescent" — a chain of islands sometimes toured but little understood by many North Americans — through a local church mission study. TM/UMR sent associate editor Clyde Chesnutt to the island of Haiti Aug. 28 - Sept. 3 to inspect the work of the church there. This page features his report and photographs.

By CLYDE CHESNUTT
Associate Editor

PORT-AU-PRINCE, Haiti — Should doubts ever arise about the effectiveness of money given to United Methodist Committee on Relief (UMCOR) for its work in Haiti, a trip there should dispel the doubts.

UMCOR is pouring hundreds of thousands of dollars each year for relief and rehabilitation into a church that soaks it up like parched earth gulps rain water. And in those spots where the water touches the earth, new life is being regenerated.

UMCOR works with the Methodist Church in Haiti — the fastest growing section of the Methodist Church in the Caribbean and the Americas, says its chairman, the Rev. Allen Kirton. "We are more aggressive in evangelism," he told TM/UMR, citing that as the number one reason for their growth. "And we have more frontiers."

Frontiers they have indeed. The Methodist Church in Haiti is a minority movement: 5,000 members in a nation of five million people, although the church claims it serves a constituency of close to 350,000. The official religion is Roman Catholicism and the government is the dictatorship of Jean-Claude Duvalier. Both have at times viewed the Methodist Church as a threat because of its successful work among the peasants.

The frontiers extend even farther. Eighty percent of the population is illiterate and on the island of La Gonave, where the church has recently begun a ministry, illiteracy has been estimated to run as high as 95 percent. Life expectancy for a Haitian peasant is 48 and per capita income in 1975 was only $70. Haiti has been classified as one of the poorest nations in the Western Hemisphere.

Despite such monumental obstacles, church leaders are optimistic. The Rev. David Flude, UMCOR executive, says that while the church in Haiti has so little materially, "it is so rich spiritually. I took my sabbitical here this summer. Although I have traveled in more than 100 countries for the church, I have never been where the church is more alive than in Haiti."

And the Rev. Aline Rocourt, native Haitian who heads the Lay Training at Freres, says the church has a lot to live for. "We have bridged the gap. The church, once catering mostly to the few elite, has now become established with the people. We are offering whole salvation — body, mind and soul."

The ministry at Las Saline is an example. Here in a slum section of the capital city, Port-au-Prince (pop. 500,000), the Methodist Church has a medical clinic, a school and a church, the only such facilities in an area near the bay into which more than 30,000 people have been crammed. One of the church's two Haitian deaconesses, Sister Paulette Holly, who is also a registered nurse, operates the clinic. Three days a week a Haitian doctor and dentist treat more than 250 people. The patient pays 40 cents to see the doctor, 40 cents for medicines and 20 cents for vitamins.

The ministry began here due to the "angel of Las Saline," Madame Sylvia Prinville, who years ago heard the gospel in the Methodist Church and began to witness to people in the slum area where she lived. Through her persistence, the church was able to convince the government to let them build on property in Las Saline.

Madame Sylvia lives today at age 85 in one tiny room of the school. Work teams from the United States through UMCOR have added a second story to the medical clinic and the school. The project still serves the Las Saline people, even though last year the people in the area were forced to move into an adjacent slum section so the land could be used for industrial development.

Because of the church's concern for the welfare of the people at Las Saline and other places in the city, the government has approached the church to build a recreational center in the slum section called Cite Simone. The Methodist Church in Haiti countered with a proposal to build not only the recreational center but also a school, clinic and church on the property to be donated by the government. If the Duvalier government accepts the proposal, UMCOR hopes to submit the program to American United Methodists through Advance Specials (second-mile giving) and raise most of the $150,000 needed

"Angel of Las Saline"

Independence seen crucial for church

TM/UMR Staff Special

PORT-AU-PRINCE, Haiti — "The best way United Methodists can help us is to stay home and light fires there." The man speaking is the head of the Methodist Church in Haiti.

"Don't misunderstand," the Rev. Allen Kirton hastens to say. "I don't mean to be unkind or ungrateful. But we simply cannot handle droves of Americans descending upon us. We have neither the room nor personnel to care for you."

Furthermore, they do not want to be dominated by wealthy churches outside Haiti.

Independence is 'tough issue'

"The crucial issue for us is independence, standing on our own two feet," the chairman of Methodism in the Caribbean island of Haiti told TM/UMR. And that's a tough issue to resolve since the Haitian church's budget is funded almost 70 percent from abroad, one official said.

"Our needs are so great," Mr. Kirton said. "The temptation is to take everything from the outside and do nothing for ourselves. Our biggest interest, however, is how people can help us to function, not for them to function for us."

He mentioned a sizeable gift an American offered to put up a school building. The leadership of the church refused the gift because the people in the village had shown only nominal interest in the existing school operated by the church. Within the past year, however, the attitude of the village has changed and the people have indicated they want and will support the church and its school. So the church is renegotiating the offer to build.

The two greatest needs of the church in Haiti, said Mr. Kirton, are: (1) scholarships to train laypersons and pastors in the Bible and community development, and (2) investment capital so the church can get on its own feet financially.

Additionally, the Haitian church needs persons with special technical skills, medical and dental professionals, builders, volunteer short-term work teams and equipment, seeds for planting and medicines. Above all, he said, the church needs the prayers and good will of fellow Christians.

He expressed appreciation to the United Methodist Church for entering a partnership with Haitian Methodism. "And I stress 'partnership.' UMCOR has no projects in Haiti. It owns no land or buildings. The Methodist church in Haiti has some projects which UMCOR aids, but UMCOR owns none. They respond only to our requests for assistance."

Mr. Kirton said the Haitian church feels a "special relationship to the United Methodist volunteers from the U.S. who have come to help. They are changing the image of the 'ugly American.' I'm glad Christians are in the forefront bringing about this transformation."

The chairman's greatest joy comes when one person catches the vision of what the church is trying to do. "I used to get discouraged thinking we are merely scratching the surface. But then I heard a man say if you change the world, you have to do it one person at a time. So now I rejoice when one person becomes conscious of himself and his situation, when he or she no longer wants to be a passive object but instead an active participant to change the circumstance."

Only the gospel can do it, Mr. Kirton says. "That's why when we build a school we also build a church. When we build a medical clinic, we build a church, too. That's the whole gospel."

Pig farm in parsonage yard started it all

Methodist project aids 80 peasant villages

TM/UMR Staff Special

JEREMIE, Haiti — A pig farm which started in the backyard of a Methodist parsonage here launched a program of social and religious development that today reaches out to more than 70,000 peasants.

Raising a pig is an economic necessity for the Haitian peasant in this mountainous hackwoods section of the Caribbean island. But the Methodist pastor of Jeremie in 1957, the Rev. Aline Rocourt, saw swine fever as well as the peasant's lack of proper animal husbandry decimating the number each year. The consequences left the peasant barely able to survive from one year to the next.

"I asked myself what the church should do really to help people," Mr. Rocourt told TM/UMR. "I concluded that we had to address the needs of the people and the place to start was with pigs. So I started a pig farm in the backyard of the parsonage. My wife wasn't too happy at first but she soon saw the value of the project."

As he vaccinated the pigs, developed healthier strains and raised better animals, he constantly brought leaders of the churches on his circuit into town to show and teach them how to care for the animals.

"I carried vaccine in my satchel every time I went on the circuit," Mr. Rocourt said. As a result, swine fever was brought under control.

A Baptist missionary once complained to the director of the project, "All you Methodists care about is pigs."

"Ah! Don't you see," said Mr. Rocourt, "the pig is so important to the peasant that when you care for it you are caring for that peasant and his family, too? Now, that Baptist is helping peasants raise pigs," he said with a smile.

In addition to raising pigs, Mr. Rocourt started a vegetable garden in the parsonage backyard to demonstrate how to cultivate and harvest good crops. But he ran out of space.

Church World Service (the relief arm of the National Council of Churches) came to the rescue by loaning the church money to buy 24 acres outside Jeremie. The Methodist project, now called Gebeau, today reaches into 80 villages with social, religious and agricultural assistance, touching many of the 70,000 peasants largely forgotten by their government and the world.

At Gebeau, peasants learn the principles of stockbreeding, reforestation and agriculture. There is a medical and dental clinic, a school and a church, plus a metal working shop, woodworking shop and garage.

The genius of Gebeau, however, is in its outreach. For it takes most of these skills into the back villages. Through "animateurs" (enablers), villages organize with officers and make decisions together in a "town council" style. The animateurs are paid by the church to link the program of Gebeau directly to the outlying villages.

Richard Challendes, lay missionary from Switzerland and director of Gebeau for the last eight years, points to some statistics of success:

- family incomes up 10-20 percent;
- 32 veterinary aides/stockbreeders trained to help diminish the loss of stock by 20 percent;
- 55,000 trees replanted;
- 46 trained mid-wives reducing infant mortality by 40 percent;
- 16 schools built and another 24 "literacy" persons trained to teach 10-20 pupils each.

Caring for pigs is a way of life in Haiti. Here at one of the Methodist Church's experimental projects, a Haitian worker waters and feeds the swine used for breeding.

The dental clinic is now operated five days a week by a career missionary dentist supplied by the World Division of the United Methodist Board of Global Ministries. Dr. Hugh Deale, Muncie, Ind., told TM/UMR all he does is pull teeth. "Most of these people haven't seen a dentist in years. I have no time for preventive work, only extractions." That day he saw 19 persons and pulled about 35 teeth — 20 cents a tooth. (The dentist in Jeremie, he said, gets $4 an extraction and the current U.S. rate is $13.)

Through United Methodist Committee on Relief (UMCOR), numerous teams of dentists and doctors from the U.S. volunteer for several weeks' duty in Haiti at their own expense. UMCOR has a list of 200 U.S. dentists who have come and will come again. And when they come to Gebeau, they are sent into the mountains where the peasants are hurting.

The purpose of Gebeau is stated by the director, Mr. Challendes: "The Christians of Haiti are agreed that in present day Haiti, it is impossible to disassociate development from the Gospel. The call is to liberate people from all forms of sin: social injustice, man's exploitation of man, ignorance, or all manner of miseries which are the causes or results of sin.

"The church's role — and only the church can honestly do it — involves a whole set of interrelated tasks based on the real needs of the Haitian peasant and community. The first step, then, is to awaken the peasant to his or her possibility as a child of God, not to do for them but to enable them to recognize their own dignity and control their own fate."

And it all began with a Haitian pastor's loving concern to help his people by helping them raise better pigs.

'Choux' blooms in church garden

FRERES, Haiti — Examining the new shoots of "choux" (the Creole word for cabbage) in the experimental garden of the Methodist Church's Lay Training Center here are U.S. missionary volunteer Charles Selph, Winterhaven, Fla., and director of the Center, The Rev. Alain Rocourt. Long a dream of the Haitian church, the new center can house almost 100 pastors and laypersons for weeklong seminars and Bible conferences as well as offer practical guidance in agriculture and animal husbandry. The United Methodist Committee on Relief provided a large share of the funds to start the center.

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Cost of a single subscription
$3.00 per year.
Send all subscription
requests to:
The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 41

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

SEPTEMBER 23, 1977

Back From Vacation!

Back To School!!

Back To Fall Schedule!!

Editorial:

Centenary's purpose, then and now

By L. RAY BRANTON

What vision moved our fathers in the Louisiana Conference to begin Centenary College and to continue to provide for its needs through war, depression and a multitude of other difficulties? To seek answers, I went to our conference archives last week and read the Centenary reports to the conference from 1849 to 1907. A clear and compelling picture emerged.

Centenary was founded in 1839, 100 years after the beginning of Methodism. As its name suggests, its original purpose was to preserve and carry forward the role John Wesley believed education should play in the Christian life. To Wesley, Christian Education included both intellectual and spiritual training, learning both of head and heart. In his famous dictum, he declared, "let us unite the two so long divided, knowledge and vital piety." To achieve and perpetuate this union was the purpose Centenary's founders envisioned.

Spiritual growth was enabled in those days through two primary means. There was an occasional, gratuious "outpouring of the Holy Spirit" at Centenary, when students were converted and decisions for the ministry were made. The ongoing witness to the faith, however, was made by the faculty and staff, who, it was stated at conference, were all committed Christians. The faith was communicated through personal relationships more than through academic work, for the Bible was not insituted as a course required for graduation until 1900. Enabling commitment to the faith was an ongoing task, since there was apparently never a time when the Centenary student body was either 100% Methodist or 100% professing Christians. In 1855, for example, it was reported that 1/2 of all graduates and 1/3 of the current student body were Methodist. Of those persons, some undoubtedly belonged to other communions, while others were unchurched. From the beginning, Christian commitment was an opportunity available to Centenary students, not a prerequisite for enrollment or a requirement for graduation.

Intellectual growth was fostered through a high quality liberal arts education which sought to teach students how to think, with preparation for a specific job a secondary, though important concern. It is a striking witness to our fathers' concern for the full range of Christian Education (intellectual and spiritual) that the first chair the conference sought to endow at Centenary was in natural science.

Our fathers believed that the products of the kind of complete education they sought through Centenary would be a means to the fulfillment of the mission of the church. "To have success," they declared in 1858, "the gospel must have leverage." By leverage, they meant that persons committed to the gospel and trained in heart and mind, needed to be involved at the crucial points in society where the important decisions were made. They believed that persons with high quality intellectual training, a distinct moral compass and a clear faith commitment were best prepared to make decisions in harmony with the will of God. The Journal of 1901 sums up our fathers' hope for Centenary alumni: *"The largest and most liberal minded citizen is that one who is religiously educated, trained by the church college and sent forth into the arena of public life with trained heart and mind. We must educate our boys* (Centenary was not coeducational then) *so integrity will shine forth in jury box, in assembly halls, upon the judicial bench and in our legislative halls."*

Is this vision still valid? Without claiming Centenary has any monopoly on persons who fulfill the vision, or that it has ever fulfilled it completely, I believe that if our conference and our college renew their awareness of and commitment to this vision, Centenary has a vital role to play. Has there ever been a time when there was a greater need for persons who know how to think clearly, and to think for themselves, than today? Have we ever had a greater need for persons with a clear faith commitment and moral compass at the points where key decisions are made in our society? If Centenary can give us a host of such persons, its mission will be as valid in the years to come as it has been in years past.

I do not believe we have yet seen, in our lifetime in the Louisiana Conference, the full extent of what a truly church-related college can accomplish for the church and the world. I believe we should help Centenary become such a college.

Among the reports I read, I found the following: *"We are happy to report our people are waking up to the need for the church college. Yet, we regret to say, they are only partially awakened. Something, it is true, has been done, but very little in comparison to what should and must be done if we expect to succeed. Schools and colleges must be endowed, and to this effect, money must be raised and with a liberality surpassing anything heretofore exhibited."*

Written in 1855, this statement is a challenge from our fathers not only to give money to our college, but also to recover the vision through which Centenary was born, and with which it can be born again.

Special happenings

September - November

September
23-24 Focal Point Evangelism SMU Dallas
24 SMU-Tulane, Cotton Bowl Dallas UMYF Game 7:30 p.m.
25-30 Christian Education Week
28-29 Jurisdictional Council on Ministries
October
1 Special Youth Event, Small and medium-sized churches - St. James UMC, Shreveport 9 a.m.-5 p.m.
2 World Communion Sunday
2 -16 District Annual Meetings UMW
3 Connection (30 Min. Weekly programs begin)
6 - 8 South La Ashram - Broadmoor, Baton Rouge
9 Laity Day
11 Money-Management Seminar - Asbury, Lafayette 6:30 p.m.
10-13 "The Best is Yet to Be" (Persons over 55) Sequoyah Bus leaves from Alexandria
10-14 Ecumenical Prayer Seminar, Acadian Baptist Center Rt. 3 Eunice
16 Methodist Children's Home Harvest Day
18-20 Focal Point Evangelism, Sequoyah
22 Leadership School and District Leadership Training UMW Horseshoe Drive UMC, Alexandria
23 World Order Sunday "Human Rights for All"
26-29 Judicial Council-Boston Massachusetts
30 Reformation Sunday and World Order Sunday
November
1 Conference Church School Rally-Ruston
2 Conference Church School Rally- Baton Rouge
4 World Community Day
8 Election Day
13 Drug and Alcohol Concerns Sunday - Stewardship Day
18-20 Marriage Enrichment Weekend, New Orleans
20 National Bible Sunday - Thanksgiving Sunday
24 Thanksgiving Day
27 First Sunday in Advent

Roanoke UMC had busy summer

The Roanoke UMC, Lake Charles district, had a full and busy summer with: 1. An Ole' Time Camp Meeting; 2. A "We Care Mission" with 20 Ministers; 3. A 'Bible School' with 90 children; and 4. An Open House at the Parsonage. Rev. Elmer Malone is pastor.

Foundation director to attend national meeting

Dr. Clyde S. Clark, Director of the United Methodist Foundation of Louisiana, will attend the meeting of the National Association of United Methodist Foundation Directors at the Hilton Inn in St. Louis October 3rd and 4th.

There are more than 30 Foundations which are members of the association. Other observers will be present.

A standing rule of the Association is that all directors must share whatever materials and methods they have developed and used with all other Foundation Directors, and may use materials produced by others without the benefit of copyright. The Louisiana Foundation will be presenting 3 or 4 pieces of material developed during the past year.

Top flight resource persons in the field of Christian philanthropy are brought to the meetings to keep the directors and Foundation Trustees informed about what is going on in this field. This year is Dr. Loyal Miles, Wichita, director of the United Methodist Foundation of Kansas will speak on the subject "Foundation Directors — What They Do and Why." Mr. John G. Marsball, Wisconsin, will lead a discussion on "Accounting Principles and Accounting Practices For Non-Profit Religious Orgaoizations." Mr. Clinton Hawkins, Executive Director of the United Methodist Foundation of Missouri, a layman, will be discussing the duties and responsibilities of Foundation Trustees.

Louisiana Conference United Methodist

Bishop J. Kenneth Shamblin
Editor Ray Branton
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Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

Two new trustees of Centenary named

Two United Methodist leaders have been named to the Centenary College Board of Trustees.

They are Dr. W. T. Handy Jr., vice president of the United Methodist Publishing House of Nashville, Tenn., and Dr. Alfred L. Norris, District Superintendent of the New Oeleans-Houma District of the Louisiana Annual Conference of the United Methodist Church.

The memberships are effective immediately.

Dr. Handy, a native of New Orleans, holds degrees from Dillard University, Gammon Theological Seminary, the Boston University School of Theology, Huston-Tillotson College and Wiley College.

Norris is a native of Bogalusa and has degrees from Dillard and Gammon Theological Seminary.

Rev. Robert Ed Taylor has been named Assistant to the President to help Dr. Webb with the academic duties of the College while a search is made for the successor to Dean Kauss. The President has asked Dr. Dorothy Gwin and Dr. Earle Labor to assist Rev. Taylor in these duties. Dr. Webb has asked that everyone be supportive of them to the limit of their ability.

News briefs

The Rev. Dr. T. Ralph Norton died at Crieff, Scotland, August 16, 1977. He was deputy head of the Iona Community for sixteen years. He was chairman of the Board of Trustees of the Audenshaw Foundation and on the British Committee for the European Association of Laity Centres. His most recent writing, The Iona Community, Personal Impressions of the Early Years, will be published.

The doors of City Road Chapel, London will be opened again Nov. 1, 1978. Two hundred years before on this date John Wesley opened these doors. For a much needed renovation Louisiana churches have given $9,804.12 which nears our goal of $11,637.00 with 14 months to finish this amount. Bishop Shamblin has expressed a hope that Louisiana will continue to participate in the restoration of Wesley Chapel. This will help open the doors of our most famous historical building and also share in a ministry that will epitomize our best ideals. Contributions may be sent through our conference treasurer, Dr. Leonard Cooke.

Around the conference

Pineville UMC Planning Group plans the Church program for 1978. Left to right: Administrative Board Chairman, Kermit Cummings, Older Adult Coordinator, Iris Taylor, Chairman of Evangelism, Gene Jernigan, Pastor of the Church Rev. Beverly E. Bond, Council on Ministries Chairperson Estelle Dameron, Intern Minister Hal Roth, and Intern Committee Chairman Charles Goodgame. Rev. Beverly Bond is pastor.

Methodist Men's Breakfast at St. Paul's United Methodist Church, Monroe.
The picture includes some 51 people that were able to remain for the picture. Altogether 90 fathers, sons and daughters were present for the 6:00 a.m. breakfast. The Rev. M. C. Cady, St. Mark's UMC, Monroe, gave a message appropriate for the occasion. Delton Hearn is president of the organization and Stone Caraway is pastor of the Church.

Dr. George W. "Billy" Pomeroy was instrumental in establishing the beautiful rustic camp at Caney Lake in Minden, Louisiana. A newly remodeled cabin was dedicated in honor of Dr. Pomeroy, commemorating his part in establishing the camp over 30 years ago. The service of dedication was conducted Sunday, September 4, 1977, at 7:00 p.m. Dr. Pomeroy's brother, Lynn, and his nephew, Dr. Webb Pomeroy attended the service.

The cabin was remodeled by the First UMC of Monroe, Louisiana, where Dr. Pomeroy was pastor from 1955 until 1962. Rev. Odell Simmons is pastor.

La Memorial UMC, Opelousa, provided a field trip for the summer CAP program. Rev. Alan Einsel is pastor.

The Hartzell-Mt. Zion UMW sponsored a special fund raising event to strengthen and supplement individual pledges of the unit. The design of the event was a pageant which fostered concern for Ministry to Youth. Relationships between four young ladies and sponsors from the Unit were sparked as they engaged in a contest to become "Miss Hartzell-Mt. Zion." Miss Sheila Dawn Washington won the title by raising the largest amount. Pictured here are: left to right, Kathy Watson, 3rd runner-up, Tracy Bell, 2nd runner-up, Rev. N. P. Perry, pastor, Janine Porter, 1st runner-up, and Shelia Dawn Washington (Miss Hartzell-Mt. Zion).

Evangelism Reports include:

	Net gain	Total Membership
Shreveport	275	22,013
Baton Rouge-Hammond	290	15,835
Baton Rouge-Lafayette	67	16,961
Monroe	120	14,398
Ruston	40	10,649
New Orleans-Houma	160	16,467
New Orleans-Slidell	359	14,827

People

Dr. L. L. Haynes, Jr., Minister of the Wesley UMC was chosen as one of the five persons to present a study paper at the Garrett-Evangelical Seminary, Chicago, Illinois, on September 6, 7, and 8, 1977.

Dr. Haynes addressed a group of ministers representing all of the United States to do an in-depth study on the Black Church. The subject assigned to Dr. Haynes is: "The Mission of the Black Congregation and What Prevents Fulfillment of That Mission.":

August Barnes (right) receives a check and a plaque in apreciation of his 50 year of service as sexton at Carrollton UMC, New Orleans. Presentations were made recently by Mrs. Bobbie McHugh, chairperson of the church's Administrative Board (left), and Rev. W. Dwight Ramsey, pastor. Mr. Barnes will continue to work part-time "at the first and only job" he has ever had.

Mr. Billy Runinger, a farmer from the Friendship Church, Baton Rouge-Hammond District, who gave $1000 check to Centenary despite his disaster crop this year said, "I didn't get a college education, but I want to help make it possible for a young person today to get educated." Rev. Robert Hollis is his pastor.

Dr. Eddie Vetter, Dr. John Allen, Dr. Brian W. Kovacs from Sociology department and Lucia McKee, director of continuing education at Centenary, will present a symposium, "The Present, the Practice, the Promise" September 28, 29, 30 in the Smith Bldg. A fee of $60.00 will be charged and all materials are included.

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Cine Room

Editorials

New guide to hunger resources valuable tool for local church

United Methodists who want to do something about world hunger through our denomination's "hunger priority" have frequently been frustrated.

The program which has evolved in our church is extremely diverse and, so far, disjointed. At the national level alone, our hunger efforts span four program boards and are further split among numerous divisions of these boards. The task of coordination is immense.

From the standpoints of individuals, local churches and even annual conferences, the task of figuring out how to "plug in" meaningfully to a national effort has sometimes seemed more difficult to understand than the hunger issue itself.

Some help in sorting it all out has arrived, however.

The churchwide Coordinating Committee on Hunger has recently published — with the aid of Board of Global Ministries communicators — a "Leadership Guide to Hunger Resources." For the first time, information on the hunger efforts of all national church agencies is available in one document.

The "guide" summarizes hunger programs in all national agencies and tells how individuals and local churches can get more information on them. The information is brief and concise and is contained in an attractive brochure-type pamphlet which unfolds into a 1 by 2½-foot poster.

The publication also lists a wide variety of books, audio-visuals and other materials available on different aspects of the hunger situation and tells where they can be obtained.

We believe this guide has been needed for some time and we are pleased that it now has been produced. We hope officials responsible for coordinating the other two "missional priorities" — ethnic minority local churches and evangelism — will consider producing similar resources.

Many churches already have received the new guide. We urge those who haven't, to order a copy or copies from: Board of Global Ministries Service Center, 7820 Reading Road, Cincinnati, Ohio, 45237. Single copies are free. Bulk orders require payment of postage.

Evangelism insert reprints available

Included with this issue of TM/UMR is a tabloid insert on evangelism, produced by United Methodist Communications. Reprint copies of the insert are now available at the following rates: 6 copies for $1; 50 copies for $5; 100 copies for $8; 1,000 copies for $65. Orders will be filled the same day they are received. Send orders with check, money order or cash to: Evangelism Reprint, TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Stewardship advice worthwhile

Several times in the past few years, TM/UMR has devoted considerable space to telling some of the "success stories" in local church stewardship efforts (see TM/UMR, Sept. 16).

While the situations have varied from year to year and from church to church, we find two certain similarities to the "stories" of those churches which have demonstrated such success:

(1) **Stewardship is generated by outreach.** Nearly all of the churches reporting success at promoting stewardship commitments of time, talent and money from their members also reported strong programs of ministry and mission outside of their walls. They said that in order to generate giving, the cburcb must have a first commitment to others. When members are asked to support outreach, money for the light bills will come. When they are asked to pay the light bills, money for outreach does not necessarily follow.

(2) **A solid effort of communication between the giver and the program must be established.** No matter how important and successful a church program might be, if the congregation never hears what the program does for people, support will be sparce. Churches which keep individual members informed about the work of the church during the course of the year do not have to "sell" the program to those members when pledge time comes.

We hope local churches now engaged in the yearly task of raising next year's budget will consider these points. Some churches tell us that these two points can turn a "hassle" into a "pleasure."

TM/UMR welcomes new local edition

With this issue TM/UMR welcomes readers of a new local church edition at St. Andrew's UMC in San Antonio, Texas [Southwest Texas Conference].

Each week about 700 subscriber-families at St. Andrew's UMC will receive a six-page newspaper combining their news with annual conference and general church news.

To our new readers in San Antonio we say "Welcome." We hope you will find your edition of TM/UMR informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

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Here I Stand

Christians cannot avoid speaking to issues

By W. RALPH WARD III

Spurgeon M. Dunnam III, in a recent issue of TM/UMR quotes Billy Graham as having remarked, "Because I'm an evangelist, I'm expected to be an authority on all social issues. My opinion isn't worth any more than yours" (TM/UMR, August 19).

Such modesty hardly matches the super ego which constantly expresses itself in the sermons Dr. Graham preaches in his crusades.

On the other hand, this is the kind of moral and ethical evasion which marks all of Graham's encounters with moral behavior and social ethics. He uses his professional role as evangelist to cover up responsibility and accountability for the application of the Gospel message to the affairs of private and social life. St. Paul is Billy's preaching ideal, but he has no affection for Paul's specificity regarding the personal and social problems which confront the one saved by faith in Christ.

Of course, Dr. Graham cannot speak with "absolute divine authority." Who, one might ask, wants or expects Graham to claim such a potential. Certainly, none of his peers in the Christian community want him or anyone else to speak with such pretention.

But avoiding such absolutism does not free Billy Graham from speaking to the issues as he sees them, and believes them to be in the light of the Word of God.

Billy Graham has for much too long avoided every preacher's inevitable encounter with the specific issues of life which face all of those who take the gospel of our Lord seriously. Watergate might never have happened if Graham, in his many White House sermons, and his many encounters with Richard Nixon, had been willing not to assume infallibility, but just basic good judgment, and confronted the former President with some of his lies, Constitutional and legal violations during the break-in and cover-up years. Doubtless, Graham didn't know everything about the Nixon crimes — who did? — but he knew much more about them than many, and there has never been a single strand of evidence that he once challenged Nixon or the White House congregation about the obvious wrongs that marked not only public policy, but the private behavior of the White House occupants.

What good is a gospel that is unwilling to encounter obvious injustices, violations of human rights and issues which confront every family, community and individual?

No one expects or wants leadership in the church or in the world to have all of the answers, or to play God, but we do desperately need some answers for the burdensome moral and social problems we confront. The Gospel does have an answer, and being an evangelist, bishop, pastor, lay man or woman, does not excuse us from seeking that answer and dealing with it as authentically as we know how.

Dr. Graham needs to come down from his high desk as evangelist and join the rest of us in the painful struggle related to applying the Gospel message to our own sins and the world's disorder.

I believe Dr. Graham's opinions are worth something. Whether it is in the area of human rights, family planning, racism, international affairs, or his own financial procedures, his opinion and judgments need to be heard.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributors are W. Ralph Ward, bishop of the New York area of the UMC, and the Rev. Charles R. Bruce, pastor of the Reeves Memorial UMC in Orlando, Florida (Florida Annual Conference).

Children and trees

By BETTY Z. WALKER

My trees are straight and very tall,
Yet I don't have to scold at all
Or tell them to stand up just right.
They just reach up. And never fight!

My children, though, since they were small,
Have to be told to stand up tall;
And, daily, I must show what's right.
Too often they are prone to fight!

"Oh, God, may they be like a tree,
And learn to look on high to Thee."

'Soap': something to offend everyone

By CHARLES R. BRUCE

The ABC television network has premiered its new adult comedy series "Soap." The initial installment contained something offensive to almost everyone: Mr. Tate has a mistress, Mrs. Tate and her daughter share the same lover (a tennis bum!), a pre-teen son is dating and into hard pornography, Grandpa is a parody of senility and Benjamin, the black servant, is the butt of most of the bad black humor of the last two decades.

Serving as a foil for the rich Tate family of "Soap" is the poor, working class Campbell family which is related to the Tates by marriage. The Campbells have their own bag of poor taste: an older son who is the satire of the Italian Mafia image, a younger son who is a limp-wristed caricature of a homosexual and, not finally, a husband who murders his wife's first husband in order to win her hand. There is more, but why bother?

Fred Silverman of ABC defends "Soap" by saying that the series does not intend to depict a model of behavior for the American family and moralizes that no character is ever rewarded for his or her immoral behavior. Mr. Silverman admits, however, that the resolution of any particular moral crisis might not come until ten episodes later. That is as much as saying that the moral, if any develops, would be lost on the average viewer.

If "Soap" were to be released as a film, it could probably expect no lower than a "PG" rating. The language is clean, if the ideas are dirty. The bodies are chastely clothed in the midst of a seduction scene. Except for its condensed offensiveness, "Soap" is probably no more morally objectionable than the raft of daytime soap operas which pollute TV. "Soap" tends to the dull side; its writers and producers will be tempted, I am sure, to revitalize its shock value and, thus, up the ratings by abandoning these concessions to modesty before the season grinds to a halt.

The network philosophy appears to be that, because "Soap" is not evil (that is to say the nudity and bad language have been written or edited out), it is good. The serious Christian must take issue with such a premise. Even considering the lack of morality which "Soap" purveys and portrays, its vacuous tastelessness is even worse! The Apostle Paul exhorts his friends in Philippi to address themselves to issues which are honorable, pure and gracious. He concludes: "... If there is any excellence, if there is anything worthy of praise, think about these things." (Philippians 4:8, RSV)

"Soap" has few, if any, redeeming qualities. It is an exercise in all of the negatives of life which haunt us in the real world.

Letters to the Editor

'Yippee! We are all on the same team'

To the Editor:

I have just finished reading the editorial "We need not wait for UMC direction." My studies must wait; my chores will wait; I want right now to express the feelings I'm having in response to this editorial. The feelings are surging up from a deep place within me.

I feel something like this: Good! Great! Yippee! I'm glad I'm a Methodist! Methodists can and sometimes do appreciate and affirm strengths of other denominations graciously and freely. This is a strong reason I have chosen the Methodist Church for myself (my mother chose it for me when I was nine months old). My experience with our church has been that most of the time, we don't feel the need to "reinvent the wheel," with a Methodist stamp on it. There is lots of work for all of us to do.

When we choose to join with and support the effective efforts of other denominations, rather than duplicating those efforts, I feel proud to be part of a church with such an expansive stance. What I'm experiencing right now seems to me to be a joy in sensing a spirit of acceptance, recognition and affirmation of other churches which acknowledges the truth that we are all on the same team. That inclusiveness feels good to me.

Betty Freitag
Phoenix, Arizona

Boycott products

To the Editor:

Violence on the airways is there because the viewer buys the sponsor's product. One way to get them off is to stop buying the product. It takes only a very small percentage of people to make their sales fall off.

William R. Sullivan
Vale, Oregon

Children need Bible

To the Editor:

After reading the article "Where have all the children gone?" (TM/UMR, August 26), I feel compelled to write this letter.

I do agree with some of the theories as to why the drop in attendance in Methodist Sunday Schools. I would like to add one more. I believe the materials used for Sunday School leave a lot to be desired. I have taught Sunday School and vacation church school off and on for a number of years and have always used supplementary materials. The materials do not stress Jesus enough. Too much importance is put on community helpers and nature. Children learn this in school. In a recent evaluation by teachers for VCS I found this to be a concern of other teachers and mothers. It seems that the lessons skirt the importance of Jesus and never get to the point. I find this true even in youth and adult classes.

We need something to excite our young people, and there is nothing more exciting than the Bible. I pray that we start to get back to more of the Bible for our young ones.

I don't mean to rock the boat, but I've seen too many people leave our church because they don't feel that their children are receiving what they had hoped.

Out of extreme love and concern I feel for the Methodist Church, I feel it's an area we need to reevaluate.

Winnie Lanchester
Lodi, California

Cuban perspective wrong

To the Editor:

It was good to see the picture of the temple of the Miguel Soto Church in Havana, Cuba (TM/UMR, Sept. 9), a church that I helped organize and served as pastor in on several occasions.

Some of the affirmations in the report of Mr. Herron are contradicted by films taken recently in Cuba, and that we have seen on television.

Thanks to God that the Evangelical Theological Seminary in Matanzas is not the only theological seminary in Cuba! What would happen to the churches that train their ministers under a man that declares that it is more important to be Marxist than a Christian?

By the way, I am very surprised not to see in a Christian paper any reference to the non-existing human rights in Cuba.

Luis Diaz de Arce
Miami, Florida

Articles appreciated

To the Editor:

I am delighted that you are including more articles about church schools.

In 1976 we at Schweitzer UMC (membership 629; one minister) increased our church school attendance by 10.52%. This was accomplished with an all-volunteer church school staff and in spite of having no airconditioning.

Also, our vacation church school attendance record was broken in 1976 then increased by 17% in 1977.

It can happen, if the church truly is a community that cares.

Christine Vensel
Springfield, Missouri

Psychology not enough

To the Editor:

Well, praise God! I wonder how many homes were stirred to confession with the reading of Ms. Rouse's remarks in the September 2 issue of TM/UMR.

In our home, my wife and I exchanged knowing grins as we recalled that just a scant four years ago, we too were trying to get it together ourselves. We didn't really need God.

We both worked as therapists in a veteran's administration hospital drug treatment program. We had been taught and believed many do-it-yourself notions popular with the human potential movement. We taught many of these ideas as gospel and put the ideas to work in therapy sessions. They didn't work. We watched as one after another of our patients struggled with their sinful natures and lost. They lost and returned to the gutter, lost and went to the penitentiary, lost and died. They lost because the people that they turned to for help were so steeped in their own sinfulness, vanity, arrogance and rebelliousness that they had very little help to offer.

Well, we have been given ample opportunity to learn differently. Praise God! We do not deserve the grace of God that we enjoy, but we have it because

God loves us so much that He gave His only Son to die for us that believe in Him. We can't earn that. We didn't do anything to implement that act of love but accept. That is the most that we can do — accept. We must accept His love, accept His salvation, accept the wonder of His healing, and share the good news with any who will listen. We must sing His praises.

Jesus lives and Jesus saves. Jesus will save you too if you let Him. If you will get down on your knees and confess that you need Him and that you want Him and that you are willing as a little child to trust Him and turn your entire life over to Him, you will be saved. He will fill the voids in your life.

Don't take our word for it. Look it up in your Bible and get God's Word on it.

Quinton and Peggy Kruse
Willits, California

Steps left out

To the Editor:

I have found no treatment course effectual for sin, or any other form of "being a loser" (as June Rouse related, TM/UMR, Sept. 2) except: (1) confession; (2) repentance; (3) giving the problem, in faith, to Jesus; and (4) accepting Him and His forgiving, redeeming, fulfilling power.

I believe Ms. Rouse is leaving out numbers 3 and 4. It would seem, in fact, that she may not be aware of their existence since confession is so distasteful to her.

For me to confess to her or some other person might be distasteful — but not to my Lord — not since He took my burden and left me with a song, a love, a joy, a forgiven soul!

Terrell B. Tanner
Oxford, Georgia

Confession needed

To the Editor:

When a person has lived one week without any form of sin, that person can afford to remain silent while the rest of the congregation prays the prayer of confession. When a congregation can go individually or collectively without any form of sin, they can afford to leave out the prayer of confession in the ritual.

The one person in my ministry who most objected to the prayer of confession organized the best gossip chain that I have ever known about.

Hayden S. Sears
Mesa, Arizona

Deserving of grace?

To the Editor:

June Rouse let the cat out of the bag with her statement, "How can you expect me to believe . . . when you've never helped me believe that I am deserving of the grace?" Deserving of the grace she is? Such saints are all too rare and are much needed among us sinners.

And did Jesus say, "I can do it and you can do it too?" My Bible seems to lack this quote. I keep bumping into "repent."

Paul R. Woudenberg
Carmel, California

'Dial-a-prayer' valuable

To the Editor:

Living in Fort Morgan, a town of 8,000, things are not too exciting. But we do have a lot of Christian people living here, and we have an active United Methodist Church to be proud of.

One of the most important things our church does is "dial a prayer." When things seem to be going wrong at work or at home, I always seem to come through when I "dial a prayer."

The other day I was condemning some people for what I thought they had done. Feeling badly about what I had said about these people, I turned to "dial a prayer." The prayer happened to be on the order of what I had been saying about these people — forgive them and trust in the Lord. I did just that and it made me feel like a new person.

Without prayer, trusting in the Lord and a church to worship in, life would be sad. If more people would pray — and just see if prayers are answered — this world would be so much better. We should try to put God in our lives and see the results.

Ken Thompson
Fort Morgan, Colorado

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EVANGELISM

SEPTEMBER, 1977

A MISSIONAL PRIORITY OF THE UNITED METHODIST CHURCH

Extending the witness: Japanese nationals living in the New York City area gather in a home for worship, Bible study and fellowship.
JOHN GOODWIN PHOTO

Everywhere, Everywhere Witness Today

• In 1976 the Methodist National Mission Assembly of the Korean Methodist Church set a goal of increasing from 1,700 to 5,000 churches, and from 350,000 to 1 million members by 1985, the centennial year of Protestant missions in Korea.

• United Methodists in the Philippines have developed plans in cooperation with the United Church of Christ to follow the projected new 1,500-mile trans-Philippine highway, forming congregations in towns and cities as they come into being along the way.

• The Church of Pakistan, with support from the Board of Global Ministries, recently has launched an evangelistic campaign among tribal people of Hindu background in the Sind.

• United Methodist missionaries are occupied with Japanese colleagues in producing evangelistic radio programs for broadcast throughout the northern island of Hokkaido and developing correspondence courses for listeners.

• The United Methodist Church in Sierra Leone has asked the Board of Global Ministries for two USA missionaries with special competence in evangelism, in addition to requesting support for two national persons-in-mission to head their church extension program and their Board of Evangelism and Mission.

• The Council of Evangelism of the Methodist Church in Singapore, which has developed a comprehensive program of outreach in new housing estates, expects to double Methodist membership by 1980.

• The Godpower Movement since 1971 has been a vibrant source of renewal and evangelistic outreach within the United Methodist Church in Liberia, a church which has set as its goal the gaining of at least 3,000 communicant members each year during the present quadrennium.

• At the invitation of the Methodist Church of the Caribbean and the Americas, the Board of Global Ministries has since 1975 sent its first missionaries to Belize, including three in church development assignments in the Bay Islands, Roatan.

• United Methodists in India are extensively involved in evangelistic outreach and social service in the slums of Bombay.

• A church growth and evangelism workshop involving the Methodist Churches of Costa Rica, Panama and Cuba, with the participation of personnel from the Board of Global Ministries and the Board of Discipleship, is to be held in Costa Rica in March, 1978.

Commissions Concern

Two major United Methodist commissions, the Commission on Religion and Race and the Commission on the Status and Role of Women, are related to the Evangelism Missional Priority as advocates, catalysts and monitors to insure participation of ethnic minority persons and women at every level of policy, planning and programming.

Religion and Race sees the Priority as closely related to the Missional Priority on the Ethnic Minority Local Church and evangelism, if undertaken with integrity and faithfulness to the Gospel, as contributing to the goal of a truly inclusive church.

Status and Role of Women is committed to the Gospel which proclaims that women and men together are called to be witnesses to the good news as clergy and lay persons.

The Agenda Is Evangelism

By BISHOP EDWARD L. TULLIS
Chairperson, Interagency Coordinating Committee on Evangelism

"The time is overdue for Christians to find a new, saner, larger evangelism. The new evangelism must express the fruits of Biblical scholarship and appeal to the mind as well as the emotions of modern people. It must draw together the personal and social elements of the Gospel, seeking at the same time the conversion of men and women and the building of a society fit for people to live in."

Those words of international Methodist evangelist, Dr. Alan Walker, encompass the goal for Evangelism as a Missional Priority of the United Methodist Church.

The Interagency Coordinating Committee on Evangelism seeks to alert our church to the fact that evangelism is an essential task for the Christian and the church in every place and at all times. As has been pointed out frequently, evangelism is not just a part of the agenda for the church — it is the agenda! We must respond to the divine mandate to engage in sharing the message of the Good News with others.

To do this with integrity means that we must equip ourselves for effective communication. To share the Gospel means that we must take into account the personal history and peculiar needs of each person. Evangelism is not just communicating the Gospel in words. The task of the church today goes far beyond that limited concept. It means that our witness will be both speaking and doing, declaring and demonstrating, verbalizing and living.

While the Missional Priority on Evangelism recognizes the broad scope of our total task, those of us committed to the emphasis realize our critical need for addressing the matter of church growth.

We know the statistics about our membership trends. We are not losing more members than previously. We simply are not receiving new members and new converts as we did at one time.

Our serious problem is at the point of failure to receive persons on confession of faith in the Lordship of Jesus Christ. It is the intention of leaders in evangelism to endeavor to prepare, nurture and motivate again the people called United Methodists to a significant renewal in disciple-making.

> Jesus . . . said to them: ". . . Go, then, to all peoples everywhere and make them my disciples: baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them . . ." (Matt. 28:18-20, Today's English Version).

The cry heard upon every hand is for Christian resurgence. The need of the world for the Good News of Jesus is as great as ever. Nothing has changed that. God is the same and our fundamental needs are the same.

We must look again at our own response to the love of God which we have come to know in Jesus Christ. We must see our task not as a part of the so-called "numbers game," but as a genuine response to the divine mandate given to all disciples.

There is Good News! This Gospel is entrusted to us. We must address ourselves to the real agenda of the church and reawaken United Methodism's motive from its inception right up to this hour — to make Jesus Christ the Lord and Master of all life.

Campuses Are Involved

By ROBERT L. DAVIS
Board of Higher Education and Ministry

Since the 1976 General Conference established Evangelism as a Missional Priority, the Church has been engaged in a search for definitions — as well it should be in each new generation.

For the Board of Higher Education and Ministry, which cares for the professional ministries of the church and the 120 educational institutions related to the denomination, evangelism is a systemic concern. Let me illustrate:

The best recruitment tool for the ministry is a minister who lives out the joy of Christian service. By the same token, the best evangelism "tool" is the Christian whose daily life is a witness to the fullness of the Gospel.

Through the programs of our colleges and seminaries, we help people realize their potential and become these kinds of contagious people. They are helped to ask the right questions about life. They are helped to find resources for a richer life. They become actors on the stage of life; they don't just live out their days reacting to life.

When a new person moves into the neighborhood, we share our enthusiasm about local restaurants and theaters, and the like. Why not the Christian faith?

The mission of the Board of Higher Education and Ministry, through the institutions and programs under its care, is to engage people in their Christian heritage so they know who they are and can be freed to share this faith with those around them. The board's philosophy is that reflection and study, combined with life experiences, help accomplish this goal.

'Every Person Committed' In Eastern Pennsylvania

The result of a recent meeting between evangelism and education leaders — groups said sometimes to hold opposing views — is a new cooperative plan in the Eastern Pennsylvania Conference.

The plan is an all-conference effort called "Every Person Committed" and includes both the Comprehensive Plan for Evangelism and Decision Point: Church School, approved at the 1976 General Conference.

Subthemes include "caring for others," sharing the faith and "daring to grow." Subcommittees are being appointed for five concerns including motivation, recruiting and training, ministry to persons within the membership, ministry to persons beyond local churches, and planning for ministry.

The plan is hailed by some general church leaders who say Eastern Pennsylvania is one of the first conferences "to bridge the chasm which had developed between evangelism and education." They say other annual conferences utilize general church programs, but Eastern Pennsylvania is the first in which the Commissions on Evangelism and Education worked together from the beginning.

Purpose of "Every Person Committed" is to "fulfill the purpose of God in calling all persons into discipleship through Jesus Christ, and nurturing them into the growth of the Christian faith and fellowship as a natural, normative part of church life." (based on Col. 2:6-7, Living Bible translation)

Hunter Says Help Is On The Way In Evangelism Priority

FOCUS ON EVANGELISM interviewed Dr. George Hunter, executive for the Section on Evangelism of the United Methodist Board of Discipleship, Nashville, Tenn., on the Evangelism Missional Priority. A context for his interview is found in quotes from an address early this year to the United Methodist Council on Evangelism: "Christian disciples are called to leave the building and reach out to people on secular soil. Of the 215 million people in the U.S. studies indicate there are 155 million nominal or non-Christian, a group representing the largest mission field in the Western Hemisphere."

Question: Where is the United Methodist Church right now regarding the Evangelism Missional Priority?

Answer: Different places are in different places! Here in the Section on Evangelism of the Board of Discipleship, we have just come up to full staff strength (nine) as of this summer. We will only begin to put new materials together this fall, much of which may not be available before next summer.

Consequently, many annual conferences are running ahead of us — with quite visible emphasis, good programming and all with a renewed sense of Biblical optimism. But other areas of the Church are waiting for our leadership.

We are putting together now a large design for the recovery of United Methodist outreach and growth. Once that (in some form) is adopted by this fall's Board of Discipleship meeting, we will accelerate our progress.

Question: Will the churches have to wait until next summer to have resources for this quadrennium's evangelism mandate?

Answer: For new resources prepared by us, almost that long. But a number of already existing resources and programs are very relevant today for very many of our churches — such as New Life Mission, Key Event, Lay Witness Mission and others.

We will be leading this year a number of Institutes on Church Growth for a dozen or so annual conferences. Many other large teaching events in evangelism are scheduled. We plan to produce several cassette courses on evangelism and church growth within the next 12 months. Other resources are at some stage between imagination and second draft.

One policy change is important! We do not feel obligated to "reinvent the wheel" all the time. When some other group has published a resource that we believe will be very useful to many of our churches, we will stock it and promote it along with our own. Already we are planning to stock and promote a number of perennial and new books on evangelism, church growth and related topics.

Question: In your plans and developments to date, what problems have you run into?

Answer: Mostly the kind of problems we like to have. The demands for leadership and resourcing from United Methodist churches, districts and conferences could easily employ a staff of four times our present size. Many churches and districts are writing or calling for staff leadership to help them, and we don't have the staff to send them in many cases.

It is great to be in demand! But it always pains us to be unable to staff a particular request for help.

Question: Problems aside, what would you and the Section on Evangelism do if there were no obstacles or limits of staff size or finances — if you could do anything?

Answer: First, we would do extensive practical research into congregations that are already evangelizing and growing with effectiveness and integrity. We would write case studies. We would dramatize the stories of these achieving churches in films and books. We would build such an impressive data base that we would know why all of our types of churches grow when they do grow, and we would prescribe proven strategies and methods to similar congregations across the church.

Our job is not mainly to sit in our swivel chairs and invent things for churches to do and "hand that down." It is our job to find dozens — no, hundreds — of congregations through which God is already moving and new people are becoming disciples. We need to go there, do research and find the teachable, reproducible causes of growth for every type church and every target population.

Second, if we were able, we would serve every local congregation that wanted the help of competent staff leaders in evangelism ministries. I am thinking of missions, retreats, consultations, training courses and help in planning for the programmatic outreach of the congregation. It remains to be seen whether our present policy of mainly training conference and district leaders who in turn help congregations will work.

Question: Will the United Methodist Church "turn it around?" What do you predict?

Answer: A large, cumbersome pluralistic denomination like ours probably cannot achieve a turnaround and become a strong, sustained, contagious movement again if it is "just" a quadrennial priority, a spasm of activity that we move on from to other things come 1981. Evangelism must be priority for the next decade or more.

Granting that one variable, I predict the following: By 1980 or 1981 we will "plateau" from our present graph of net membership decline. By 1985 the United Methodist Church again will be a powerful, evangelical, growing movement because I believe in our strength as a Wesleyan Christian people, and because I believe in the Great Commission purpose and the great commissioning empowerment of the Holy Spirit. What we are talking about is His will, and He wants to enable it.

Frazer Church Members Plan, Pray And Work For Continued Growth

The Frazer Memorial United Methodist Church of Montgomery, Ala., has had an average annual growth rate for the past five years of 17 percent. In 1976 this church had a net gain in membership of 246.

Frazer Memorial is ideally located on a four-lane thoroughfare that gives good visibility. The church is easily accessible by the interstate and bypass system. As the community around the church is now developing, the real growth of the church lies in the future.

The basic reason for growth has been the commitment of the lay people in their willingness to plan, pray and work for growth. The people are very enthusiastic about their faith and their church.

The Missional Priority on Evangelism is being taken seriously. Three-fourths of the people who have come to Frazer have come because a friend or neighbor invited them. Members have been encouraged to use the natural network of social and business contacts to witness and invite people to church. Enthusiasm and commitment are contagious.

Planning is very important. The "program" of evangelism has been devised to meet the needs of our parish community and fit the talents of the people participating.

Another reason for growth is the acceptance of new people. New members find a warm welcome and a place to serve in the church. The leadership of the church is very intentional in helping new members find avenues of ministry through which new talents might best be used. New members have been assimilated into the life of the church.

While the membership has increased 17 percent a year, the morning worship attendance has increased 29 percent, and the financial giving has increased 30 percent a year. A strong emphasis on volunteering for places to serve has been most helpful in assimilating new members.

The growth has come because people have prayed for God's leadership, planned for growth, provided ministries to meet the needs of people in this area and participated enthusiastically in the ministry of the church.

The Rev. John Ed Mathison is pastor of Frazer Memorial Church.

Evangelism—It Is Central At Central Church

Central United Protestant Church, Richland, Wash., has grown in the past five years from an average Sunday worship attendance of 550 to nearly 1,000, and is now the largest church in the Pacific Northwest Conference of the United Methodist Church.

Around the belief that evangelism is central to the church's reason for being, Central has built an outreach program that includes every phase of church life.

Visitor follow-up is important at Central. Each visitor receives a phone call from a specially trained caller, a welcome letter and a visit by a lay team called Faithsharers. New people also are invited to attend pastor's seminar classes which are conducted in seven-week sessions throughout the year. Class attendance averages from 20 to 30, and no two sessions are identical, since participants share in building the agenda for each seminar.

New members fill out special interest questionnaires and are urged to join in all types of church activities, not just as participants, but often as leaders. By mixing new members with old in positions of responsibility, Central is able to blend the traditional with the new in worship and outreach, which is important in maintaining a growing church.

Evangelism is seen as the responsibility of the entire church community at Central. A recent survey of new members indicated 48 percent first attended because they were invited by a friend or neighbor, 18 percent were invited by a family member and 20 percent were influenced by the news media. The use of mass media is an important part of Central's outreach program, with radio and TV spots being used daily and newspaper advertising weekly to reach the outsider.

Central has found it very helpful to use growth goals and to hold special events throughout the year involving outstanding leaders for preaching, teaching and celebration event concerts. Church growth workshops also are held.

In summing up Central's approach to evangelism, Pastor Joe A. Harding said: "The secret of growth in the church is in the quality and commitment of the life of the people. People have to be receptive to new people and want the church to grow. The pastor or pastors have to want the church to grow. There must be a commitment to employ new and innovative approaches without forsaking the unique contribution of the Gospel to contemporary life. There must be utter dependence on the power of the Holy Spirit. It helps when people are agreed that the Great Commission is still the first priority in the life of the church."

Here's Help For Churches

The National Division of the Board of Global Ministries has been assigned responsibility by General Conference to enable and support development of new and existing United Methodist congregations, which is closely related to evangelism.

The division emphasizes that annual conferences should proceed deliberately and strategically in developing new church units, so as to serve population needs, but not to create an institutional overburden for future generations.

The division Office of Research and Survey and program units of Congregational Development and Parish Ministries offer the following services in planning for new church development:

Conference-wide and metropolitan area surveys, community feasibility studies, site selection consultation, church architecture and construction advice, training events for new church pastors, guidance in church capital fund-raising crusades for church extension and $2.5 million in loan funds.

At the same time, the division offers many of the same services to help existing churches in redevelopment and revitalization. Church consolidation through merger or cooperative parish planning may be necessary in some rural areas or inner cities, or building renovations may be needed to promote strong congregations.

The National Division also offers, through its Office of Architecture, advice on how churches can save energy through insulation, weatherstripping and effective boiler maintenance.

A PRAYER

O God, who in the exaltation of thy Son Jesus Christ dost sanctify thy universal Church: Shed abroad in every race and nation the gift of his Spirit, that the work wrought by his power at the first preaching of the Gospel may be extended throughout the whole world; through the same our Lord Jesus Christ, who liveth and reigneth with thee in the unity of the same Spirit now and evermore. Amen.

BOGM And Evangelism

By TRACEY K. JONES, JR.
Board of Global Ministries

The commitment of the Board of Global Ministries (BOGM) to evangelism and church growth is seen clearly in its five stated objectives, two of which relate specifically to this concern. The first objective deals with the communication of the Gospel and invitation to Christian discipleship to all persons. The fourth objective calls for the development and strengthening of Christian congregations and institutions.

The board's involvement is not only theoretical but a practical reality in its program of outreach both in the USA and five other continents of the world.

The National Division has responsibility to the annual conferences for church extension and new church development programs, and is also involved in evangelistic work among Black, Hispanic, Asian and Native American communities.

In cooperative ventures with overseas churches, the World Division is heavily engaged in outreach ministries throughout the world. Many examples could be given. A number of overseas churches which receive World Division support in funds and personnel have set ambitious goals for church growth during this quadrennium.

At the 1977 spring meeting of the board in Atlantic City, N.J., Bishop Roy C. Nichols, president of the World Division, presented a paper entitled "A Global View of Evangelism and Church Growth for the Board of Global Ministries," which became a focus of attention and discussion for all present. One of the important actions taken at that meeting was the board's instruction to all seven of its divisions to study new ways to reply both to Bishop Nichols' paper and the United Methodist Church's Evangelism Missional Priority.

ABOUT 'FOCUS ON EVANGELISM'

Evangelism should become a household word among United Methodists. Church leaders say it should become as regular a part of every congregation's life as Sunday morning worship.

Declared a Missional Priority by the 1976 General Conference, the Evangelism priority is allocated $125,000 annually from the apportioned Missional Priority Fund. That amount supplements regular evangelism funding by the Board of Discipleship.

Our United Methodist bishops say this about evangelism: " . . . we will see evangelism as a continuing expression of the total life and definition of this part of the Church of Jesus Christ. It is an expression of our total Christian witness that we would not avoid even if we could."

The General Council On Ministries coordinates the three Missional Priorities of the 1977-80 Quadrennium.

This tabloid insert is the second such supplement to be carried in our United Methodist press related to the Missional Priorities. The first was last February on World Hunger. The third, on the Ethnic Minority Local Church, will come in January. This insert was prepared by the Division of Program and Benevolence Interpretation, United Methodist Communications.

For further information, write United Methodist Communications, 1200 Davis St., Evanston, Ill. 60201.

'Decision Point' Goes Forward

By WARREN J. HARTMAN
Board Of Discipleship

In a district workshop a Sunday church school superintendent said: "The last time we met, I thought Decision Point: Church School wasn't really for us since we had only two children in our children's division. But you encouraged us to go after some others, and I'm glad to report that we now have four children in our church school. We're going to start a church school choir. Count us in on Decision Point."

This is but one of a number of reports about the good things that are happening in churches and church schools. More can be expected as Decision Point: Church School plans are developed and carried out in more United Methodist churches.

Why was Decision Point: Church School endorsed by the 1976 General Conference and commended to every local church as one of the strategies for implementing the Evangelism Missional Priority?

The church school is the starting place or point of beginning in the Christian faith and life for thousands of persons every year. Two out of three new Christians who profess their faith in Christ and unite with the United Methodist Church come through the church school.

Through studying God's word, exploring and discovering its meaning for their own lives and experiencing God's love and concern through teachers and friends, the first sparks of faith are kindled and nurtured until Christ and the Christian way of life become very important to children, youth and adults. Then a very natural step is to profess publicly that faith before the congregation and to unite with the church.

Strong and healthy church schools are an essential foundation for an effective Evangelism priority emphasis in the United Methodist Church.

Decision Point: Church School has three main overall objectives:

1) To nurture and deepen the commitment of persons to Christ and the church;

2) To improve the quality of teaching and learning that takes place in every United Methodist church school;

3) To increase the number of persons who attend and are enrolled in the church school.

The plan is divided into four annual emphases. Each phase is launched in September during Christian Education Week. The theme for Christian Education Week is the theme for the remainder of the year. Suggestions are offered for major program emphases, action goals, programs and events. Attention is given to the recruitment, training and work of different key church school leaders every year.

Leaders in almost every annual conference are busily designing resources and training events to assist church school teachers.

Detailed suggestions for designing and developing a Decision Point: Church School plan in local churches are given in **A Planning Guide for Decision Point** (0552C, $1.25). The planning guide and other new Decision Point resources that have been developed by the staff of the Division of Education, Board of Discipleship, are available through Discipleship Resources, P.O. Box 840, Nashville, Tenn. 37202.

The Eau Claire Story

Things do not happen by leaps and bounds at Chapel Heights United Methodist Church in Eau Claire, Wis., but statistics indicate what we choose to call a fair and firm growth.

Our Sunday church school, during this generally declining period for church schools, has held steady over the period — 1970 with 355 enrolled and an average attendance of about 120 and 1976 with 347 enrolled and average attendance of 128.

We have been asked, "How do we do it in our church school?"

First of all, we use our own United Methodist Church-published materials. We supplement them with sound resources made available to us by members who are educators, medical doctors, editor of our local newspaper and of course, other fields of labor and professions. We actually use members of these fields, especially in our youth department.

Also, we confirm ninth graders. The pastor holds this class on Wednesday afternoons after school, and his course is further expanded by the teacher of the class on Sunday morning.

As well as the children's, elementary and youth classes, we have a strong adult department. A young adult Bible study is held on Sunday evenings and one for youth on Monday evenings.

As to administration, we have a Commission on Education responsible to the Council on Ministries, and chaired by the chairperson of Education.

The age-level coordinators each hold Work Councils for their particular area with their teachers and workers, and supervise and carry out their total education program.

New families in the community with children or youth are immediately made known to the proper coordinator, as well as families of new pupils in Sunday school to the pastor. Contacts are made.

The Rev. Henry Clark is pastor of Chapel Heights Church in Eau Claire.

Christian education of children, whether in church school or a United Methodist day-care center, is one of the most crucial tasks of the church. It is related to evangelism as well as to other phases of the Christian life. Ralph Baker Photo

These Church Schools Grow

By MYRT CALIVA
Pacific and Southwest Conference

The Pacific and Southwest Conference, under the leadership of the Board of Discipleship, is engaged in an ambitious project. The goal is to help local churches assess the effectiveness of their church schools, increase attendance and improve the quality of their educational ministry.

The project, launched in 1975, is known as Reshaping Education. One hundred twenty-three churches participated in Phase I, and another 67 joined in Phase II the following year.

Local church teams attended a series of three workshops where they received training as consultants from highly qualified volunteer leadership. These leaders had been recruited across the conference and trained by a Conference Design Team.

Emphasis of the training is on (1) church school administration, (2) factors that make for an excellent church school and (3) evangelism. Once trained, the consultants lead the local church in a long range plan of setting goals, making plans and training in areas which help their church remain or become effective.

Evaluations from the Phase I churches, now some 18 months into their project, have indicated that these churches are showing an average increase of 12 percent in church school attendance, not to mention feeling the rewards of an effective, high quality church school.

The conference board now is moving into Phase III, which carries the emphasis of training adults in youth ministry. Churches in the conference are again being offered an opportunity to contract for attendance at a series of four workshops. Nearly 65 churches already have responded; another 25 to 30 are expected.

A design team is now in the process of planning the content based on a design of: Vision — what to do and be in youth ministry in the local church; Power — how to do it; Effectiveness — making a difference in the lives of our United Methodist youth.

The Pacific and Southwest Annual Conference has supported this project with votes, funds, and widespread participation.

A Living Faith At Southside UM Church

"Committed to Christ" is a sure prerequisite for growth and is the testimony of the Southside United Methodist Church, Monroe, La., which has emphasized evangelism in all its phases since its organization July 13, 1952. As the pastor, I have felt that our first responsibility is to tell the Good News that all persons may be brought into a living, active fellowship with God through Jesus Christ as Savior and the regenerative power of the Holy Spirit. We are then to gather them into the fellowship of the church and lead them to express their Christian faith in every area of life.

This church always has been strong on visitation. Each year we have at least one "Churchwide Visitation" or "Membership Care" program. Throughout the year, the Neighborhood Concern program divides our church into 75 areas with captains and co-captains, whose responsibility is to visit, telephone and write their people often.

We work weekly on the inactive and unconcerned; the shut-ins are never forgotten. Outside the church we have a monthly program to the convalescent homes and jails as well as the Louisiana Training Institute. The Fishermen's Club visits weekly the prospects as well as newcomers to our city.

We are grateful that our church has averaged at least 65 members on confession of faith each year since its organization. We have had at least one revival each year, preaching missions, special Lenten services, yearly membership classes for adults, youth and children, articles in the bulletin on evangelism, Lay Witness Missions, an occasional retreat, prayer groups and the observance of special days and other activities that provide a good outreach program as well as spiritual growth inside the church. The youth regularly visit inactive members and new people coming to our city.

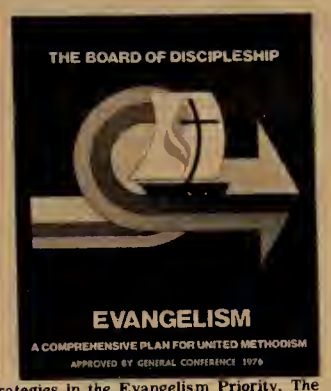
Our people have been strong on volunteer participation through the years. The amount of work our people do because they love the church and love the Lord is almost unbelievable. Committed to Christ, they are growing spiritually and numerically.

To me, evangelism is an attitude, a spirit, a living faith in God, Jesus and the Holy Spirit. It seeks to bring people into complete harmony with the will of God, into the fellowship of the Churcb and into involvement in the world to be God's servants of reconciliation. Without evangelism we die.

The Rev. Lea Joyner has been pastor of the Southside Church since its founding 25 years ogo. During those years the membership has grown from 125 to 1,901. Southside is belleved to be the largest United Methodist congregation whose postor is a woman.

". . . And every day the Lord added to their group those who were being saved." (Acts 2:47, Today's English Version)

Ministries under the Evangelism Missional Priority — and under the Ethnic Minority Local Church and World Hunger Priorities too —are made possible partly through the Missional Priority Fund. Each United Methodist congregation has received a Fair Share Apportionment of this vital fund. Please help to see that your church accepts and pays its share in full.



These are symbols for two major strategies in the Evangelism Priority, The Comprehensive Plan for Evangelism and Decision Point: Church School.

Church And Society Sets Forth A Perspective

This statement, "Toward an Understanding of Christian Evangelism," hos been adopted by the Executive Committee of the Board of Church ond Society ond is to be presented to the full board for considerotion in October. The statement is abridged.

Evangelism thus requires for its true fulfillment in the spirit of the Gospel the presence of the Evangel in our lives to enable us to "Be doers of the Word and not hearers only," to enable us to be saved from whatever sin or system would rob us of God's purpose for us, and to be emissaries of the same redemption. "All things are of God who reconciled us to Himself by Jesus Christ and has given to us the ministry of reconciliation." (II Cor. 5:18) Words and deeds of love and justice in gratitude to God "who first loved us" (I John 4:19) are requisite to authentic Christian living.

An Evangelism that focuses its attention solely on proclamation as verbal witness is a misrepresentation of the Gospel. Likewise an ethic that focuses its attention solely on the struggle for justice in society, also misrepresents the Gospel. And a devotion to deeds of personal service to those in need, if it ignores social justice on the one side, or identifying the Evangel on the other, also misses the Christian mark.

It is the whole Gospel that must be borne witness to, or evangelism is not authentic. The whole Gospel addresses the whole life of humankind, not just the soul or spirit, not just the emotions, not just the will, not just the body, not just the mind. The heretical partial-truths of Christian proclamation and experiences — spiritualism, fideism (an overemphasis upon faith to the exclusion of the place and necessity of works from faith), intellectualism, emotionalism, voluntarism, materlalism — are represented in different schools of Christian interpretation, including interpretations of evangelism. They are to be rejected for their partiality.

To realize the Incarnational Presence which is the aim of evangelistic activity, involves obedience as well as belief, as the great commission of the risen Christ makes plain (Matt. 28:18-20). This obedience arises out of gratitude when God's great gift of love, life and renewal is truly accepted and the Presence of Christ enters into our humanity and that around us. Faith obedient to Christ's word will stand. Faith without this obedience will fall (Matt. 7:24-27).

Sugar Valley Is Growing

Sunday church school enrollment at Sugar Valley United Methodist Church, a rural congregation of 150 members near Dayton, Ohio, has grown from 62 to 80 in the last two years. About 50 percent of the church community is in the church school. How does this happen?

For one thing, the church school is a major concern of the Council on Ministries, which at Sugar Valley is an active, representative, decision-making group in a church in which 20 percent of the members hold office.

Class structure is flexible in the church school. Last year there was a nursery and kindergarten, a first through sixth grade class, junior and senior high youth combined and two adult classes. This year because of a different situation there is a preschool through second grade, a third through seventh grade class, senior highs, and young, middle and senior adults.

The church school attempts to provide growth experiences for those who attend, and the underlying hope is to maintain the community nature of the country church.

The Rev. Brien McGarvey is postor of Sugar Valley Church.

Arkansas Active In Evangelism

Though an Arkansas Area-widc program is expected from a joint meeting of the Little Rock and North Arkansas Conferences this fall, Arkansas United Methodists already are actively at work on the Evangelism Missional Priority in many ways.

Among items to date: A statewide emphasis on prayer; a series of TV programs with churches emphasizing small group viewing; workshops on "Visitation Evangelism, a Relational Ministry" and "Decision Point: Church School"; planning to implement the "Comprehensive Plan for Evangelism"; training workers with confirmation classes as the conferences know the relationship between confirmation classes and members received on profession of faith.

Virginia United Methodists Seek 10 Percent Gain

Virginia Conference is taking the Missional Priority on Evangelism to heart. Old Dominion United Methodists have set a goal of a 10 percent increase in membership by 1980. This would mean a net gain of more than 36,000 members in the next four years — or a net gain in excess of 9,000 each of the four years. It has been 20 years since the churches of the conference had a comparable net gain. Virginia accepts the challenge.

Some key strategies adopted by Virginians:

- A Church Growth Workshop that would examine the dynamics of evangelism.
- Simultaneous Evangelism Mission on the 18 districts.
- Listening Evangelism Training: to equip lay and clergy to use the art of "listening evangelism" and enable them to train others.
- A conference "non-resident" member clearing house to determine the status of persons who have moved away.

Ethnic Church And Evangelism Are Linked

By MELVIN G. TALBERT
Board of Discipleship

Wherever we find a strong, vibrant ethnic minority local church, we also find a strong concern for Christian outreach and witness. If evangelism doesn't happen in the ethnic minority local church, then it will be clear that the Missional Priority will have failed its purpose. Ethnic minority local churches today are struggling with issues of how to be strong, alive and growing congregations in the midst of the communities they serve.

For the Evangelism priority really to take hold in the ethnic minority churches, six things are going to have to happen:

1. There must be clear channels for where to go for help in districts, conferences and general agencies regarding the Evangelism priority. Too often there is apathy and indifference when there is the lack of a clear word as to what is going on.

2. Many ethnic minority churches are going to have to undergo some "re-learning" and change some old images in order to be the church of the masses rather than a church of the classes. This will mean, in many instances, changes in worship, liturgy, music and involvement of the laity. Most downtown churches are in transitional areas where there is a rapid influx of new people, many from rural or impoverished areas. Unless older congregations are willing to adapt their patterns of worship, these new people will simply pass on by.

3. There is a great need for resources for evangelism and Christian education in the ethnic minority churches. The Board of Discipleship is currently engaged in a major effort to develop new resources and models for evangelism among our ethnic constituencies, including materials in the several languages spoken by our people.

4. To really evangelize the ethnic minority churches, there must be increased visibility and representation of ethnic leadership in the district, conference and general agencies.

5. There is a recognized need to enlist and train outstanding young men and women for pastoral leadership. Experience has shown that if the pastor is motivated, then the congregation is motivated. On the other hand, if the pastor is down and dejected, then the congregation will be at a standstill. Enthusiastic, innovative and competent pastors are needed to make the church really go.

6. Finally, there is a need to train and empower lay leadership for evangelism ministries. There must be a greater effort to involve and train people for more active roles in the ongoing life and ministry of the congregations.

The Missional Priorities of Evangelism and the Ethnic Minority Local Church are interrelated and inseparable. If we are serious about strengthening the ethnic minority churches, we must recruit new constituents among the various ethnic minority groups. If we are serious about evangelism, we must move to build new congregations among persons of all ethnic backgrounds. If we are to achieve our goals, we must be concerned about both priorities.

'Inspiration, perspiration' week works church leaders

BARBOURVILLE, Ky. — Bishop Frank L. Robertson, a Union College trustee, paints in the Student Center during the United Methodist-related school's "Faith and Work Week." The bishop called the paint-up and fix-up campaign which worked miracles on the 98-year-old campus "an opportunity to give one of our institutions our attention . . . after having sent work groups to other places and countries for years."

The bishop led Bible study sessions on Paul's letter to the Philippians each evening in the Student Center, the interior of which he personally spent most of his five days painting.

Dr. Ralph Wesley [right photo above], Danville district superintendent, is shown laying tile. He was one of 16 ministers and 48 laypersons who participated in the week of "inspiration and perspiration."

KENTUCKY UMI PHOTOS

Embezzlement alleged

Wiley College officials indicted

MARSHALL, Tex. (UMC) — The president and two former staff members of United Methodist-related Wiley College here have been named in a federal grand jury indictment on 10 counts of alleged embezzlement of federal education funds between September 1972 and June 1975.

Named in the indictment are President Robert E. Hayes Sr., former chief accountant, business manager George W. Merchant who is now budget director at Bishop College in Dallas, and former vice president for administration and fiscal affairs Bhagwan F. Gupta.

Wiley College is one of 12 predominantly black institutions of higher education related to the United Methodist Church. The denomination through its Black College Fund gives the school about $500,000 annually.

The indictment charges the three men conspired to "embezzle, steal and convert to their own use and the use of others $255,948" in federal education funds. Each count carries a possible penalty of $10,000 and five years in prison or both.

President Hayes was unavailable for comment. According to the Associated Press, Texas Conference Provost Dr. Charles Williams of Houston said he believes the Wiley officials have been falsely accused. Bishop Finis Crutchfield of Houston, a Wiley trustee, said he would not comment until he had personally investigated the charges against Hayes.

Provost defends official

Dr. Williams said according to information given to the conference, the Wiley officials used the funds for other operations in the school and did not personally benefit.

Dr. Williams said Dr. Hayes told conference officials funds were used in other operations of the school which the federal government did not approve. "The president said he had been working two years with federal officials in planning for replacing these funds in the appropriate place," said Dr. Williams. "Dr. Hayes is one of the finest ministers in the UMC. We all support him and none of us questions him."

Dr. F. Thomas Trotter of Nashville, Tenn., general secretary of the United Methodist Board of Higher Education and Ministry which holds title to the Wiley campus, would not comment on the specifics of the situation because of pending legal proceedings. He did emphasize, however, that there is no question of mismanagement of church funds in this case.

"By act of the 1976 General Conference, continuing receipt of Black College Funds by all 12 of the denomination's black colleges depends on strict adherence to management guidelines," he said. "Because of the school's relationship to the church and this funding pattern, the overall viability of Wiley and the integrity of its administration is a continuing concern to the Board and we are monitoring the situation closely."

Grand jury indicts

The grand jury indictment alleges the three men "made and caused to be made false, fictitious and fraudulent statements and representations to the material facts in a matter within the jurisdiction of an agency or department of the United States." The latter charge referred to submissions of false fiscal reports to HEW regarding federal grants received by the college.

When contacted by a Dallas newswriter, Dr. Hayes is reported to have said, "We declare ourselves innocent until proven guilty, and we are completely innocent." He would make no further comment.

Women -- where by 1980?

Commission sets strategies to erase sexism in UMC

By PAT SITES
Staff Writer

ERLANGER, Ky — If a newly-determined Commission on the Status and Role of Women (CSRW) gets its way, the United Methodist Church by 1980 will be doing a lot more about sexism and racism in its midst. And more women than ever before will be ready and willing to share fully in every level of the church's life.

The denomination's chief advocacy agency was coming down to the wire before adjournment last Sunday with a broad range of strategies for inclusiveness — after first thrashing through a process "thicket" that bogged them down the last time they were together and threatened to do it again.

Flagged for immediate action were:

• an appeal to the Judicial Council for clergy couples to retain the right to waive minimum salaries at their initiative;

• refusal, along with three other general church agencies, to hold national meetings in states which have not ratified the Equal Rights Amendment.

Expected, however, were long-range strategies for reaching all levels of the church by 1980 with:

• advocacy guidelines for dealing with complaints by women about sex discrimination in general boards and agencies;

• training events for women delegates and potential delegates to General and annual conferences;

• a resource packet of materials with biblical, theological and historical perspectives for use by local churches;

• plans for a consultation of ordained women, lay employed women and support for an upcoming consultation for ethnic women in ministry;

• monitoring training for annual conference commission leaders;

• training for annual conference commission leaders to monitor personnel practices of local churches and conference agencies;

• special emphasis on the needs of ethnic minority women throughout the church.

A plan to make sure the general commission maintains a strong link with annual conference CSRW's was still on the drawing board after last weekend's meeting. That link was called essential by Rose Thomason, Jacksonville, Fla., who earlier had told the commission that "a large part of the job of inclusiveness must be done at the annual conference level or it won't be done at all."

The first link was forged, a number of persons reported, at four CSRW regional workshops held across the church last spring to train and support leaders of annual conference commission. Attended by 195 persons from 54 annual conferences, the workshops were, Ms. Thomason, chairperson, told TM/UMR, "a good beginning." Four annual conference commissions have been newly created since the workshops. The 1976 General Conference called for such commissions in all annual conferences.

Top immediate priority must go, the commission agreed, to filing a brief with the denomination's Judicial Council in support of clergy couples. The council which meets in October, has been asked to rule on the constitutionality of Paragraph 451.2 of the "Book of Discipline," which grants clergy couples the right to waive minimum salary. Should the decision strike down the waiver, said the Rev. Jeanne Audrey Powers, New York, many local churches would be deprived the choice of clergy couples — and of having two ministers — and couples could not serve together.

CSRW also agreed to ask the Board of Pensions to file a brief or statement noting that the waiver right does not conflict with pension legislation now in effect.

In marathon task force work sessions, the commission tackled a three-fold job that clearly frustrated many participants: beginning a self-evaluation process mandated for church agencies by the General Council on Ministries, completion of a lengthy quadrennial goal-setting process they launched but could not complete at their spring session; and setting clear-cut objectives for action in six major areas — employed women, biblical and theological perspectives, lay women, lifestyles, Third World women and communications.

But getting it all done this time, said Elaine Blinn of Colorado, was for her a matter of "pushing through the pain" much as one does in childbirth.

Earlier, Nancy Grissom Self, member of a three-person staff "executive secretariat," had told commissioners their job is to be "advocate, catalyst and monitor" for women's participation in the whole church with "Jesus Christ at the heart of it all. We need to be loving the church into androgyny, not beating it into compliance — or at least we ought to do both!"

The church needs "spirit, energy, nurture and we need to be there enspiriting," she said.

Christian feminist cause to need 'patience of Sarah'

TM/UMR Staff Special

Winnie Davis

DALLAS — It may take the patience of Job — or of Sarah — to spread the cause of "Christian feminism" all across today's church.

Yet it has to be spread, says a feminist who has carved out a small arena here with a book — and a will — to help women achieve the "full personhood" she firmly believes Christ himself mandated.

Otherwise, she says, the church will (1) continue to lose members; and (2) go on "missing a point" in the Gospel.

Winnie Davis, author and lecturer, is staunchly Christian and traditionally United Methodist. But she had to re-evaluate church membership, she admits, in the light of the attitude the church has held toward women compared to "the liberating message that Christ taught."

Ms. Davis wrote "Fantastic Womanhood!" and published it on her own in 1974 as a textbook for a course she offers churches on "The Authentic Woman." Both the book and the course trace women's struggle for equality from biblical times and encourage women to "accept their full God-given potential."

Feminism in the church today has some notable strikes against it, Ms. Davis told TM/UMR recently. It gets little visible support from the secular women's movement, which no longer draws big headlines. It has lost support from some strong advocates, both women and men, who have just quietly left denominations they found unbearably sexist. And "because Protestant churches, especially the so-called liberal ones, are not so blatantly discriminatory, many persons today fail to see they still have to fight an image of women which does not allow them to grow beyond childhood."

Takes two years

"It just isn't easy," she concludes. She estimates it takes two years for one individual to go from "complete unconsciousness" about sexism to Christian feminism. And women will have to do the changing, she believes, because most men won't — even though, she adds with a wry smile, "men are mostly good people, and interested. They're as conditioned as we are and many feel threatened."

She encourages women to: (1) learn their own potential, one step at a time; (2) learn their own history in religion, in order to identify with the Bible and the church; (3) become aware of the images that are coming at them from the pulpit and elsewhere in the church and point these images out to pastors "who may be very unconscious of what they're saying."

No matter how slowly, however, Christian feminism is spreading, Ms. Davis believes. Small groups are working quietly in each denomination to bring it about. Those who have been educated in the movement are beginning to live it out. Non-sexist liturgies are being writen. Solid scholarly material on the role of women in the history of religion is being published. And more feminist clergypersons of both sexes are being ordained.

Winnie Davis wrote "Fantastic Womanhood!" after taking a course in "Fascinating Womanhood" out of curiosity — an experience which, she decided, encouraged women to "act submissive and childish in order to manipulate men."

Active in both the women's movement and the church, she looked to the history of religion for an alternative to this image. "I decided if feminism doesn't happen in the church, it won't happen at all. And I knew that the church, with all its faults, is worth reforming. Christ was the first human being to recognize sexism. We simply haven't followed his teaching."

Controversial community worker seeks mission post

By BUD HERRON
Associate Editor

NEW YORK — A former United Methodist "community developer" who was in the news 18 months ago when she told other participants at a national missionary conference that she did not "believe in God in any Christian sense," has been approved as a candidate for missionary service overseas.

Gloria Perez, 31, of Chicago, Ill., was approved in June by a sub-committee on candidates of the United Methodist Board of Global Ministries' committee on personnel and is now awaiting assignment in Latin America, TM/UMR learned last week. She still must be cleared by the board's Latin America staff after a position in the mission field is found for her.

Although Ms. Perez could not be reached by TM/UMR for immediate comment, mission personnel officials here say they are convinced that "statements attributed to her several months ago do not reflect her present attitudes concerning the Christian faith."

At that time, Ms. Perez told TM/UMR: "I cannot personally accept any definition of 'mission' which includes a commitment to God or a belief in Jesus Christ." She said her work as a community developer in Chicago was in a "social context" only.

The Rev. Avery Manchester, who heads the office of missionary personnel for the board, told TM/UMR that Ms. Perez meets all of the criteria for missionary service, both professionally and theologically, in the opinion of those persons who interviewed her. He said the committee which acted upon her application knew of the past controversy.

"I feel Gloria has demonstrated a Christ-like identity with the down-trodden in her life and her work," Mr. Manchester said. He released the following statement of belief composed by Ms. Perez and submitted to the board:

Statement of belief

"First let me say, I do not consider myself as a theologian, and therefore choose to express myself in very basic terms. God, as revealed through the Bible, sets an example of what human beings should be about. Jesus Christ, as revealed through the Bible, is a liberator.

"The scriptures reflect and support man's/woman's struggle for justice. It is my belief that we can only free ourselves from oppression through action and reflection. This is a very slow process of liberation which has been going on since the beginning of man, and will continue for the duration.

"This is where I find my struggle. I also see the church as an instrument for change and whose responsibility it is to take an active role in seeking a world where love and justice can be a reality rather than just empty words."

Ms. Perez originally applied for service through the board's "missionary intern" program, under which a missionary serves a year abroad and a year in the United States doing mission education work. She was approved for that program, but was unable to secure an assignment. She then applied for regular mission service.

She was placed on salary by the board in July and joined five other missionary candidates for orientation at the United Church of Canada's Ecumenical Forum in Bolton, Ontario. Since August 1 she has been doing mission interpretation work for the board and in October will begin service as a mission interpreter in the Troy Annual Conference at the expense of the board until a position in Latin America can be secured.

Ms. Perez does not officially become a missionary of the UMC until she receives the approval of the Board of Global Ministries' directors at their Oct. 14-22 meeting in Atlanta Ga. That approval may not be the 'mere formality' it normally has been.

Exec urges caution

Dr. Lois Miller, top staff executive for overseas mission, told TM/UMR she has not been personally involved in the process through which Ms. Perez has been selected, but said she feels the division must proceed with caution.

"I will recommend to the World Division at our meeting in October that an additional step in the process be added in Ms. Perez's case and that her application be reviewed by the Latin America-Caribbean directors of the division," Dr. Miller said. "I believe this involves matters of board policy, and must be dealt with as such."

"At stake here is our whole mission enterprise and our relationship with our colleague churches in Latin America," she said. "We must be absolutely certain about this whole matter."

By Mexican-Americans

Frustration vented at church

By CLYDE CHESNUTT
Associate Editor

EL PASO, Tex. — Mexican-American United Methodists vented their frustration at the lack of acceptance by the predominantly white (Anglo) church at a three-day seminar to study the church's Social Principles here last week.

While lectures by two guest professors provided the theological framework, the morning discussions attended primarily by pastors focused on the daily issues faced by persons in the Rio Grande (Mexican-American) Conference in relating to the rest of the church.

"We are just window dressing for the United Methodist Church," said one Rio Grande district superintendent. "The church is not looking seriously at our needs."

"Often we can be friends individually" said one minister engaged in urban work, "but institutional racism is killing us."

"The Rio Grande Conference is engaged in a recruitment campaign for ministers," said the Rev. Hector Gonzales, Central district superintendent. "I'd like to recruit them for the whole United Methodist Church. But the Anglo church is not open to Hispanic ministers, so in effect. I'm recruiting them only for the Rio Grande Conference."

U.M. Hispanic bishop?

Whether U.M. Hispanics should have a Hispanic bishop surfaced in the discussions. Some felt this would help their acceptance by the church while others said the big issue was not electing a Hispanic bishop but gaining acceptance as equals in Christ by the Anglo majority.

The setting for the discussions was a seminar Sept. 13-15 on the Social Principles sponsored by several agencies in each of the Rio Grande and New Mexico conferences and two groups which include members from both conferences.

Social action and evangelism

Calling social action without evangelism "nothing more than humanism" but evangelism without social action "a pious fraud," Dr. Bruce Rahtjen of St. Paul School of Theology, Kansas City, Mo., opened the seminar attended by approximately 50 persons. He is professor of biblical theology and the author of a book relating social action to scripture.

"If you tell people what life can be as God wants," Dr. Rahtjen said, "you can't let them continue to live in less than what God wants.

"Some people say the Christian's job is to 'kiss frogs' (as in the fable) without the guarantee that the frogs will turn into princes," he said. "But if they do turn into princes, then Christians better know how to drain swamps because the princes are not going to be content to live in swamps as they lived before."

The second lecturer told the seminar the Social Principles "are neither a novelty nor a newcomer in Christian history." Dr. Paul Mojzes, a U.M. minister who teaches religious studies at a Roman Catholic school, Rosemont College in suburban Philadelphia, listed numerous persons from New Testament times to the modern era who combined social action with their proclamation of the gospel.

The New Mexico Conference was scored for its lack of participants in the seminar at the closing evaluation by the Strategy Committee. Three times as many persons from the Rio Grande Conference attended each session as from the New Mexico Conference. "In spite of the apparent apathy," that the dialogue did take place was "positive and should serve as a basis of strategy for the future," reported the Rev. Dan Garcia, spokesman for the committee.

Concern sounded frequently

The concern that the larger church see minorities as equals was sounded frequently in the discussions. At one point, Mr. Gonzales said that often those who want to help turn out to be oppressors. "The church doesn't seem to know how to help the Rio Grande Conference. I say I am thirsty and they give me a piece of bread."

Dr. Rahtjen suggested, "I give you a piece of bread, usually, if I am hungry. I project my needs on you. First, I must listen to you and then experience with you."

"Individuals will listen," said Dr. Mojzes, "but groups won't. Groups must be made to listen. The Rio Grande Conference will have to make the Anglo church listen. And you may have to scream until they hear."

Others counseled for a balance in giving and receiving. Conference Council Director Dan Rodriguez said, "I no longer want just to receive. I feel good about the gifts I have and I want to meet you to share with you my gifts."

One pastor speaking in Spanish whose words were translated into English told the group, "We have a mission to the Hispanics to bring about the redemption of persons in Texas and New Mexico, not to integrate with the Anglo conferences. Whether we ever receive a penny from the Anglos, the Rio Grande Conference will prevail because we have a mission of God to the Hispanics."

the church today

Kansas City flood damages property, takes lives

KANSAS CITY — UMCOR (United Methodist Committee on Relief) officials were still assessing emergency needs here last week after what has been called the worst flood in Kansas City history.

Flooding Sept. 11 and 12 took the lives of at least 22 persons, among them a pastor of a yoked United Methodist-United Presbyterian congregation, and inflicted property damage estimated at $30 million.

The Rev. Harold Thomas, a United Presbyterian minister serving Linwood United Church, was found dead after being swept away when flood waters engulfed his car.

Central UMC, hardest hit of United Methodist churches, sustained damages set at $22,000, officials said. No other major damage to U.M. churches was reported.

Scarritt College president resigns

NASHVILLE (UMC) — Dr. J. Richard Palmer, president of Scarritt College here since 1973, has resigned effective Jan. 1, 1978.

In submitting his resignation to the chairman of the board of trustees, Dr. Palmer said, "Mrs. Palmer and I feel that we will not be able to generate the energy necessary to meet the immense demands that will be placed upon Scarritt's president in the years that lie ahead."

In May the college successfully completed a financial campaign which netted $5 million in cash and deferred gifts. This brought to a total of $8 million the amount raised since the summer of 1973 and represents nearly half of the $17 million which was set as a goal for the college during the six year period, 1974-80.

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LET US HELP YOU COMMUNICATE THE GOOD NEWS

Prospect UMC, Pembroke, N.C., is believed to be the largest Native American Church in the United States with 667 members.

The youth class meets for study and discussion with the guidance of a professional teacher.

Children in one of Pembroke UMC's classes take a minute to smile for the camera.

UNITED METHODIST BOARD OF DISCIPLESHIP PHOTOS

James Jones Jr. is superintendent of the church school which has a history of high attendance.

Largest Native American church has 'outstanding' church school

By LINDA M. LOGAN

PEMBROKE, N.C. — A Lumbee Indian church in eastern North Carolina is probably the largest Native American church in the United States. Prospect United Methodist Church, located here, has the unusual distinction of claiming 60 percent of the community's population in its membership. Even more unusual is the fact that two thirds of the membership regularly attends church school.

Attendance in the church school has been high throughout the history of Prospect Church. For many years isolation and poverty caused a lack of trained leadership in the Methodist community. Even as late as 25 or 30 years ago, the church was not able to afford a full-time pastor. Consequently, the church program consisted of a worship service only once or twice a month, a few youth programs and annual revivals. Even in those years the church school met every Sunday.

Prospect's pastor, the Rev. Harvey Lowry, credits not only tradition, but the dedicated staff of 25 volunteer teachers and a superintendent of study with the success of the church school. Trained by one district or conference workshop and one local workshop a year, the staff consists totally of professional public school teachers or community workers.

Mr. Lowry points also to the church's constituency of 150 to 200 families as a factor in the success of the church school. Almost all of these families are descendents of the church's founders, the Lumbee Indians of Robeson County.

The Lumbee Indians are considered by many to be the intermarried descendents of the Lost Colony of English settlers on the North Carolina island of Roanoke. The tribe has been considered variously to be Cherokee, Tuscarora and Sioux. Bothered by legal identity problems through the years, they finally adopted the tribal name of "Lumbee."

Since its founding around 1875, the Prospect Church has served a congregation almost totally Lumbee. Now a thickly populated rural area, Pembroke has 1500-2000 people in its three mile radius, of whom 99 percent are Lumbee.

Community and church have a good working relationship, according to Mr. Lowry. Prospect Public School and Prospect UMC, located across the street from each other, trade facilities when necessary.

Now the church holds worship services every Sunday with attendance of 400 people, a jump of 250 since Mr. Lowry came to Prospect. Mr. Lowry credits this rise to a change in the order of worship.

"It used to be that people would get up and testify and the service would go on for an hour and a half or longer," Mr. Lowry explained. "Now we stick closer to our order of worship, as United Methodists should."

Church members feel that Mr. Lowry's 20 to 30 hours of sermon preparation each week also contribute to the high attendance. People do not want to miss his "John Wesley" style sermons.

Since Mr. Lowry's arrival as pastor, the Prospect church has completed its building program: three classrooms, a patio, and passages connecting the sanctuary, fellowship hall and the educational building. The church is now out of debt and has increased its budget from $25,000 to more than $50,000.

Today the North Carolina Conference of the United Methodist Church has a Lumbee membership of 1800 out of a Native American population of 35,000 in Robeson County. Eleven Native American churches, known as the Pembroke Parish, are members of the North Carolina Conference. With a membership of 667, Prospect is believed to be the largest Native American church in the nation.

Indian pastoral leadership serving these 11 churches presently consists of one full-time pastor, two full-time student appointments and three part-time pastors. Two white ministers also serve the parish.

Future plans at Prospect Church include employment of a full-time youth director, more programs for youth, a greater emphasis on stewardship, and the construction of a church parsonage.

Ms. Logan is assistant director of communications for the Board of Discipleship in Nashville.

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MASAYA TANAKA, from Japan, will always have a struggle in life. He suffers from cerebral palsy, is seven years old and receiving care in our Garden of Love Home for crippled children.

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Evangelist says secular society problem for East, West Christians

BUDAPEST (RNS) — As Evangelist Billy Graham concluded his week-long series of meetings in Hungary he told reporters that "Christians in the East and in the West both live in societies that are secular and materialistic, and they face similar problems."

Mr. Graham commented that "a number of things have surprised me — the traffic jams that reminded me of American cities, the material well-being of the people, and also that people can go to church and really worship God."

The evangelist told news reporters that his goals in coming to Hungary had been fulfilled. He said that he had come to preach the Gospel, and that he had done so in five services, with hundreds having made decisions for Christ. He said he had wanted to meet with the leaders of the churches, and that this aim was achieved in meetings with leaders of the Roman Catholic, Reformed, Lutheran and smaller Protestant denominations.

Mr. Graham said he had also come to see how churches exist in a socialist society. He said he found freedom to worship and to preach. There are problems, he said, "but I can report that the church is very much alive in Hungary."

An estimated 65 percent of Hungary's population is Roman Catholic and 25 percent Protestant. Of the latter, about two million are members of the Reformed Church and 500,000 are Lutherans, according to church leaders. The Baptists, with some 20,000 members plus children, is the largest of the small denominations.

The evangelist also said he had hoped to "build bridges" by his visit, and that this had occurred. Citing one example, he said Bishop Tibor Bartha of the Reformed Church had accepted his "challenge" that more emphasis needs to be placed on evangelism in the churches of Hungary, and that he in turn had accepted Bishop Bartha's challenge to become more active in seeking reconciliation between the peoples of the world.

"All of my reasons for coming have been more than fulfilled," he declared. "I have not joined the Communist Party since coming to Hungary, nor have I been asked to. But I think the world is changing and we on both sides are beginning to understand each other more."

In all, the evangelist spoke to an estimated 27,000 persons, including more than 12,000 at a church camp northwest of Budapest in a Sunday morning open-air service that received little advance publicity.

He preached to overflow crowds twice at the Sun Street Church in Budapest and at Baptist churches in Debrecen and Pecs. Additionally, he addressed hundreds of pastors, seminarians and church workers in two convocations in Budapest.

Prior to the service in Pecs, a city of about 150,000 in southern Hungary, Mr. Graham conferred with Roman Catholic Bishop Jozsef Cserhati of the Pecs diocese. Bishop Cserhati, a leader in the church-state dialogue in Hungary, said two facts are noticeable in the Catholic Church: lagging interest among adults — he estimated that only three million of Hungary's seven million Catholics practice the faith — and spiritual stirrings among young people.

"It was beyond our imagination to think that Billy Graham could come to Hungary, but he has come and preached the Gospel, and we are grateful to God," said Pastor Bela Pocsik of the Baptist church in Gyor.

Canal treaties supported

Major churches want Panama to have sovereignty

Compiled from News Releases

The Carter administration can expect strong support from major churches in the United States in its efforts to win public approval and eventual Senate ratification for its new Panama Canal treaties.

Formal demands for U.S. recognition of the sovereignty of Panama over its entire territory have been made by the 31-member National Council of Churches, the U.S. Catholic Conference, the Episcopal Church, the United Methodist Church, the United Presbyterian Church and the Church of the Brethren.

On Sept. 7, President Jimmy Carter and Panama's Chief of State, Brig. Gen. Omar Torrijos Herrera, signed two treaties that would transfer control of the Panama Canal to Panama by the year 2000 — if ratified by both countries.

NCC commends treaties

On Sept. 9 the Executive Committee of the National Council of Churches commended the governments of the U.S. and Panama for negotiating and signing the new Panama Canal Treaties. It also urged the U.S. Senate to ratify them and the House of Representatives to enact implementing agreements.

Bishop James K. Mathews, episcopal leader of the Washington Area of the United Methodist Church and a member of the committee, expressed "hearty support for the total thrust of the resolution."

Dr. Curtis A. Chambers, general secretary of United Methodist Communications who serves as an NCC vice president for program, said he hoped the resolution would help people across the church look beyond the surface issues.

Noting that Ronald Reagan and others "have been ringing all the warning bells about the U.S. losing its posture of strength," Dr. Chambers stated: "True strength lies in morality and living up to the principles of freedom, justice and self-determination for smaller nations that we take for granted for ourselves."

He noted the NCC's action "is in the direction pointed to by the 1976 General Conference of the United Methodist Church." The General Conference said:

"We support those people, including officials of governments, who are working for negotiations between the U.S. and Panama leading toward the return of genuine sovereignty to the Panamanian people over their entire national territory, including the Canal."

President Carter's efforts on behalf of the proposed U.S.-Panama treaty are also supported by a former United Methodist missionary to Panama and an executive of the denomination's Board of Church and Society.

Missionary favors treaties

Dr. William Eddy, a missionary in Panama from 1957 through 1972 and now dean of Asbury College in Wilmore, Ky., said, "I favor ratification of the treaty as I understand its positions. It's not a giveaway. We took it away. And we've perpetrated a grave injustice there for a long time. Now, we have an opportunity to redress that injustice."

Warning that "we couldn't hold on to the canal if the Panamanians resorted to violence," the former missionary speculated that "most United Methodist missionaries who served with me would favor the new treaty."

Dr. Herman Will, world peace executive at the Board of Church and Society, declared that ratification of the new treaty was "absolutely essential to relations between the peoples of Latin America and the United States, as well as their governments."

He asserted that "all of Latin America is united on the canal issue, regardless of whether the governments are right, left, or center."

Under the terms of the new treaties, the U.S. will have the permanent right to defend the canal from any threat, and U.S. warships will have the permanent right to pass through the canal. Panama will gradually gain control of the 10-mile-wide Canal Zone, the U.S. enclave which now divides the country, and, by the end of the century, will be operating the canal itself.

Opponents appear on both sides

Ratification of the new accords, however, is not a foregone conclusion. In Panama, nationalists and leftists see in the provision for permanent U.S. defense rights a continued imperial presence that wounds Panamanian sovereignty. Some Panamanians want immediate United States withdrawal from the Canal Zone, instead of a 23-year-long gradual takeover.

In the U.S., there appears to be a strong current of opinion opposed to any fundamental change in the present arrangement.

Opponents of the new treaties, led by Senators Strom Thurmond (R-S.C.) and Jesse Helms (R-N.C.), have launched a campaign to block ratification. Working with groups such as the American Conservative Union, the two senators have begun an "educational" program against the accords, and have threatened to filibuster against them in the Senate.

Treaty opponents argue that the accords do not adequately protect U.S. access to the canal after 1999. California's Ronald Reagan, who has insisted that "we bought it (the canal), we paid for it, we built it," contends that ceding the canal is tantamount to an ignoble retreat or "give-away."

It would seem that a significant number of church leaders in the U.S. would agree with the statements made by President Carter at the Sept. 7 treaty-signing ceremony:

"(The) treaties . . . will assure a peaceful and prosperous and secure future for an international waterway of great importance to us all.

"But the treaties do more than that. They mark the commitment of the United States to the belief that fairness and not force should lie at the heart of our dealings with the nations of the world."

New church officials called to care

NASHVILLE (UMC) — Newly appointed district superintendents and annual conference program council directors meeting here Sept. 6-10 were warned against losing their central identity — that of pastoral theologians — when they accept administrative roles in the church.

Dr. Peggy Way, an ordained United Church of Christ minister who recently joined the faculty of Vanderbilt University Divinity School, said the primary identity of any Christian minister regardless of role is "to live a life of caring and justice and to disclose the meaning of Christian existence to those around you."

Approximately 150 superintendents, annual conference program council directors and associate program council directors attended the annual workshop for information, training and skill development.

Dr. Way said there is confusion today between curing and caring in pastoral theology. "Our culture has us believe that for every problem we can and must find a cure," she said. "But the pastoral role calls us first to care as we search for that cure. The problems of individuals and congregations may not be neatly cured or solved."

Observing that a base of "passion" has been lost and that many parishes are "dull," Dr. Way said superintendents through pastoral theology can "move us from a naive trust in the secular to a trust and critical respect for the sacred.

"The fear and uncertainty of human sexuality gets in the way of our pastoral ministry as the issue of genital sex hovers over us," she said. The difficulty, particularly for men, is to separate love and intimacy from genital expression, she said.

"Can men love men?" she asked. "Part of your calling is to love the pastors out there, most of whom are men. There are hundreds of pastors out there who are not sure their ministry is significant; who are hungry for one who will listen, affirm and care for them."

Dr. Way said she focused her remarks specifically on men because women have learned to care, nurture and support one another while men have very little intimate fellowship with one another.

With an increasing number of women clergy in the denomination, Dr. Way said superintendents must learn to affirm and walk with them in love, care, openness and intimacy. For administrators to avoid human sexuality issues such as abortion, rape and homosexuality is impossible, she declared.

She encouraged the superintendents to write more personal notes, to make face to face affirmations, to share in important rituals, and to extend their blessings to individuals and groups.

Irish woman to receive peace prize

ZURICH, Switzerland (UMC) — The first World Methodist Council Peace Award will go to Miss Sadie Patterson, well-known Northern Ireland campaigner for social justice and peace.

Announcement of the election was made Sept. 13 by the executive council of the WMC meeting at Reuti-Hasliberg near here.

The award, which takes the form of a medallion and $1,000, will be presented later this year in Belfast. Founded last year at the WMC meeting in Dublin, it will be made annually to a Methodist who has rendered distinguished service to the cause of peace.

Within an hour of receiving word of her prize Miss Patterson learned that her 25-year-old great-nephew, Robin Smyrl, had been gunned down in an ambush at a deserted country intersection in Northern Ireland. "You have to take the kicks in life," she commented.

Miss Patterson, now in her 70's, is a life-long member of the Shankill Road Methodist Church in Belfast. From 1973 to 1976 she chaired the "Women Together" movement, an organization of Protestants and Roman Catholics, and also helped set up peace groups in South Africa and Rhodesia.

In her efforts to reconcile the warring factions in Northern Ireland, Miss Patterson has sat with men of violence and dissuaded them from bombing and shooting. After such discussions she had to be escorted back across the peace line to her home.

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The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST edition

VOLUME 5 NUMBER 42

Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221

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SEPTEMBER 30, 1977

Church school rallies initiate program priority implementation

Two Church School Rallies, at Trinity Church in Ruston on Nov. 1 and First Church in Baton Rouge on November 2, will mark the beginning of a two-year program priority on the Renewal of the Church School in the Louisiana Conference. The two identical rallies will both begin at 10:00 a.m. and end by 2:00 p.m.

Leaders for the rallies will be Bishop J. Kenneth Shamblin and Dr. Warren Hartman of the General Board of Discipleship Staff. Dr. Hartman is the person responsible for an influential study of effective church schools in the United Methodist Church. Through this study, Dr. Hartman discovered numerous common characteristics of effectiveness. These were used as the basis for a program prepared by the General Board of Discipleship, Decision Point, Church School. The insights of this program will form the basis of the priority on the Renewal of the Church School in the Louisiana Conference.

At the rallies, Dr. Hartman will describe his study and its results. Bishop Shamblin will provide an inspirational message. There will be a brief description of plans for implementation of the program priority by Rev. Ray Branton.

The rallies are open to all persons who desire to attend. All pastors have been invited by the bishop, and they have been encouraged to bring a carload of persons from their churches. Advance reservations are necessary in order to prepare a simple meal to be served at the noon hour. Send reservations to the Council on Ministries office before October 15.

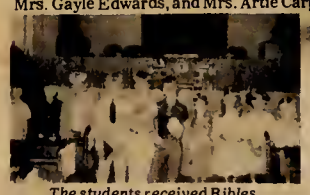
Around the conference

D.M.A. (Don't Mention Age) Hammond UMC is an active, interdenominational group whose purposes are fellowship, learning crafts, establishing friendship and understanding. D.M.A. meets on the fourth Thursday with a covered-dish luncheon.

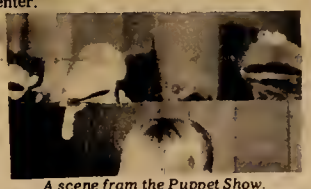
left to right: Chester Jahnson, Irene Crawford, Leone Johnson, Minnie Strickland, and Vivian Crook.

left to right: Emily Boyette, Rev. George Harkins, pastor, L. C. Bourne, Robert Ciruti and Leantine McRaney.

August 28 was Promotion Sunday in which students entering the third grade received Bibles. A Puppet Show was given by the Children's Church during the worship service. Children's Church is under the directorship of Mrs. Sue Courtney, Mrs. Gayle Edwards, and Mrs. Artie Carpenter.



The students received Bibles.



A scene from the Puppet Show.

WESLEY FOUNDATION AT NORTHWESTERN STATE U., NATCHITOCHES — shown here is Director Bob Townsend and his wife, Mickey, holding the new flag she made for the Wesley Foundation. The background is purple, the cross is white, the flame is orange, (all 3 colors are NSU's colors); "WESLEY FOUNDATION" letters are white, trimmed with orange, and "NSU" letters are orange trimmed with white.

Wesley at NSU is growing, both in spirit and in numbers. This banner won first in the contest held Sept. 3rd, when NSU played UTA.

Newman UMC Honors Students And Women

Brother Steven Brady spoke on Student Achievement Day.

Mrs. Inez Chrisentery spoke on Woman's Day.

Mrs. John Augustine presented the Wesley award, a check for $100.00, to Dianne Adams in memory of her mother, a Christian Educator.

A women's choir furnished the music. Rev. Roger D. Lathan is pastor.

Mrs. Scott Perry, Jr. youth director presented Bibles to the High School graduates. Dianne Adams, Sharon Perry, and Kirkland Defils.

Senior church members were given special recognition.

Jefferson UMC, New Orleans, held a 12 hour tutor-training workshop in September. Each One Teach One is designed to teach adults to read.

Special Notices

Youth - Music Director

Thousand member First UMC Job description, Salary negotiable, Send: Resume, 3 references, picture, salary expectations to P. O. Box 2039, Lafayette, LA 70502.

Dr. Kenneth Phifer will lead a six week course on "The Religion and Art of Ancient Egypt" October 5 Wednesday, an hour and a half session, for six weeks at 10:00 a.m. This course will coincide with the "Treasures of Tutenkhamun" exhibited at the New Orleans Museum. All are welcome, but the course will be primarily for CLERGYMEN who may wish to refresh their knowledge of Egyptian Religion. Persons interested call Mrs. Brewer (544-0346). The fee is $10.00, but $5.00 will be refunded to pastors and voting members in the Federation of Churches.

Women of faith, vision, and purpose

1.

2.

3.

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6.

1. Women of Faith, Vision, and Purpose 2. The Leaven of '77 3. Dr. Sarah Frances Anders 4. Dr. and Mrs. Woodrow Hearn, Miss Elizabeth Langford, Monroe, Rev. Bill Fraser, Pastor Mrs. 'Caaky' Coffee, First UMC, Baton Rouge. 5. Dr. Hearn, Pastor First UMC, BR, Chancel Sculpture, "Life, Death Resurrection." 6. Mrs. Manning, Ruston, Mrs. Watkin, Alexandria; Miss Keys, Shreveport; Mrs. Smith, Ruston; Mrs. Thomas, Shreveport.

The theme, "Women of Faith, Vision, and Purpose" was adeptly carried through the program at the UMW Annual Meeting at First UMC, Alexandria, September 16, 17. The banner top left projects this theme.

The meeting was convened by Mrs. Truman Ward, president, New Orleans. Mrs. Paul Adams, Alexandria First UMC president, welcomed more than 500 ladies to Alexandria and to the church offering the beautiful facilities for their use in worship, business, and fellowship.

The compact agenda included a report given by the conference treasurer, Mrs. Richard Hoffpauir, that $22,455 is budgeted for 1978; a graphic presentation "The Leaven in '77," by Mrs. Edward Caruth using a basket and loaves of bread to show our 5% membership increase this year with a total of 15,169 women over the Louisiana Conference. The center picture shows the banner used in this presentation. The new officers were elected: Mrs. Truman Ward, N.O., President; Mrs. Louis Chrisman, Quitman, Vice President; Mrs. Wayne H. Bryan, Springhill, Mission Coordinator for Christian Global Concerns; Mrs. Carlyle H. Chapman, Baton Rouge, Secretary of Program Resources; Mrs. Warren Blakeman, Sulphur, Chairperson, Committee on Nominations; Mrs. Vera Williams, Chairperson, Committee on Nomination (one year) and for three years: Mrs. Virtle J. Jones, Baton Rouge, Mrs. T. J. Butler, Sr., Franklinton, and Mrs. Luther Rone, Alexandria.

A service of Creation and Change was celebrated with the Revs. John and Carol Cotton-Winn celebrants.

Priorities for 1977-78, personal commitment, membership, the Law of the Sea, human rights, ethnic minority in the local church and world hunger, were projected by small group discussions. World Missions were shown in a slide presentation by Mrs. Martha Berk, BR.

Thursday evening, Dr. Sarah Frances Anvers, sociology professor at Louisiana College, used Women of Faith as her topic. *"Women of Faith have had many frontiers. Through Darca, Priscilla and many others down to the present a woman in faith has strived to be all she was meant to be."* Dr. Woodrow Hearn spoke on Women of Vision using a woman in Africa, in Japan, and an American mother of Viet Nam soldier *"Through sorrow and heartache these women were able to have a vision of faith by such a demonstration of love a contribution is made. Vision is the basis on which leadership is founded."*

One of the highlights of Friday morning was the Celebration of Giving, a pledge service given by the district treasurers and women and children of nine churches representing in costume children around the world. They sang "It's a Small World." It was a Festival of Caring!

People

Dr. and Mrs. James T. Harris were honored September 3 at their home, 601 Williams Street, Franklin, with a Golden Wedding Anniversary reception given by their children, Mr. and Mrs. James T. Harris, Jr., Gainesville, Florida, Mr. and Mrs. Frank S. Harris, Mandeville, LA, and Mr. and Mrs. Shelley Curry, Wilmington, Delaware.

Dr. W. D. Boddie, New Orleans, officiated as the couple renewed their vows. Mrs. S. L. Varnado, Mandeville, Miss Elizabeth Langford, and Mr. James E. Hyde, Natchitoches, were there and had been in the wedding party fifty years ago. Many other friends and relatives honored the Harrises with their presence.

Rayne Memorial Features Dr. W. T. Handy, Jr.

On Sunday, September 25, Rayne Memorial had as guest speaker the Rev. Dr. W. T. Handy, Jr., Vice President of Personnel Services for the United Methodist Publishing House in Nashville, Tennessee. Dr. Handy has served as pastor of St. Marks' Church in Baton Rouge and Newman Church in Alexandria. He is Chairman of the Board of the Ministry and the Greater Atlanta Region Consultation Task Force on Theological Education.

Dr. Handy has held positions of leadership in numerous church and community related services. He has traveled extensively in Europe and the Middle East, and has contributed articles to many Christian publications.

Centenary students hear new president at convocation

Dr. Donald A. Webb, the 33rd president of Centenary College, spoke at the President's Convocation in Brown Memorial Chapel Thursday, Sept. 15, to a combined gathering of students, faculty, administrative personnel, trustees and visitors from the community. It was evident in his first speech to the entire campus community since his appointment as president last June 1, that he believes in the good patterns established by society.

"It does not mean that I, or I presume anyone else, want to impose on students of other faiths or understandings some specific set of convictions. Quite the reverse: I want to stimulate constant re-examination of the nature of things, and of our relation to them and to each other: to pose the enormous questions about life and death, suffering and justice, morality, ultimacy, evil, meaning. Far from inhibiting such inquiry, it seems to me, a Christian community demands it: it is secular education which usually neglects it.

"In the second place, as I affirmed to my fathers and brothers of the church on Saturday at a special meeting of the Louisiana Annual Conference, at which they voted to launch a special campaign to help us financially in a very significant way — it does not mean eight dozen negative campus rules or regulations, or forced piety, or petty, provincial prohibitions. God isn't like that. Neither should we be. It's rather an atmosphere of concern for each other; it's a tone of healthiness of outlook, wholesomeness of life-style; it's patterns of behavior we can all trust, even the weakest."

However, Dr. Webb said, he is concerned about the sweeping away of the patterns of life that were tested and evolved over two to three hundred years.

"When the good patterns are too abruptly discarded, members of the community can be harmed savagely, and sometimes permanently; and the community torn apart. Patterns which have been evolved and tested by people like us down the ages, with difficulty, but with good sense, are best replaced carefully, thoughtfully, caringly.

"So what is a Christian college? At the least, wouldn't it be a place where people trust each other — each caring for each other, each looking after the others; a place of considerate and outgoing conduct, where the radiant way is sought eagerly, glimpsed often, lived out sometimes.

"So, we are people who talk to each other, the long and the short and the tall, we are people who must swiftly train this Alma Mater to pass her fiscal fitness test; we are involved together in a rare venture: and we're pressing on toward quality in our lives together."

Dr. Webb alluded briefly to the financial situation facing Centenary College. "It is in my bones that one doesn't spend what one hasn't got. Rude 4-letter words like 'debt' are only slightly less abhorrent to me than 7-letter words like 'deficit.' We have to cut fat right back to the muscle: we have to raise far, far more money. I hope we may work for this together; because if you don't work with me in it, it can't be done," he said.

Acadiana Money Management Seminar planned at Asbury UMC

Under the leadership of Dr. Clyde S. Clark of Shreveport, the Executive Director of the newly formed United Methodist Foundation of Louisiana, and with the assistance of Lafayette area churches, a Money Management Seminar will be held at Asbury United Methodist Church on Tuesday, October 11th beginning with a dinner at 6:30 P.M. Members and pastors of the following churches will be participating in the Seminar: Reverend Clyde C. Frazier and members of the Asbury Church, Reverend W. O. Lynch and members of the First United Methodist Church, Reverend Dan Allen and members of the Davidson Memorial Church, Reverend Richard Hoffpauir and members of the Franklin United Methodist Church, Reverend Gilbert Wade and the membership of Abbeville and Pecan Island Churches. The invitation to attend is open to anyone. Reservations must be made with the host church or the pastor of one of the participating churches.

Outstanding panel members have been selected from the Lafayette area. They will make presentations and answer questions from the audience. The subjects to be covered and panel members are as follows:

"DO YOU NEED A WILL?" — Mr. Bob Lecky
"SHAPING UP YOUR INVESTMENTS" — Mr. Bob Gaither
"HOW TO GIVE AND SAVE TAXES" — Mr. V. L. Auld
"THE ADVANTAGES OF TRUST FUNDS" — Mr. Ray Thomas
"SENSIBLE GIVING THROUGH LIFE INSURANCE" — Mr. Richard Risley
"STEWARDSHIP OF ACCUMULATED RESOURCES" — Dr. Clyde S. Clark

The Money Management Seminar is an educational and informational matter. It is held as a service to the people in the Lafayette area. The content and leadership of the meeting will offer highly professional help in the whole area of estate planning and will present a challenge of Christian Stewardship of both present and accumulated resources.

New publication

Reflections On Ministry, a publication by Louisiana Conference ministers about their ministry, will be printed and mailed twice each year by the Council on Ministries office.

This new publication responds to the need for a forum for discussion of issues related to the ministry, a need made greater because our denomination provides little for this purpose. Subjects may include sermons, Bible exegesis, theological reflection, descriptions of church programs, reflection on ministerial procedures in preaching, church administration, pastoral care, etc.

The format will be simple in order to reduce costs. Contributions will be limited to two pages, typed and single spaced. Contributors must type their own articles and send them ready to be photographed for printing. Any minister may submit a contribution. Each edition will include up to twelve such contributions.

Work is now beginning on the first edition. Deadline for submission of articles is November 15. Contributions are being sought from any minister who would like to share some of his/her work and thought with others. Contributions should be mailed to the Council on Ministries office.

Death notice

Mrs. Thelma Fields Taylor, a teacher of music and worship across the state and organist and choir director, Mt. Zion UMC, New Orleans, died July 22 in New Orleans.

Editorials

Approach to ethnic church priority: paddling against a raging current

Seldom has a week passed recently without some church official lamenting the low level of monetary response for the UMC's "missional priority" to strengthen ethnic minority local churches.

Yet a second group has now rejected a proposal from our Council of Bishops which could turn the situation around (see story elsewhere in this issue). The bishops' proposal is simply to make known the names of specific local churches which will receive support through Advance Special giving to the ethnic local church "priority." This action would be an immeasurable help to those charged with interpreting the needs the "priority" is supposed to remedy.

At a time when the whole world is looking for ways to "personalize" human activity in an impersonal society, our church is presently asking its members to make "second-mile" contributions to a general fund whose specific ends seem remote and nebulous. We are using a vehicle — Advance Specials — which has become widely known and accepted precisely because it provides the contributor an opportunity to "specify" or "designate." With respect to the Ethnic Local Church Advance Special, however, contributors are not only given no opportunity to designate; they are not even provided with a few specific examples of how they can expect the money they give to be used.

We believe those responsible for raising and dispensing funds for the ethnic church "priority" need to recognize that they are trying to paddle upstream against a raging current. No amount of scolding or browbeating is likely to cause United Methodists to make additional contributions "in general" when they can feel much more satisfaction contributing "in particular" elsewhere.

It is not sufficient to blame "racism" for the low level of response to the ethnic minority local church "priority." Nor does the low response indicate that church members have reached a limit in what they are willing and able to contribute. The pressing needs of ethnic local churches simply have not been dramatized sufficiently to provide the rest of the church with a vision of why it should respond with massive financial assistance.

So long as church members remain in the dark about specifics of the ethnic local church "priority," it is unreasonable to expect a significant increase in contributions to it. At such time as those responsible decide to lay out the needs of our ethnic local churches in clear and understandable detail, we can expect United Methodists to respond gladly and generously with their dollars.

Viet refugees need church's help

In early 1975, only days after the collapse of the pro-American government in South Vietnam, the United Methodist Church was helping to arrange the resettlement of Vietnamese refugees in the United States.

During that year, 1,286 Vietnamese and Cambodian families displaced by the war in Southeast Asia were resettled here through the efforts of our church. This was accomplished primarily by individual local churches volunteering to "sponsor" a family or families and help them adjust to American life.

Recently the United Methodist Committee on Relief (UMCOR) issued a new call for congregations to sponsor an additional 750 families. These families are known as the "boat people." They are refugees who left Vietnam in various small boats at the end of the war and have since been unable to gain entry to any country. In mid-August, our government at last granted them entry into this country and they have started to arrive.

But unlike in the emotion-charged days of early 1975 when Vietnam was in the news and on the minds of most Americans, resettlement sponsors have not been easy to find. As of Sept. 21, after more than three weeks of efforts by UMCOR, only one local church had stepped forward and agreed to sponsor a refugee family.

We hope this lack of immediate response from local churches does not indicate a lack of commitment by our members to this much needed ministry of love.

We urge local churches to contact UMCOR, 475 Riverside Drive, New York, N.Y. 10027 for more information. Or, you may call Lilia Fernandez at 212-678-6283.

TM/UMR welcomes new Fort Myers, Fla. edition

With this issue, TM/UMR welcomes readers of a new local church edition at Wesley Memorial UMC in Fort Myers, Florida (Florida Annual Conference).

Each week about 800 subscriber-families at Wesley Memorial will receive a six-page paper combining their local church news with annual conference and general church news.

To our new readers in Fort Myers we say "Welcome." We hope you will find your edition of TM/UMR informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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Sunday morning

By JEANNETTE KRAUSE

Sunday morning.
My soul and I
have an appointment
to commune with God.
The spotless, white cloth
reminds of His purity
and charges me,
Am I?
Am I, Lord,
Pure enough to kneel here and partake?
How pure you are Lord!
The sparkle of the tiny glass
reminds of His crown
and charges me,
Can I?
Can I, Lord,
Be strong enough to wear your crown?
What strength you have, Lord!
The soft, white bread fills me,
and reminds of His broken body
and charges me,
Will I?
Will I, Lord.
Be able to be broken for you?
The warm, red wine
reminds of His blood,
and charges me,
Have I?
Have I, Lord,
Bled enough for you,
As you did for me?
What a sacrifice, Lord!
How holy I feel, as I commune with
my God . . .
What joy! what warmth! what peace!
Communion . . . an outpouring of
God's love,
Covering my shattered soul . . .
What an experience, Lord!

Here I Stand

Housing allowance should replace parsonage system

J. W. Sellers

By J. W. SELLERS

Someone has said man is a creature of habit. He slowly moves into a routine or practice and lives with it for years — even generations — without significant change or serious consideration of other methods.

The church-owned parsonage is a good case where the church has continued a system without serious review. This system has served well for generations, but many believe it has served its day and a much better system is available.

A system which promises to be better than the church-owned parsonage is a housing allowance. Before pursuing the merits of the two systems, however, we should point out that the parsonage is not a house provided for the minister's use "rent free." It is a part of the minister's compensation in the same way fringe benefits are given by a company as part of an employee's compensation. Therefore, this discussion of the housing allowance vs. the church-owned parsonage will consider same as an item earned by the pastor and not as a generous gift from the church.

Also, in considering a housing allowance and its advantage over the church-owned parsonage, certain premises should be established. First, the housing allowance should be endowed with a capital investment as the church-owned parsonage is a capital investment (in many cases the endowment could be established with proceeds from sale of the parsonage.) Second, the wisest use of the housing allowance by the minister would be to invest in his/her own home.

The advantages of the housing allowance over the church-owned parsonage are:

(1) The capital investment or endowment would not depreciate. Inflation may render the endowment inadequate, but the initial investment would be permanent, as would be any additional funds added to offset inflation. The church-owned parsonage will depreciate with the passage of time.

(2) The endowment will require no maintenance or insurance. The parsonage requires annual maintenance, insurance and occasional renovation.

(3) The housing allowance will require minimal supervision. The parsonage requires a special committee whose work is often unfinished and in conflict.

(4) Longer tenure of ministers will be encouraged by the housing allowance. The reverse is true of the parsonage. Some ministers question the effect of a conference-wide housing allowance on the itinerate ministry. It is impossible to predict the exact effect. Probably no effect would be seen beyond longer tenure.

(5) The housing allowance gives the minister and his family the freedom of selecting a house suited to their needs and taste. They would also be free to make additions and/or alterations without consulting a committee. This may sound like a trivial issue, but it is a major concern of many parsonage families. Ruth Truman ("Here I Stand," TM/UMR, Oct. 26) lists the frustrations related to the parsonage, its decoration and the parsonage committee as one of the underlying causes of the increasing divorce rate involving ministerial couples.

(6) A housing allowance, properly managed by the minister, will enable him to reach retirement with a home free of debt. This privilege is denied to the minister who is required to live in a church-owned parsonage his entire career.

(7) By owning their own home, the minister and his family are free from outside pressure relating to the manner in which they care for the house and furnishings. They answer only to themselves and enjoy "the pride of ownership."

(8) Security for the minister's family is a strong, if not the strongest, argument for a housing allowance. In the event of the minister's death, his family has a debt-free home (the mortgage being paid by credit life insurance). His widow and children (if any) will have all the time they feel necessary to adjust to their loss and make plans for the future.

When living in a church-owned parsonage, a widow and her children have their grief compounded by the burden of having to move. Everyone from the bishop to the most critical layperson is most sympathetic and wants to help. The widow is assured "there is no hurry," but as painful as it may be, she knows a replacement for her husband must be appointed. At best, she cannot expect more than a month to "get out of the way," though it is never put so bluntly. As one minister confided, "There's no better feeling than going to bed knowing that if you don't wake up, your wife has a place to live."

(9) The housing allowance, adopted church-wide, would eventually eliminate the need for homes for retired ministers. The church-owned parsonage will never meet this need.

(10) When a minister moves into a community as a home-owner, he becomes a taxpayer and more involved in the total life of the community. The church-owned parsonage almost cries out "temporary."

There are some valid disadvantages to the housing allowance system that should be considered. They are:

(1) The minister will bear all cost of maintenance of his own home (as do all home-owners) and he will have to pay taxes, which are not required if the parsonage is owned by the local church.

(2) Problems and costs related to moving are probably the strongest objection to the housing allowance.

(3) The annual conference would have to allow more time for moving.

It is interesting to note that even with the increased cost and inconvenience of moving and the property taxes, a housing allowance — adequately endowed — is less costly to the local church and provides the minister with more benefits. Yet, the real issue is not economics and convenience, but fear of something new. Many ministers are frightened at the thought of home-owner responsibility. They cannot conceive of being able to sell one home and buy another one, since they are conditioned to short notices for moving. These fears are so strong, they never really consider the advantages of a housing allowance.

I believe the problems and inconveniences related to a housing allowance would be well worth the trouble if the only advantage was security for the minister's family in the event of his death. The benefits, however, are much more: it is less costly to the local church, insures more contentment and comfort for the family, means one less church committee, and provides the minister a home for retirement.

The housing allowance has real possibility for the present age, and should be given serious study by local churches, pastors and annual conferences.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. J. W. Sellers, is pastor of First UMC in Mexia, Texas (Central Texas Annual Conference).

Letters to the Editor

Cuban Methodism is alive, but not well

To the Editor:

I have just read the pathetic report of our church in Cuba (TM/UMR, Sept. 9). Yes, it is true; the church is alive, but it is certainly not well. It is alive in spite of the circumstances and not because of them.

While I personally have a great deal of admiration for Bishop Rodriguez, and am convinced of his total dedication to Christ and his church, I do not share his naive optimism. Neither do I agree with him that, "There is no longer a need for the church to spend its time working for the social needs of the people." I know for a fact that many of our church people's social needs are not being met and cannot be met at the present time. On the other hand, sometimes it is not possible to separate these two areas, since many spiritual needs are directly related to social needs and vice-versa.

Also, in spite of the rosy picture given our journalists, a few facts are evident throughout the articles: (1) Food is still rationed. There is scarcity in a fertile land. (2) Medicines are in short supply. (3) There is still a housing shortage. The effort to move peasants into new apartment complexes is a clever way of dislodging them from their homesteads. (4) Education is "free" only in the sense that no money is paid. But careers are not chosen by the students themselves, but by the state. It is the state that determines what a person's life job is going to be, and this decision is based mainly on the student's political attitude. Christians, or any other religiously oriented persons are not allowed to be medical doctors, teachers, nor professional artists. (5) The church has lost two-thirds of its membership, although it is now slowly recovering. (6) There is no freedom of expression, no freedom to dissent, as can be easily seen in "Pablo's" story. This, in my opinion, is the heart of the matter. Even if Cuba were a veritable paradise, without individual freedom of expression, I would still reject it as something evil. It would still be tyranny of the worst kind.

In regards to Dr. Sergio Arce's statement, what can one say? I feel sorry for him. It is impossible to understand the Christian and Marxist philosophies as interchangeable. In my modest opinion, one can be a Christian or a Marxist. He cannot be both. As to his answer to why he is a Christian, he has himself shown that he has no place among those who follow the Master. May God forgive him.

Finally, I have great hopes for the church in Cuba, for God is working in it and because of the courageous witness and true dedication of its present leaders. The church is alive in spite of the circumstances and continued efforts to kill it. As fellow-Christians, we must pray for the Cuban brethren and wish them well.

Name withheld by request
Miami, Florida

Rector should be removed

To the Editor:

It is not often that I write to a newspaper, but the article in your Sept. 9 edition titled "Seminary bead says Marxism most important" compels me to voice my opinion.

If the report is correct that Dr. Sergio Arce said on August 21 that "it is more important today to be a Marxist than a Christian" and that he "has no interest in converting Marxists to Christianity," then I think he should be removed as the rector of Cuba's only Protestant seminary.

Furthermore, since this institution is jointly sponsored by Methodists as well as the Presbyterian and Episcopal Churches, I would assume that we somehow or another undergird that sponsorship with money. If any money from our World Service funds from the Board of Global Ministries is channeled to this institution, it should be discontinued until corrective measures are taken.

It is just situations such as this that are causing many of our laity to become disillusioned with United Methodist policies.

Frank I. Snavely
Aliquippa, Pennsylvania

EDITOR'S NOTE: The Cuban Methodist Church is self supporting. No World Service funds go to Cuba. The seminary at Mantanzas receives some funds from an endowment designated in a personal legacy many years ago. The mission board manages that endowment.

Security isn't freedom

To the Editor:

It is easy to understand how people like the Cubans who for many years were deprived of the minimum essentials of life can appreciate any change that would provide these — food, clothing, housing, medical care, education, recreation. Some leading churchmen today, like the rector of Cuba's only Protestant seminary, glorify Marxism for this reason. Probably it does not occur to them that they could substitute "modern prison" for "Communist Cuba." The living situation would be the same. All basic needs are provided including an education.

Marxist revolutionaries have not progressed far enough on the road to human dignity to realize that security is not freedom, and that where there is no freedom, there can be no flowering of the human spirit.

To grow in human nobility, to achieve intellectual and spiritual excellence, to maximize production of material and cultural values, human beings must be free to think, read, express themselves, organize, promote, compete, experiment, acquire and personalize property, and discipline themselves. These blessings are not available in any socialist society. I have visited the Soviet Union four times over the past twenty years, and while the Russians, like the Cubans, have universal education, medical care, housing, full employment, theaters and art museums, because they do not have genuine freedom, compared to Japan, for example, and other free nations, their country is bogging down in bureaucratic red tape, dull uniformity, intellectual mediocrity, low morale, shoddy workmanship, massive shortages, and an obvious slippage back to primitive living.

Before anyone takes seriously the Cuban rector's remark that "it is more important today to be a Marxist than a Christian," let him look at the full meaning of Marxism, and the true meaning of Christianity.

Virgil A. Kraft
La Crescenta, California

Information needed

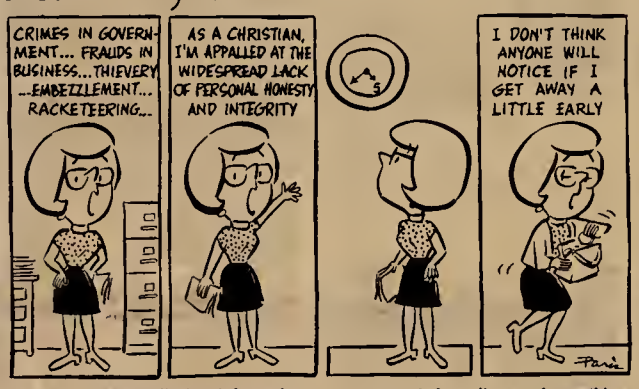
To the Editor:

I am interested in corresponding with others who have thoughts concerning the establishment of a Christian community with a purpose of strengthening the Christian family unit. If anyone has had experience in either an attempted or successful community of this type, I would like to hear from them. It would be a great help if people wanting information from others passed on to them could include a self-addressed stamped envelope with their letter.

I would also like to take this time to thank the staff of TM/UMR for the fine job you do to keep all of us informed on the life of our Christian family in the world.

Nancy M. Quick
Garnerville, New York

EDITOR'S NOTE: Letters directed to Ms. Quick should be sent to TM/UMR. They will be forwarded to her.



Nuclear plants opposed

To the Editor:

Maybe Dorothy P. LaBorde of Amarillo (TM/UMR letters, Sept. 9) would rather see her children and her children's children die of cancer caused by nuclear power plants than to cut back on her use of power—but I would not. And I will fight against nuclear power plants and all such destructive things with every breath I draw until the day I die.

Jim Wilson
San Francisco, California

Children went in sewer

To the Editor:

I have been wondering how long it would be before someone would write an article asking, "Where have all the children gone?" Several letters have been printed giving theological answers, but there is one simple physiological answer which has been ignored: one that was easily predictable several years ago.

If the figures I have read in the papers have any accuracy at all, about 4,000,000 of them have been flushed down commodes in the abortion mills of this country, and this with the official approval of the United Methodist Church. Where have all the babies gone? Many of them have gone down to the sea in sewers.

J. P. Greene
Lenoir, North Carolina

Coupons available

To the Editor:

For a number of years the people of First United Methodist here in Midland have generously contributed "Betty Crocker Coupons" to various projects throughout our mission schools, helping to obtain school vans, etc. General Mills, Inc. has recently informed me, however, that they have terminated their special projects program. They do still have a "coupon plan" in effect whereby useful kitchen appliances and serving pieces may be obtained at a decided discount (when accompanied by a given number of coupons).

Is there any way you might run some sort of news item to ask if churches or various of our mission institutions would like to have all or part of our large accumulation of Betty Crocker coupons? We would be happy to mail whatever they might be able to use, for we have been left with an enormous collection and it does seem a shame to let them go to waste. The Betty Crocker coupon catalog may be had for the asking from General Mills, Inc., 12 South 6th Street (or Box 1112), Minneapolis, Minnesota 55440.

If you can help us dispose of something which might be of use to someone else, we would be most grateful.

Mrs. Homer T. Fort Jr.
Midland, Texas

'Soap' detrimental

To the Editor:

Is there some way to alert our readership to the detrimental nature of ABC TV's new series entitled "Soap"? The themes are mainly centered around immoral sexual situations that make light of the issues. Both the Southern Baptist Convention and the U.S. Catholic Conference have denounced the show. It is my understanding that if "Soap" is successful, the network plans to expand the series to twice a week next season.

Letters of protest should be written to: President of ABC Entertainment, Fred Silverman, 1330 Ave. of the Americas, New York, N.Y., and Compton Advertising, Inc., Charles S. Mitchell, Jr., 625 Madison Avenue, New York, N.Y. 10022.

I have urged members of my congregation first to view the show for themselves, then, if in agreement with my observations, communicate with the individuals listed above.

Reid S. Thomas
Philadelphia, Pennsylvania

Dr. Fosdick 'not guilty'

To the Editor:

In the article which reports the new book "Psychology as Religion: The Cult of Self-Worship," by Paul C. Vitz, I strenuously object to the mention of Dr. Harry Emerson Fosdick as a forerunner of the present cult of selfism and self-worship.

Dr. Fosdick's preaching was life-centered, aimed at meeting the spiritual needs of people in the time in which his messages were given. But they were God-centered, too, and never exalted individuality at the expense of the supremacy of the Eternal in solving life's problems.

There is vastly more selfism in the current Methodist use of the ditty, "I celebrate myself," than ever occurred from the pulpit of Riverside Church.

Clarence F. Avey
Westfield, Massachusetts

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ROCHESTER, Minn. — Young art critic Abraham Burson seems to have a definite opinion about some of the offerings at the current religious art show here. His father, Tom, on the other hand seems a bit less sure.

Religious art, anyone? 'And how!' say many

By BEVERLY BOCHE

ROCHESTER, Minn. — Is anyone interested in religious art, today? Because it is a particular interest of hers, a Rochester gallery owner decided it was worth the effort to find out. Val Webb sent invitations to approximately 80 artists who had previously exhibited with her to ask if they would submit a work reflecting their religious beliefs.

Not having any idea what to expect, Ms. Webb was overwhelmed by the "fantastic" response she received. Not only did many artists agree to send some of their own works, but they sent names of others they were sure would like to participate. The Australian-born woman, who is herself an artist, says she found "a lot had wanted to create such work, but hadn't the chance."

When the show opened September 10, it was obvious that not only artists were enthusiastic about "religious" art, but so was the public. The day-long reception brought out a larger group than any other show, including Ms. Webb's grand opening. "I felt we reached a whole new group of people that day," she concluded.

Some of the art was created just for this show. The works range from abstract to traditional, from humorous to macabre in oils, acrylics, watercolors, pottery, enamels and metal, but each makes a statement of personal faith. "The visual artist," Ms. Webb states, "can say things, without words. Often they are the first ones to pick up change or upsets in society and depict them. Artists predict changes in society long before writers."

A painting by Floyd Hosmer, medical illustrator for the nearby Mayo Clinic, is on display. Mr. Hosmer is writing and illustrating a book on the religious interpretations of his art work. It is expected to be available later this year.

An example of a humorous work of art is a pottery nativity scene entitled "2 A. M. Feeding." It shows Joseph about to bottlefeed the infant, Jesus.

Still another approach to religious art is a series of paintings of a dead bird. The artist's philosophy is that human beings can make something beautiful out of something ugly by using different backgrounds and effects. The series is also a statement about what we are doing to the ecology of the world.

Ms. Webb has some of her own art in the show. She does mostly watercolors and pen and ink sketches. Although she has a degree in microbiology, she has been deeply involved in art for four years and has owned the gallery for a year. "As a Christian," she feels, "we should express our faith in whatever way we are able and should cultivate the talent we have."

Overall acceptance of the unique show has been so great that the gallery is thinking of putting together a permanent exhibit of religious art which could be rotated among churches.

Already planning for the future, Ms. Webb would like to hear from other professional artists who are involved in creating religious art. She may be addressed at: Val Webb Gallery, Miracle Mile Mini Mall, Rochester, Mn. 55901.

Ms. Boche is the editor of the Minnesota United Methodist Reporter.

ROCHESTER, Minn. — Hanging a metal sculpture of the Last Supper by Roland Breit is gallery owner Val Webb. It was Ms. Webb's idea to devote an exhibit solely to art work which makes a personal statement of faith.

PHOTOS BY BEVERLY BOCHE

Has church abandoned 'first love'?

Loss of will to evangelize cited by Discipleship executive

LUCERNE, Switzerland (UMC) — Methodism is suffering from "Ephesian Syndrome" — the loss of a will to evangelize, according to a top church executive from the United States.

Addressing the Executive Committee of the World Methodist Council (WMC), the Rev. George G. Hunter III said "time and time again" in "many lands" the Wesley movement has emulated the biblical account of the church at Ephesus and abandoned its "first love" (Rev. 2:4). The WMC body met at Reuti-Hasliberg near here Sept. 12-14.

"This love they abandoned," said the head of the United Methodist Board of Discipleship's section on evangelism, "was the devotion to a seeking, missionary God in which the church joined him in spontaneous and extensive evangelization."

Dr. Hunter said the "debilitating disease" frequently becomes evident in about the third generation of a church's life.

"Christians who were children of Christians, and who have never known what it is like to try to cope with existence completely outside of the realm of Christian faith, arise to become the new leaders of the church," he went on.

"Because they have never experienced being newly evangelized, and because they mistake the masks that non-Christians wear for their real faces, they do not believe evangelizing non-Christian peoples is supremely important.

"Besides, there is by now quite enough to do to maintain the existing institutions and to nurture the existing congregations."

There are, however, Dr. Hunter asserted, "some notable exceptions" among Wesleyan bodies which "should be recognized and celebrated . . . because they have been significantly movemental in this generation by making disciples of or among new peoples."

These include, he said, Methodist churches in Dahomey and Togo, Kenya, Sierra Leone, South Africa, Zaire, Hong Kong, Korea, Taiwan, Australia, New Zealand and Mexico. Inside the U.S., he cited the African Methodist Episcopal Zion, Free Methodist and Wesleyan churches.

The United Methodist executive said there are two kinds of growth — "biological" and "conversion."

The former he defined as the "kind of growth . . . that takes place when the children of active adult disciples are raised in the church, given confirmation training and join the church on confession of faith."

"Conversion growth," on the other hand, "takes place when people who have never been followers of Jesus Christ before are brought to faith and . . . join the faith community."

This latter growth, he asserted, "is the heart objective of the Great Commission, and you have no significant and sustained Christian movement without the church's growth rate exceeding the rate at which children of members could be brought up through the ranks."

The World Methodist leaders were told conversion growth exists "in only 12 of the 87 countries in which we now have a Wesleyan presence."

To again become "movemental" Methodism will require at least eight elements, Dr. Hunter said

He listed retention of "Wesleyan moorings"; outreach and ministry that "fit the target people culturally"; use of indigenous language; and avoiding adoption of the forms of Christianity without the meaning.

Also, recognizing there are clans, tribes, castes and classes within each geo-political unit; planting large numbers of new congregations; reaching out to receptive people while they are receptive; and "mining the quarries of modern secular disciplines to help inform and direct the Christian movement in the world."

Arraignment of officials postponed

Compiled From News Beleases

TYLER, Tex. — On a motion of defense attorneys to postpone the arraignment of Wiley College President Robert E. Hayes Sr., and two former college officials, Federal District Judge William Steger granted a continuance.

The arraignment had been slated for Sept. 16 here, but the judge announced a continuance and said the arraignment could be scheduled as late as January.

U.S. District Attorney John Hannah told TM/UMR "no reason" was given for the defense attorneys' request; it is not unusual to request more time.

However, Calvin Tregre, vice-president of financial affairs at Wiley College, said he believed the continuance was granted because the federal grand jury was unaware in its deliberations that negotiations were in progress between the college and the Department of Health, Education and Welfare (HEW).

The indictment charges the three men conspired to "embezzle, steal and convert to their own use and the use of others others $255,948" in federal education between September, 1972, and June, 1975. Each count carries a possible penalty of $10,000 and five years in prison or both. (See TM/UMR, Sept. 23.)

An official closely related to Wiley, who asked not to be identified, told United Methodist Communications the financial difficulties had been known for several years but that no personal dishonesty was involved.

The situation, he contends, developed through an accounting procedure known as "inter-fund borrowing." Through this process, he said restricted funds were transferred for a period of time into the general fund for use in paying bills on day-to-day expenses. The difficulty arose, he said, when the general fund was insufficient to repay the restricted fund.

Mr. Tregre said Wiley officials submitted a plan to repay the money "quite some time ago."

The former officials included in the indictment are business manager George W. Merchant who is now budget director at Bishop College in Dallas, and former vice-president of administration and fiscal affairs Bhagwan F. Gupta.

To show growing Christian unity

Ecumenical celebration urged

By BUD HERBON
Associate Editor

SOUTH ORANGE, N.J. — United Methodists joined persons from ten other churches here Sept. 25 in a call for North American Christians to "come together for a celebrative event" centered on their "growing oneness in Christ."

The "call" came on the final day of a weekend consultation during which 49 Christians from the Roman Catholic, Orthodox and Protestant traditions came together to analyze present day movements toward Christian unity and to discuss how those movements fit together. Jointly convening the meeting was the Consultation on Church Union (COCU) and Seton Hall University, where the talks were held.

"We . . . believe the time is right to call all Christians in North America to come together for a celebrative event manifesting our growing oneness in Christ," the statement says. Purpose of the "event" would be "to share what God has been doing in our midst, to further an effective mutuality of witness and to seek, in service to others, to be more obedient Christians together."

Consultation participants went on to set up an interim committee for planning the "event," and issued an invitation for any interested person or organization to share in that planning.

The idea for the "event" sprang from a paper written for the consultation by Dr. Albert Outler, United Methodist seminary professor from Dallas, Tex. Saying "the ecumenical movement no longer claims prime time in clerical or secular circles," Dr. Outler suggested a "visible happening may be needed" to rekindle excitement in the movement.

No details, such as time, place or exact format of the proposed "event," were decided by the group. They charged the interim committee with working out the specifics, hopefully through broad-based input from various churches and individuals.

Signing the call were persons affiliated with the United Methodist, United Presbyterian, Presbyterian U.S., Christian Methodist Episcopal, Episcopal, Southern Baptist, Reformed Church of America, United Church of Christ, African Methodist Episcopal, Roman Catholic and Eastern Orthodox churches. Signers—who were predominantly seminary professors and ecumenical officials from the various churches— stressed that they were signing the call as individuals and had no authority to speak for their respective churches.

The "call" was the final item of business at the consultation, which spanned three days and included discussion of a variety of papers.

Dr. Gerald Moede, COCU staff executive, said the consultation was important because of the "pressing need to cross-fertilize the various ecumenical movements "within the Christian churches today. He said that although the "ecumenical climate today is much better than it was 25 years ago," the "American cultural environment" today stands in the way of some strides toward unity of churches.

The consultation specifically dealt with the examination and discussion of three current ecumenical trends and sought ways to see how those trends are "converging." They are:

• **Church union and federation.** This is the process for which COCU primarily exists. It has to do with efforts to facilitate the union or federation of Christian bodies. Current COCU efforts toward eventual union include ten Protestant denominations — one of which is the United Methodist Church.

• **Bi-laterals.** Bi-laterals are discussions initiated a number of years ago by the Roman Catholic Church with various Protestant denominations. The intent of the discussions is broad, but focuses on the healing of historic wounds between traditions and the development of better understanding and closer ties.

• **Conciliar fellowship.** The World Council of Churches meeting in Nairobi, Kenya, in 1975 recommended that churches study and evaluate the concept of "conciliar fellowship" as a way of describing the unity of the Church. It has to do with bringing about the conditions necessary for the convening of a council in the model of the ancient historic councils of the church. The concept, however, has so far been vague and has eluded common definition, even among the theologians.

Plea issued for sponsors

TM/UMR Staff Special

NEW YORK — "We are desperate for sponsors," the refugee concerns secretary for the United Methodist Committee on Relief (UMCOR) told TM/UMR last week as new refugees from Indochina began to arrive in the U.S. Only one sponsor was available last Friday.

Lilia Fernandez of the refugee office explained that the first arrivals were refugees with relatives already in this country who could assist them. However, starting early in October the refugees will need sponsors — individuals, groups or congregations.

The refugee secretary said United Methodists would be asked to sponsor about 750 new refugees of the 2,250 assigned to Church World Service. About 15,000 Indochinese will be admitted following President Carter's action on July 15 authorizing their entry.

Responsibilities of sponsors include meeting the refugee family at the local airport, providing food, shelter, clothing and pocket money until the family becomes self-supporting, and assisting in finding employment. Interested sponsors should contact: Lilia Fernandez, Refugee Concerns Secretary, UMCOR, 475 Riverside Drive, New York, N.Y. 10027 or call: (212) 678-6283.

Monitors oppose earmarked funds

ST. LOUIS (UMC) — A second committee has said 'no' to a proposal to identify, for promotional purposes, specific ethnic minority congregations approved for funding under the United Methodist Missional Priority.

The Missional Priority Monitoring Committee for the Commission on Religion and Race (CORR), meeting here Sept. 9-10, agreed unanimously to express its disapproval of the proposal from the Council of Bishops. A similar response was made last June by the Coordinating Committee for the Ethnic Minority Local Church (EMLC) Missional Priority

The bishops had requested lists of local churches approved for Advance Special funding in the priority's categories of salary supplements and congregational development. The Advance, a program of "second-mile giving," has until this year stressed designated projects, but its assignment to raise funds for the Missional Priorities (ethnic minority local church, hunger and evangelism) called for use of general categories rather than specific projects.

The Monitoring Committee wrote back that such a request would "defeat the intent of General Conference," because it would make the ethnic church "again an object of mission instead of recognizing the inclusiveness of the church," would "deny the wholistic approach to Missional Priorities" by identifying projects and people, would fragment the priorities' design by including the procedure for only two of six categories, and would undermine the promotion of the priorities by revising a pattern already under way.

the church today

Advance supported by 43 percent of local churches

NEW YORK (UMC) — Nearly 43 percent of the 39,000 United Methodist congregations made designated Advance gifts for the World Division, National Division of the United Methodist Committee on Relief (UMCOR) during the first seven months of 1977.

However, only one congregation out of 10 contributed to the missional priorities of hunger and ethnic minority local church through Advance, a second-mile giving channel for the church.

The disparity between the response to hunger and the ethnic minority local church priority continues. For every dollar designated for EMLC ($66,449), $12 was given for hunger ($900,729).

Total Advance income for this year stands at $10,919,029, down 6.22 percent from last year.

Church government officials get release of five in Bolivia

DALLAS (RNS) — Forty-two U.S. citizens remain incarcerated in Bolivia, according to William R. Farmer, professor at United Methodist-related Perkins School of Theology here, whose son, Richard, 28, was one of five persons recently freed.

It was through the efforts of religious leaders and officials of the U.S. State Department that the five were released after being held without trial up to three years on drug charges, Dr. Farmer said.

Richard Farmer, 28, was imprisoned in May 1975, but his family did not learn of it for six months. He was an importer of alpaca products, and was arrested in the company of other U.S. citizens who possessed drugs.

Abortion rights group protests refusal to meet

WASHINGTON, D.C. (UMC) — The Religious Coalition for Abortion Rights (RCAR) has registered its protest of President Carter's refusal to meet with national leaders of 11 Protestant and Jewish organizations on the abortion issue.

Particularly objectionable to the groups represented by RCAR — including United Methodism's Board of Church and Society and Women's Division of the Board of Global Ministries — is the fact that President Carter has spoken with top Roman Catholic leaders on the subject. RCAR spokespersons made their views known at a press conference Sept. 20.

50 million persons reported now in Wesleyan community

LUCERNE, Switzerland (UMC) — There are now just under 50,000,000 persons in the Wesleyan community around the world, the World Methodist Council (WMC) Executive Committee learned Sept. 12-14.

The Rev. Joe Hale, Lake Junaluska, N.C., general secretary of the WMC, said the new total of 49,554,084 includes 20,772,825 full members. These figures represent an increase of about 4.2 million in the community and 700,000 members in the past five years.

Mission agency backs lawsuit

NEW YORK (UMC) — The executive committee of the United Methodist Church's national mission arm has endorsed a friend of the court brief filed in the Bakke case by the National Council of Churches. It supports the position of the University of California.

The case involves a suit brought by Allan Bakke, a white man denied admission to the medical school of the University of California at Davis while blacks and Hispanics were admitted under a plan that reserved 16 of the school's 100 seats for members of these minority groups.

At the same time the UMC group expressed "great concern" that President Carter and the Justice Department had not supported quotas as a means of achieving affirmative action.

The executive committee of the National Division said here Sept. 20:

"We express great concern that the Justice Department and the President of the United States seem to favor the general principle of affirmative action without fully supporting the reasonable and necessary means of practical and honest implementation, which requires quotas as well as goals in keeping with the proportions and needs of minority groups."

The committee called on United Methodist Church members and agencies and projects related to the National Division to:

•discuss and affirm a similar position on the Bakke case and affirmative action;

•express this position in all church and community programs of service, education and action for distributive justice."

Scholarships go to 40 ethnic students

NASHVILLE (UMC) — Forty Hispanic, Asian and Native American college students have received United Methodist scholarships totaling $53,000.

The scholarships are the first to be funded from a HANA (Hispanic, Asian, and Native American) program established by the 1976 General Conference of the denomination The HANA program is to receive $500,000 annually in apportionments from local churches as a part of the Ethnic Minority Local Church missional priority.

Announcing the scholarship grants was Dr Rueben Salcido of the office of career planning and personnel services for the United Methodist Board of Higher Education and Ministry.

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ANCHORAGE, Alaska — Native Alaskan Leonora Bird (left) and Paula Whitwell head for the first day of classes at Alaska Methodist University, which reopened this month after being closed last year for reassessment.

"If there is any place that needs a private university, it should be on this last frontier," says AMU's new president, Dr. Glenn Olds. (See article below.)

PHOTOS BY ALEX VERGARA

Revival seen for Alaska Methodist University after 'sabbatical leave'

Compiled From News Releases

ANCHORAGE, Alaska — It is no longer unusual to hear that a clergyperson has taken a sabbatical leave but to hear the news that a United Methodist university took a sabbatical to get its act together is an unusual story.

Alaska Methodist University (AMU), the only four-year private college in the 49th state, is slowly coming back to life after choosing a long and cold winter of hibernation. When it reopened Sept. 6, 60 students enrolled, but President Glenn A. Olds said the number of students will increase when two additional programs are in full operation.

Classrooms were closed as early as May 1976 when the school's board of trustees voted to evaluate seriously its development and to come to grips with several pressing problems. In an effort to chart a new course for AMU, the board of trustees designed a comprehensive plan that was put together after research into funding, student population and possible degree program.

AMU has been on a shaky financial footing since it was founded in 1958, one day before Alaska was granted statehood. The National Division of the United Methodist Board of Global Ministries has channeled $9.6 million to the school. Dr. Olds said a process has been set in motion to regain the school's accreditation which was lost during the year of transition.

Dr. Olds, who came to AMU from the presidency of Kent State University, Kent, Ohio, believes AMU does have a future. "Alaska is where the 21st century is coming on in high gear. It is the only 'developing country' in the U.S. with all of the issues and opportunities that entails. We are a land link to Asia and I want to turn that into a spiritual two-way street."

Dr. Olds is counting on the support of the United Methodist Church as well as the larger religious community to keep the school alive and well. "I think the church will respond because of its resilience and its missionary commitment."

Dr. Noe Gonzales, president of Lydia Patterson Institute, checks with Lydia Trango, student from Juarez who is doing her "office practice" as a part of the practical application of her school work. (See story below.)

TM/UMR PHOTO BY C. CHESNUTT

No apology for witness

School crosses border

By CLYDE CHESNUTT
Associate Editor

EL PASO, Tex. — A school that started as a dream of a Methodist woman to educate Mexican children across the border 64 years ago has grown into an institution with a more than one-half million dollar budget serving 638 students this fall.

Now, there is a second dream, says Dr. Noe Gonzales, president of Lydia Patterson Institute (LPI). "We hope to balance the enrollment of Mexican students from Juarez, Mexico with Mexican-American students living in the surrounding El Paso barrio (neighborhood) to develop a bi-cultural educational experience. That will take additional financial support since full scholarships must be given to the Mexican-Americans to attend LPI who otherwise can attend free public school here in El Paso."

Private secondary schools like LPI have a significant role to play in American education, maintains Dr. Gonzales, who is beginning his eighth year as chief administrator of the school. "But the United Methodist Church has been mute in speaking for sub-college level schools — and it has 14 of them. The church addresses the issues of higher education in church-related colleges, yet when it comes to the high school and junior high level, the church sees only the public school model. If the 1980 General Conference emphasizes higher education, I want to see the church-related, sub-college schools included."

A strong point of a private school, says Dr. Gonzales, is its freedom to include religious studies as a requirement for graduation. "We do not apologize for our religion department nor our chapel services and morning devotionals. We make a faithful witness to the gospel and do not try to make United Methodists out of the largely Roman Catholic student body. Most parents see our Bible emphasis as a real strength and have expressed gratitude for it."

Dr. Gonzales is a U.M. minister and member of the Rio Grande Conference. Other clergy on the 33-member faculty are the principal, Harry Kahl, Oklahoma Conference, and the Bible teacher, Robert Williams, Iowa Conference, as well as two who are not actively related to their conferences: Carlos Curet, English teacher from Puerto Rico and Jose Carlos Diaz, music teacher from Bolivia.

Tapping the resources of the UMC, the school has brought in a "home missionary," modeled on the concept used by the Board of Global Ministries. Gail Rucker serves LPI as dietitian and home economics teacher. Her salary is paid completely by the Big Spring District of the Northwest Texas Conference where Denver City, her hometown, is located.

"This is a breakthrough for us," says Dr. Gonzales. "Her presence here personalizes ministry for that area of the church, helps our budget and gives the teacher a sense of fulfillment by working on behalf of the people back home. We hope to bring in others like Miss Rucker."

Dr. Gonzales credits a recent shift in responsibility for LPI by the church for its present healthy financial condition. "We haven't had to borrow money during the summer to keep the school open for the last two years," he says. "Our next job is to develop some endowment, but for the past seven years we have had time only to look for next month's salaries."

LPI is owned by the South Central Jurisdiction of the UMC and receives its major support from student tuition, Advance Specials (second-mile giving), conference budgets and the National Division of the Board of Global Ministries. Almost 50 percent of each student's tuition is paid by LPI in the form of scholarships.

College head blasts HEW guidelines

LAGRANGE, Ga. (UMC) — Dr. Waights G. Henry Jr., president of La Grange College, a United Methodist affiliated institution, blasted the federal Health, Education and Welfare (HEW) Department guidelines on hiring and admitting handicapped persons as "totally unrealistic."

Dr. Henry, now in his 30th year as president of the liberal arts institution, said the school could not meet the restrictions "without either bankrupting or severely handicapping our operations."

The restrictions require all courses and facilities to be accessible to handicapped persons, which Dr. Henry said means all courses must either be taught on the ground level or elevators installed in all buildings.

The HEW guidelines prohibit reserving ground floor dormitory rooms for handicapped students as discriminatory, Dr. Henry said, because "a handicapped person may prefer to live on the third or fourth floor."

Making the remarks in an address to faculty and administration during orientation, he also criticized HEW's definition of a handicapped person as including drug addicts and alcoholics.

Dr. Henry, observing that state money "imposes no obligations upon us except in fiscal fidelity," said by contrast the federal government uses its funds for "interference and domination."

Pledges bail out ailing school

BATON ROUGE, La. (UMC) — A special one-day session of the Louisiana Annual Conference closed here Sept. 10 with pledges totaling $950,000 for Centenary College, which is experiencing serious short-term cash flow problems.

Members of the conference set a goal of $450,000, in addition to regular apportionments, to be raised by May 31, 1978. Additionally, the school's trustees have pledged $500,000.

The total amount is needed to achieve a balanced budget for the current academic year, according to school officials. George Nelson, chairman of the trustees, said the college has had good fortune in the last few years with designated endowments but is now experiencing a cash flow problem.

Centenary, located in Shreveport, was founded by the State of Louisiana in 1825 and purchased by the Methodist Episcopal Church, South in 1845. It is one of two United Methodist-related colleges in the state. The other is Dillard University, a predominantly black school in New Orleans.

Mr. Nelson, Centenary President Donald A. Webb, Conference Lay Leader Tom Matheny and Bishop J. Kenneth Shamblin addressed the called session of the annual conference on behalf of the college.

Also speaking up for the school was Billy Runninger, a farmer from Denham Springs, who said he is giving it $1,000 despite a poor crop this year. Mr. Runninger said he did not have a college education himself but wants to make the opportunity available for young people today.

Church colleges upheld

Church has not deserted them, official claims

EDITOR'S NOTE: Some critics contend the United Methodist Church cannot support its 122 colleges and universities and that it ought to reduce its involvement in higher education today. TM/UMR recently discussed these and other issues with Dr. Durwood Fleming, president for the past 16 years of Southwestern University, Georgetown, Tex. The U.M.-related school was founded in 1840 and presently enrolls 953 students. During Dr. Fleming's tenure the budget has increased from $1.1 million to more than $5 million and the endowment from $4.5 million to $19 million.

By CLYDE CHESNUTT
Associate Editor

Q. Does the church need its colleges today?

A. Without them the church would be an ecclesiastical cripple. They are part of the distinctiveness of the United Methodist Church.

Q. Why do you say that?

A. From the beginning of Methodism, the church-related college has been accepted as essential and indispensable to the church's mission. The genius of Methodism has its source in the union of "knowledge and vital piety." Authentic evangelism and education are two foci of the same ellipse; each depends upon the other. The tap root of each one of our colleges is theological.

Q. Then why doesn't the church support its schools?

A. It does support them. Our schools are not going down the drain. The church is behind its colleges now more than ever before. The General Conference, the annual conferences and the local churches are overwhelmingly in favor of our colleges. In the Texas Conference alone, the second highest amount of money in the budget goes to support its seven colleges. Of course, the church can never support the total needs of its schools, such as Duke Medical School with a $100 million budget. But the church is backing its schools.

Q. The National Commission on United Methodist Higher Education last spring placed 22 colleges on an "endangered list," meaning they were on the brink of financial collapse. Should they be closed?

A. Church colleges have always been in financial trouble. Scores of them have died in our 200-year history in America. I can't give any simple answer because the situation of each particular school should be taken into account. Schools close because of inflation, extension of state schools and declining student population. I cannot emphasize too strongly that colleges struggling today usually have too little endowment. But most important, they close because they cease to fulfill the theological purpose for which they were organized. And if they

Durwood Fleming

aren't fulfilling the church's mission, perhaps they ought to close.

Q. Some people say our church colleges aren't "religious" enough.

A. If they mean we don't line the students up and march them to chapel, or tuck them in bed at night or force them to attend a prayer meeting, they're right. Society doesn't treat 18-year-olds that way anywhere else. You see, we have a Methodist style that operates on the presupposition that our institutions are educational in nature and not factories for indoctrination. We believe in creating a climate for the freedom of the human spirit.

Q. Explain more about your type of climate.

A. The climate on our campuses is cordial, encouraging and accepting of students who are struggling to formulate a moral value system and searching for the ultimate meaning of life. We are committed to provide each student with an exposure to quality education and to motivate the student to explore for self-identity and self-fulfillment. I don't say all students are that serious or that every college succeeds, but it is the school's job to provide that kind of climate. On a church-related campus, cultural, religious and moral issues are taken seriously. In fact, the freest place in the U.S. is in a classroom in that kind of a college with a professor dedicated to those ideals.

Q. Most United Methodist colleges and universities emphasize the "liberal arts and sciences." Why is that?

A. The church's history and conviction is that its schools ought to offer broad academic experiences during undergraduate years rather than narrow and specialized studies. Specialization should be done by universities with graduate and professional schools. We believe students should graduate from college not only having majored and minored in academic disciplines, but with a world view, deepened insights, powers of judgement, an enlightened moral sensitivity and a grasp of what it means to be a mature, fully functioning human being in society.

The importance of the faculty cannot be overestimated. Teachers, together with the president and staff, validate the Christian commitment of the institution and implement its aims and objectives.

Q. Can a church-related college receive state and federal aid and yet remain independent?

A. Up until this time, yes. No institution is ever completely free. Institutionalism is inherently restraining. Of course, government funds bring with them the demand for accountability and compliance with certain laws of the land. These laws, such as equal opportunity, non-discrimination, serving the handicapped and the like are values which Christians support and areas in which Christian colleges ought to be leading the way already. So far as I know at Southwestern, no requirements abridge our freedom. I can't say, though, what the situation will be in 10 years.

Q. How has the campus changed across the past 16 years you have served as president?

A. Students insist on being treated as adults. They are no longer content with rules that at one time governed adolescents. They call on us as administrators to give them a voice in decisions that affect them directly. Though problems are associated with such student participation, I believe the situation is more healthy now than it was 16 years ago.

Black school's budget suffers

NASHVILLE (RNS) — United Methodist-related Meharry Medical College, the only private, predominantly black medical school in the country, has received a grant of $413,100 from the Health Resources Administration of the federal Department of Health, Education and Welfare.

Despite the grant, which will be used for training in the family needs program of the school's Hubbard Hospital, the institution is suffering serious financial problems.

The school is running 60 to 90 days behind in paying its bills, and has asked 500 of its administrators, staff and faculty to start working only 32 hours each week.

Meharry received a $250,000 advance from the Metropolitan Government of Nashville in early August to meet its payroll, but the institution asserts that the city owes it another $6 million in back payments. The money was part of $800,000 allocated in the city's current fiscal budget to help cover the hospital's indigent patient care.

Dr. Lloyd C. Elam, president of Meharry, said, "I think we are loved by the Nashville community but we are not supported by it."

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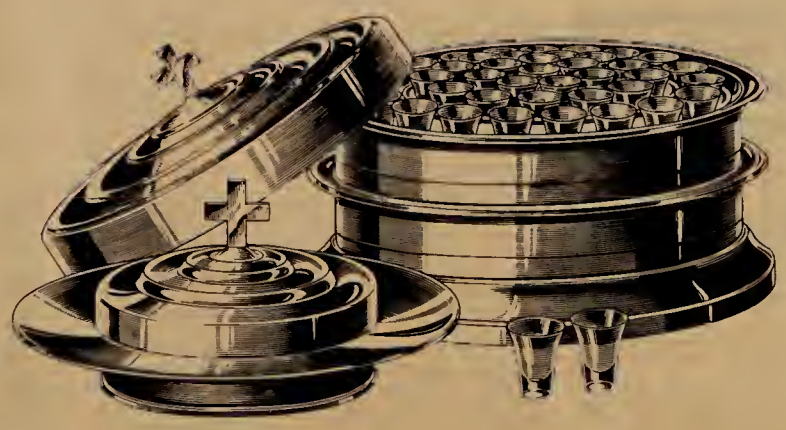

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TMT-930-7

Partners take 'first steps'

Kenya Methodists join hands with Westerners

DENVER — Believing that God will help them discover ways to help each other in Christian love, the first steps as "partners" are being taken by Kenyan Methodists together with both the Rocky Mountain and Yellowstone United Methodist conferences in the U.S.

A 12-member team returned Labor Day weekend from a 12-day tour of the East African nation. In addition to visiting a host of Kenyan Methodist social and evangelical projects, several meetings were held to discuss specifics of the cooperative program.

Kenyan Presiding Bishop Lawi Imathiu accompanied the team during the visit. He said he would like to see the cooperative program include the following elements:

• An exchange program involving both lay persons and clergy which would enable members of both conferences to learn and benefit from new ideas and programs;

• Assistance for existing church projects in Kenya, particularly to improve the education of instructors and managers of those projects. The bishop said all projects should become self-supporting in five years and any money be re-invested in other projects;

• Assistance in improving and continuing the education of Kenyan lay and ordained ministers;

• Establishment of an educational program for members in both conferences to create awareness of problems and how these can be solved;

• Establishment of a team to do long-term study into ways the conferences can be mutually helpful.

"God will help both conferences see how they can help each other mutually in Christian love," Bishop Imathiu said. "We are asking for a 'harambee' (Swahili word meaning a mass working together) of prayer for our work here in Kenya."

Agricultural development in the rural areas of Kenya offers the most promising means of reducing unemployment, poverty and hunger, U.S. representatives heard repeatedly from various church officials in Kenya. Agriculture and tourism are the primary industries in the East African nation, and since tourism is threatened by rising costs of petroleum and political developments, the church is turning to agriculture to help alleviate many social problems.

Critical problems cited

Bishop Imathiu told the Rocky Mountain and Yellowstone conference visitors that unemployment is the major problem facing the people of Kenya today.

"Only 15 percent of our people are employed — the remainder are either unemployed or self-employed. Every year more than two million school graduates are unable to find jobs. This is a terrible problem.

"We also have a critical shortage of trained personnel to help cope with social problems," the bishop said.

Hunger is another serious problem in Kenya for a variety of reasons. Ignorance of proper farming methods and lack of rainfall are among them.

The role of the church is to take action in areas that are either ignored or improperly addressed by other organizations, the bishop said.

"We are working particularly hard to train people to cope with the many problems facing them. The church has introduced demonstration farms where modern techniques are being used, new irrigation projects, village vocational education schools, rural training centers, community marketing centers and other projects designed to show people how they can improve their lives."

It is estimated that about 75 percent of the Kenya population attends church and that Christianity is growing at a rate of 18 percent a year.

The Kenyan Methodist Church has its roots in Great Britain and is more than 100 years old. Today the Methodist Church claims about 150,000 members attending 380 churches. Yet, the church has only 45 ordained pastors, with the majority of work being done by about 1,000 lay preachers. In one part of Northern Kenya, a single pastor is responsible for 55 different churches.

"Our church is growing very rapidly because we have taken evangelism seriously," Bishop Imathiu said.

Exact details of how the partnership project will work are still being developed.

Reports of the Kenya partnership project first appeared in the Rocky Mountain edition of the United Methodist Reporter.

NAIROBI, Kenya — Kenyan Methodist Bishop Lawi Imathiu gets acquainted with Mary Grusing of Burlington, Colo., one of three laypersons visiting the East African nation from the Rocky Mountain Conference.

ROCKY MOUNTAIN UNITED METHODIST REPORTER PHOTO

New York church's garden literally feeds the hungry

LOUNSBERRY, N.Y. — Harvesting vegetables from the church garden which will be given to literally feed the hungry and needy in the community are three project workers, left to right, the Rev. F. M. Cooper, pastor, Lee Warner and John Shumway, chairman of the church's council on ministries.

Extra vegetables from the Hunger Garden, which doubled in size this year, are sold and the proceeds are given to UMCOR.

The pastor reports that the project has made all members more aware of the mission of the church, and, as one man remarked, "This is fun!"

GEORGE BOWEN PHOTO: WYOMING CONFERENCE UNITED METHODIST REPORTER

U.S. wasteful of medicine, a nun from India notes

MEMPHIS (RNS) — The United States has made great progress in the medical field, but U.S. physicians and their patients tend to "waste medicine" and use too much of it, according to a nun-pharmacist from India.

"Doctors and people here too often don't give nature a sufficient chance to take care of some sicknesses," Sister Elizabeth Emmanuel told Common Sense, newsweekly of the Memphis Catholic diocese. "Here in the United States you go to a doctor and you get a bag full of pills and you use some and waste the rest. In my country, medicine is very valuable and we dare not waste it."

Sister Elizabeth, a member of the Sisters of Charity of Nazareth, Ky., was in the U.S. with two other Indian nuns of the order, to "exchange ideas with our American sisters and learn all we can about them and their country."

Sister Mary Juliana, a registered nurse and licensed midwife in India, said home births, with only family members assisting, are the accepted practice there.

"People in India do not look on childbirth as a sickness," she said. "They see it as it is — the most natural thing in God's creation. And hospitals are only for sickness. So they give birth at home generally."

Sister Juliana conceded that "if some difficulty arises in the birth and no trained person is there to assist the mother, there is trouble. We have out-patient clinics which we try to get the pregnant woman to visit so that we can tell if there are any birth problems possible."

Sister Elizabeth observed that people in the U.S. seem to "run to the hospital for the least little thing. In India, when you go to the hospital you have to pay cash and you do not have Medicaid or hospital insurance. So if you go to the hospital in India you really are sick."

Both sisters highly praised the U.S. medical assistance to India. Medicines and other medical aid from the U.S. has saved countless Indian lives, they said.

The three nuns agreed that the U.S. is a "very rich country" and that the people tend to be friendly, outgoing, and generous. They said provisions for the elderly are good.

When a 'bunny' means a rabbit

EVANSTON, Ill. — Not everyone wearing a "bunny" pin lately is a supporter of a well-known night club chain, reports United Methodist Communications here.

Tiny "bunny" lapel pins or stick pins are now going to persons who join Heifer Project International's "Bunny Club" to help send rabbits to hungry people around the world.

A donation of a dollar or more will earn the pin, says an accompanying leaflet. "A pair of rabbits and their offspring will provide 150 pounds of nutritious meat each year. Your gift will multiply, as good bunnies do, and there'll be 'Many Happy Returns' on your investment."

Donations may be sent to Heifer Project International at P. O. Box 808, Little Rock, Ark. 72203.

Chicago school's vacation set to reduce fuel costs

CHICAGO (RNS) — A Catholic elementary school here will extend its usual two-week Christmas holidays to a five-week Winter vacation this year in an effort to save on fuel costs.

To meet state attendance requirements, St. John Berchmans School began classes a week earlier this Fall and will drop its traditional Easter vacation and most other holidays, according to principal Nicholas Zangara. It also will add a week to the school schedule in June.

Mr. Zangara said the school hopes to reduce fuel consumption in January by 40 to 50 percent, by lowering the temperatures in the empty building to 40 to 45 degrees. He estimated that the fuel bill for January 1978 will be about $4,000 compared with nearly $7,000 last January. The school will be closed from Dec. 23 to Jan. 30.

The St. John's Berchmans' experiment is one of several proposals to be studied by a special energy conservation committee appointed by the Father H. Robert Clark, archdiocesan school superintendent. The committee is composed of grade school and high school principals.

Dissidents ratify outlines of new Anglican church

ST. LOUIS (RNS) — They call themselves "traditional Episcopalians." Others call them "dissident" or "schismatic." An estimated 1,500 of them met here for three days to ratify the outline of a "continuing" Anglican Church in North America.

Opposed most strongly to the approval for female priests given by the 1976 General Convention of the Episcopal Church and the 1975 General Synod of the Anglican Church of Canada, the supporters of The Fellowship of Concerned Churchmen heard several addresses, attended assorted workshops, and received a "presentation of suggested principles and structure for the continuing church."

Episcopal Presiding Bishop John Maury Allin attended as an observer. His request to address the group was denied.

In advance of the meeting, congress organizers said it was "for all who reject the acts of the Canadian General Synod of 1975 and the Episcopal General Convention of 1976. No one who believes otherwise should plan to attend . . . This is meant not unkindly, but the fact is that the argument is finished, the past is rejected, and we intend to move ahead in true unity at last."

Besides the ordination of women, many congress participants are opposed to liturgical changes voted by the 1976 General Convention, revision of the Book of Common Prayer, and consider that in recent years the denomination has become too lax with regard to various moral and doctrinal issues such as abortion, marriage and divorce, and homosexuality.

Poorly paid, but clergy have job satisfaction

LONDON (RNS) — They may be broke and scratching to make ends meet but British clergymen, as a class, are the men most satisfied with their jobs.

So reports "Money Which?" a publication of the Consumers Association. More than 24,000 of its readers replied to a questionnaire on job satisfaction.

The salaries of those responding ranged from $4,250 — what the average British clergyman receives — to the $23,360 earned by stockbrokers.

No fewer than 58 percent of the clergy said they were "very satisfied" in their work.

That was 10 percent higher than the satisfaction registered by company directors, farmers and horticulturists. The stockbrokers were fairly well down the list.

When clergymen were asked if they would choose the same occupation again, 86 percent voted yes.

The most miserable workers, according to the survey, were draftsmen. Only 8 percent of them said they were happy in their jobs.

Developing nations find

World trade, credit need changing

By ROY H. MAY JR.

CHICAGO — New trade relations and restructured international credit were accented here by an expert on relations between industrialized nations and developing countries as necessary steps to establish a New International Economic Order (NIEO).

Iqbal Riza, former senior diplomat of Pakistan and currently a fellow at the Overseas Development Council in Washington, D.C. spoke to representatives of this city's religious, business, academic, labor and agriculture communities Sept. 9 attending a conference on "The Moral Implications of the New International Economic Order for U.S. Food and Farm Policies."

Planned by a local steering committee that included United Methodist Bishop Paul Washburn of the Northern Illinois Area as well as other United Methodists, the event was sponsored by a joint committee of the World Council of Churches and the Roman Catholic Church called SODEPAX (Committee on Society, Development and Peace).

Other speakers included a representative of the Department of Agriculture, Dr. Sharon Webster, who said the U.S. is committed to seeking international solutions to world economic problems as they relate to food, while a third speaker, Jane Blewett, called for new attitudes to bring about basic changes in the world order.

Credit access problem

In his quietly spoken and well researched address, Mr. Riza explained that access to credit is a major problem for poor countries and that tariffs, subsidies and other measures designed to protect industries of rich nations work against economic development in the Third World. He also explained that the world's distribution systems are owned and controlled by rich nations, thus increasing the cost of goods both exported and imported by poor nations.

Part of the solution, he said, is for poor nations to have a bigger voice in international financial and monetary institutions such as the World Bank. Finally, he called for the establishment of an international code of ethics for multinational corporations.

Discussing the purpose of the NIEO, Mr. Riza explained it is not "to take away from the rich and give to the poor."

"Its purpose is not the redistribution of already acquired wealth, but opportunity, opportunity for future growth," he said.

He noted too that Third World nations must make internal reforms, especially in the area of social justice, if reforms in the international arena are to be effective.

Current U.S. food policy told

Dr. Webster, in her presentation, outlined current policy toward food and agricultural development, explaining that the U.S. is committed to seeking international solutions in which all benefit. This is part of our commitment to help people help themselves. The efforts of this Administration, grounded in a right to food policy, will be to work in our nation and with other nations toward the elimination of hunger and of poverty which is the root of the hunger problem.

Ms. Blewett, a representative of the Interreligious Task Force on U.S. Food Policy, Washington, D.C., in her speech accenting moral imperatives, said that central to the discussion is a "shift in mind-set," because basic, structural change is needed.

"We must speak the language of justice, going beyond the language of charity," she said.

Father John Lucal, general secretary of SODEPAX, summed up the day's discussions noting consensus among the participants on the need for self-reliance in development programs, the avoidance of dependency relationships, the need for basic structural changes in the economic order, and, above all, on the complexity of creating a new international economic order.

A repeat of the conference was held the following day in Peoria with participants coming mainly from farming, agricultural education, and agri-business sectors.

A follow-up conference is scheduled for October.

Roy H. May Jr. is a UMC missionary to Bolivia, currently on sabbatical leave.

Rural Canadian parish known for lobster suppers

CAVENDISH, Prince Edward Island (RNS) — Suppers served at a rural church near here have become a major tourist attraction. They are believed to be the only church meals listed in travel directories published by the American Automobile Association (AAA).

How come?

Well, the menu features lobster-in-the-shell and word-of-mouth advertising by satisfied patrons has helped make the suppers internationally famous.

Last year, more than 40,000 pounds of lobster were consumed at the suppers held at St. Ann's Catholic Church, which are served daily except Sundays from June 20 to Sept. 17.

At the peak of the tourist season — from the second week in July to the last week in August, the church serves an average of 500 persons nightly in its well-equipped basement. A meal for adults (steak is available for those who don't care for lobster) costs $8.75, including 65 cents tax.

You can have the lobster hot or cold, and with it you get a choice of juice and potatoes, home-made rolls, a lettuce-tomato-cucumber salad, aged cheddar cheese, strawberry shortcake "with farmer's cream" or lemon pie, and coffee, tea or milk.

The church has a licensed bar, allowing diners to have cocktails or wine with their meals.

You dine in candlelight and listen to lively organ music by Con Zaat while you eat. He plays tunes from countries around the world and invites diners to join in singing some of the more familiar songs, creating a festive atmosphere.

Originally, the suppers were intended to be a way of raising money to meet a heavy debt. Over the years the small parish lost one church by fire and had to replace five others that were either too small or unsafe.

By 1972, the suppers made it possible for the parish to burn its mortgage. In 1975, they financed major repairs and renovations on church and rectory.

Now one of the main purposes of the suppers is to provide employment for 70 persons — from St. Ann's and a neighboring parish, according to Shirley Doiron, supervisor of the suppers. Prince Edward Island has a high rate of unemployment.

Opposition grows to advertising in the Christian Yellow Pages

ATLANTA (EP) — Christian leaders, groups and denominations have increasingly joined Jewish people objecting to the "Christian Yellow Pages."

Among the newest opposition is that of the Christian Council of Metro Atlanta which sees the advertising project as a divisive force within the religious community and urges "all people of good will to firmly oppose the project."

The Christian Yellow Pages, it states, "solicits listings only from those who identify themselves as 'born again' Christians and invites Christians to trade with other 'born again' Christians on the basis of religion alone."

The Council sees the Yellow Page project as discriminating against other religious groups.

Herbert Simmons, Atlanta area manager of the Christian Yellow Pages says he has begun distributing 25,000 copies of the directory which he plans to put into local churches, Christian bookstores and some businesses.

The 12-page directory, listing some 150 advertisers, will be distributed free.

An editorial in The Catholic Bulletin, written by Archbishop Thomas A. Donnellan, urges North Georgia Catholics to avoid participating in such projects and to "be clearly visible in their opposition to them."

He reminded Catholics that they have been victims of discrimination and bias because of their religion and should be particularly sensitive to the divisive and discriminatory nature of such projects.

The general assembly of the Presbyterian Church in the U.S. this June also registered a protest against the yellow pages.

Bill Morrill, regional director of the Christian Yellow Pages head-quartered in Miami, said, "We're not anti anything . . . We are pro-Christian. The only thing the Christian Yellow Pages is trying to say to the community is that persons in business are saying, 'I know Jesus Christ as my personal Savior; I will give you honest, trustworthy goods and services'."

'Dear Deborah'

Woman can't afford church job

Dear Deborah:

"Not Really Stingy But" (asking about paying speakers for church groups) sent my blood pressure up several degrees! Two years ago I had the honor to become the President of our Conference United Methodist Women. Trouble is I am going broke carrying out my duties!

My husband has a modest job and I had always worked part time to help out. I quit the job to take on my big responsibility in our Conference. I have driven 4,000 miles in 14 months, have had to eat on the road meals that were not covered by an expense account, had to buy clothes enough to look presentable, kept my hair cut decently, etc. etc. You get the picture. I find out that people like myself simply cannot afford to take on these jobs and do them properly and it makes me furious. Sure, my gas and oil were paid, I had many meals at churches free (and gained several pounds to prove it), but it cannot continue. How about that?

Want to Serve But Can't

Dear "Want To:"

This is one of the untalked about problems of the church. The big jobs too often go to those who can afford to subsidize them! It's time we all woke up to this problem.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. While the biblical Deborah was a leader of her people who settled problems for them, the modern Deborah is a Christian counselor who offers her insight into contemporary personal needs. Make the letter brief. Although individual letters cannot be answered, questions for the column will be selected from the letters. Write: "Dear Deborah" P.O. Box 1976, Dallas, Tex. 75221.

Spurn tyrant's hand, group urges

WASHINGTON, D.C. (UMC) — "Don't shake the hand" of General Pinochet of Chile, President Carter was urged here Sept. 7 by a widely varied group, including several United Methodists.

The head of Chile's ruling military junta was to be in Washington as one of several American heads of state to support the signing of the Panama Canal treaty.

The artist

By MARION SCHOEBERLEIN

I love to watch God paint the dawn
In scarlet flush and gold,
I love to watch Him touch the sky
In colors bright and bold.
I love to watch God paint the dusk
In purple-shadowed gray,
Then leave His name upon it all —
ARTIST of night and day!

United Methodist Foundation of Louisiana

1010 MID SOUTH TOWERS · SHREVEPORT, LA 71101 · (318) 222-8696

Clyde S. Clark
Executive Director

LOUISIANA CONFERENCE UNITED METHODIST CHURCH

Foundation resources reach one-half million

The Foundation Director, Dr. Clyde S. Clark, announced recently that the present resources of the Foundation and known commitments through wills, bequests and special gifts have brought the productivity of the Foundation to approximately one half million dollars. He announced too that there are perhaps many other wills and bequests which have been made throughout the state that we don't know about.

What Louisiana Methodists like about the Foundation

Based upon his observations after visiting more than forty churches on Sunday in the last Conference year, Clyde S. Clark, the Director of the United Methodist Foundation has discovered what Louisiana United Methodists like about the Foundation.

1. They like the sense of permanence it gives. They can invest in it with the confidence that their resources will be treated as a sacred trust. Money given through the Foundation will be kept inviolate and will continue to serve the causes of Christ for which it was given. As one pastor said, "The Foundation does not fade." Its resources remain vital for service year after year.
2. The Foundation is Conference supported and none of the money given by donors goes for overhead or office expense.
3. The emphasis of the Foundation is comprehensive in that it seeks to support and undergird all that the United Methodist Church in Louisiana is seeking to do through its more than forty Conference supported institutions.
4. The Foundation not only encourages the support of institutions, but also the local church through wills, bequests and special gifts.
5. The Foundation presents a deep spiritual emphasis. Just as Christ made provision for the future of His kingdom, so we ought to make provision for the continuance for our beliefs and purposes. People are encouraged to witness to their faith with the use of their resources as well as their lives.
6. Giving through the Foundation is a sensible and efficient way to express one's stewardship. A single gift or bequest can be made to the Foundation and the donor may designate the percentage of the gift he wishes to go to various institutions. His desires will always be honored.
7. Businessmen like the fact that the Foundation is productive. In present and committed resources within the first year of its history, it has produced $10.00 for every $1.00 that the Conference has spent in support of its work.

Here's what trust funds will do

1. They protect one's resources.
2. Provide experienced investment management.
3. Handle all detail and routine matters.
4. Avoid settlement delays.
5. Cut probate costs.
6. Save on taxes.
7. Protect privacy.
8. Assure safer distribution.
9. Provide flexibility.
10. Provide guaranteed life income and a way of effective giving.

Charter gift certificates being awarded

At the annual meeting of the Trustees of the United Methodist Foundation it was decided that recognition would be given to each person who has made a direct gift to the Foundation within the year 1976-77. Donors who have made such gifts during this period will receive near the end of this year a miniature pocket size copy of the Foundation charter with their names inscribed thereon.

As of June 1, 1977, 177 persons had made direct contributions to the Foundation in one way or the other. The amount of the gifts ranged all the way from $2.00 to $5,000.00. Persons have contributed to the Foundation for a variety of reasons. Some contributed just to have a part in the forward program of the Foundation. Others contributed for tax purposes. The largest number of contributors were those who made memorial gifts in honor of loved ones.

Thousands of people made gifts to the Foundation when the memorial medallions were distributed in May 1976. We have no way of knowing who these people were. The total amount given through the medallion distribution was approximately $84,000.00.

The opportunity to be counted among those who have made charter gifts to the Foundation will be open until the end of this year 1977.

On Sunday, July 10th, Dr. Clyde S. Clark was the preacher in the Warren United Methodist Church and conducted an informal session during the church school hour regarding the United Methodist Foundation and its work. The above picture is that of the Reverend Moses Jackson, Pastor, and Clyde S. Clark standing in the pulpit of the Warren Church. The picture below is some of the group who met at the church school hour to engage in the informal discussion regarding the United Methodist Foundation: First row left to right, Reverend Moses Jackson, Mrs. Louise Houston, Mrs. Geneva Bell, Mr. Clarence Bell; second row left to right, Mr. Robert Tyler, Mr. Theodore Alfred, and Mr. John Houston.

When should a woman write her will?

Most people think a woman needs a will only under very special and unusual circumstances. Let us look at some of these unusual circumstances, then perhaps we will discover that practically every woman needs a will.

A woman especially needs a will when she is single. Otherwise, her entire estate will be distributed by a fixed formula to closest relatives. A will can say to which relatives and what portion she wishes to go to each. With a will she can also support special causes in which she may be interested. Without a will none of these things happen.

If a woman is widowed or divorced and has small children she definitely needs a will. Through a will she can name the executor or executrix of her estate and she can also name a guardian for her minor children. Through the executor of her estate she can allow for much more freedom than might be possible through a court appointed administrator.

A woman needs a will when she is married and has no children. She might pre-decease her husband. By having a will a woman's separate property could pass more easily to her surviving husband. Through a will she can insure that her estate will take full advantage of the marital deduction which allows a spouse to pass up to 50% of the adjusted gross estate to the surviving spouse free of federal estate tax.

A woman can often avoid unnecessary taxes and expense by having a will. A properly drawn will can often cut estate taxes and other costs. Even in a modest estate this can run into thousands of dollars. What woman would want her property wasted when it might go to a preferred relative or a worthy cause?

Especially a woman of Christian faith would want not only her life but her resources to count for the causes of Christ in the world. Through a carefully planned will a woman can provide for the continued support of many good causes which she has supported throughout her life. Such gifts live on for ages. Serving as a living testimonial to her character, wisdom and compassion.

All of these special circumstances add up to the fact that most any woman needs a will. If she does not have one she should see her attorney without delay. If she does have a will, she should make sure that it is up to date. A periodic will check up is always a wise procedure.

Christian stewardship

Tom Matheny

I am a believer in Christian Stewardship. I am a believer in faith and works. I believe that a large element of Christian stewardship involves giving. The work we do as Christians is the follow through when we say, "I believe in God the Father Almighty, and in Jesus Christ his only Son, our Lord."

All that we have has been a part of God's very extravegant gifts to us. If you would just think of your personal life, your home, your church, your surroundings — you would know that you must accept God as the source of all that you have received and then you have a new perspective of what your obligation is to the Church.

We are but temporary stewards of the benefits of God. We are accountable to God as to how we use the gifts that he has given.

Stewardship is simply how we respond to the goodness and grace and love of God the Father.

There is a well known story about Tolstoy. Tolstoy relates the occasion one spring day when he was walking through a forest and his mind suddenly felt lighter and his whole body began to move more freely through the light spattered dimness. He was intrigued by this and observed that he was always sad when he was in a position of projecting God with his reason and always cheerful when he accepted God.

Tolstoy wrote, "At the thought of God, happy waves of life welled up inside me. Everything came alive, took on meaning. The moment I thought I knew God, I lived. But the moment I forgot Him, the moment I stopped believing, I also stopped living . . . to know God and to live are the same thing. God is life."

God has given to you and to me life, and He has given it abundantly. He has given us time and money and friends and ability. He has given us love. He has given us loving families and loving friends.

The way that you and I must respond to all of this is through giving of our own lives, our own monies, our own abilities and our own love.

Our response to the great gifts of God through our Christian stewardship of ourselves and of our possessions — and most important of ourselves — is the only real way that we accept the gift of life that Tolstoy wrote about. You and I need to be effective Christian stewards.

It's just good sense to have a will

Too many of us think that a will is for people who are much older than we are. Those in their 40's think those in their 50's should have a will. Those in their 60's are certain to believe that those in their 70's must have a will. Statistics show that not only half of the people in the United States have a written and up to date will. A will makes good sense any time at any age for the following reasons:

1. In a will you can name your executor, the person or insitution who will manage and settle your estate. You can save the expense of a bond by stating that your executor need not furnish one.
2. In your will you can name the person whom you want to be guardian of your minor children if the occasion arises, subject of course to your spouse's rights.
3. You can choose the United Methodist Foundation, a bank or a trust company to manage and invest your estate.
4. Through your will you can create a trust fund through the United Methodist Foundation which will protect your estate against loss or dissipation which might result from your heir's inexperience. Also, trust funds often save taxes.
5. Your will can provide for where and how you are to be buried. Usually, however, it is better to draw up a separate instrument for this purpose.
6. Through a will from your estate you can make certain gifts to your local church, the United Methodist Foundation or your favorite church institution.
7. By a will estate taxes can often be reduced or eliminated altogether.
8. When estate taxes are to be paid you can specify from whose share of the estate they are to be paid.
9. The fact that you have made your will can bring you great peace of mind knowing that your loved ones will be cared for as you wish and the management of your estate will not fall into the hands of strangers.
10. Your completed and legally drawn will can be the most important document you have ever signed.

A person of moderate means can make a lasting gift

Almost every person has thought at times of making his life and resources count for some worthwhile cause. His interest may be his college, a children's home or a church foundation. But as he measures his resources he knows that his gift can't be as large as he would like for it to be and sometimes he hesitates to give it.

Although he would like to be generous, his growing family, inflation and other demands make it near impossible for him to respond to his noblest aspirations.

But there is an ideal way for a person of modest means to support his philanthropic impulses. He can do it through the use of a life insurance policy where his favorite charity or perhaps the United Methodist Foundation of Louisiana can be made the owner and beneficiary of the policy.

Here is how this can be accomplished. Assuming that he is 40 years of age he can take out a $10,000.00 life insurance policy and name the Foundation as the sole owner and beneficiary. Normally his annual premiums would be approximately $275.00. Annually he can take this as a tax deduction. The internal revenue code provides that an individual tax payer can deduct up to 20% of his adjusted gross income and this increases to 50% if at least 30% of his contributions are made to qualified charitable organizations. Thus if the man is in the 32% tax bracket the insurance would not cost him $275.00, it would cost him only $187.00 annually. Using this method he would accomplish three things. Ultimately, he would make a sizable contribution to an institution in which he believes, over the years he would save in tax dollars and the insurance policy would not be considered a part of his estate.

Write for free literature

During the past year the United Methodist Foundation of Louisiana has assembled a wide collection of brochures and pamphlets. All of this material is reliable and highly professional material. These will be sent to any person requesting them without cost or obligation. Just write United Methodist Foundation of Louisiana, 1010 Mid South Towers, Shreveport, Louisiana 71101.

_ "Do You Know"
_ "Your Will Be Done But . . ."
_ "The First Annual Report Of The United Methodist Foundation of Louisiana"
_ "Tax Reform Act Of '76"
_ "Questions You Never Asked"
_ "The Things Jesus Began To Do And Teach"
_ "Eternal Life For Persons Through Living Memorials"
_ "Help For Attorneys, Trust Officers, Counselors"
_ "Women's Financial Planner"
_ "Year End Tax Pointers On Charitable Contributions"
_ "If You Make No Will Who Will Receive Your Property?"
_ "Charitable Giving Through Life Insurance"
_ "27 Things The Pastor Can Do To Encourage Bequests"
_ "What Difference Does A Will Make?"
_ "Advantages Of Giving Real Estate From Four Families Who Know"
_ "Twelve Ideas From The Wills Of 12 Famous People"
_ "Wishing Won't Make It So . . . But Estate Planning Will"
_ "When Should A Woman Write Her Will?"
_ "What Every Giver Should Know About Taxes"
_ "Living Trusts Can Be Giving Trusts"
_ "The Hidden Giving Power In Your Life Insurance Policies"
_ "There's Will Wisdom In A Testamentary Trust"
_ "37 Things People "Know" About Wills That Aren't Really So"
_ "How, When And Why More People Give Stocks"
_ "Whose Shall These Things Be?"
_ "42 Reasons For Supporting The United Methodist Foundation Of Louisiana"
_ "General Information Card — Business Reply Card"
_ "Making Your Will"
_ "Charitable Remainder Unitrusts"
_ "The Charitable Remainder Annuity Trust"
_ "God's Will Is Not Subject To Probate But Yours Is"

Please check and return immediately to the Foundation office.

Those who made gifts through the Medallion Fund to be recognized

On Sunday, May 23, 1976 which was Heritage Sunday, United Methodists throughout Louisiana were invited to share in the establishment of the United Methodist Foundation of Louisiana. On this Sunday bronze medallions were awarded to anyone who wished to make a gift to enable the Foundation to get underway. Thousands of United Methodists throughout Louisiana took advantage of this opportunity. All those persons who made such a gift are considered among the charter givers to the Foundation.

At the time no attempt was made to keep a list of the names of the contributors, however, the Trustees of the Foundation have authorized the Foundation office to send such persons who made an initial gift certification of that gift. On one side of the certificate is a miniature copy of the Foundation charter. On the reverse side there is a certification of the gift bearing the name of the donor signed by the Chairman and Secretary of the Foundation Trustees.

Persons desiring to receive a copy of this document are asked to write the Foundation office at 1010 Mid South Towers, Shreveport, La. 71101, stating that he or she made a gift through the Medallion Fund and wishes to receive a copy of the Trustees' award. Those writing in should take care to send in the correct names and addresses.

Plan Acadiana Money Management Seminar

On July 11th at 10:00 A.M. a group of pastors and laymen met with Dr. Clyde S. Clark at the Asbury Church in Lafayette for the purpose of planning the Acadiana Money Management Seminar which is to be held at the Asbury Church on Tues, October 11th. Those present were: first row left to right, Mr. Winston Stokes, Reverend W. O. Lynch and Dr. Clyde S. Clark; second row left to right, Dr. Clyde C. Frazier, Reverend Dan Allen, Mr. Robert Lecky, and Reverend Gilbert Wade.

Business reply card

Please send me information on:

_ *Tax Exempt Giving*
_ *Making a Will*
_ *Life Insurance Gift*
_ *Giving to Individual Louisiana United Methodist Institutions*
_ *I would appreciate a visit from the Director.*
_ *Charitable Gift Annuity*
_ *Charitable Trusts*
_ *Charitable Remainder Uni-Trust*
_ *Establishing a Permanent Memorial Fund for a loved one*

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Subscriptions
THE LOUISIANA METHODIST is published each Friday
Cost of a single subscription is $3.00 per year
Send all subscription requests to:
The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

VOLUME 5 NUMBER 43
Send P. O. Form 3579 to Box 1076 Dallas, Texas 75221
edition
OCTOBER 7, 1977

Extra Page
Methodist Children's Home
Ruston

church Conference welcomes new member applicants adopts resolutions

The Board of Directors of the Louisiana Interchurch Conference, September 19 and 20 at Grand Coteau Retreat Center, heard informational presentations from leaders of five new communions seeking membership in the state ecumenical organization. A resolution condemning the TV program, Soap, was adopted and a resolution concerning the Atchafalaya floodway was passed. Approval was given for a legislative liaison person to provide information to churches about bills being considered by the state legislature.

Communions seeking membership included the African Methodist Episcopal, the Christian Methodist Episcopal, the Louisiana District Assemblies of God, the Southern District of the American Lutheran Church and the Roman Catholic Diocese of Houma-Thibodaux. Formal approval of membership for these groups, will be requested for the annual assembly of LIC, which meets in January.

The Board's resolution against Soap read as follows: *"We Christian leaders, owore of our responsibility to voice concern whenever the moral fiber of our society is blotently disregarded, object to ABC-TV's new foll program, SOAP. We are convinced thot this tasteless program will contribute significontly to the further erosion of integrity and morality. We feel that Soap will have on especiolly hormful effect on our youth. Consequently, we regret that the managements of the five ABC-TV affiliate stotions in Louisiano have included Soop in their fall programming schedules. We request that the managements of these five ABC-TV affiliates reverse their earlier decisions ond concel SOAP os soon as possible.*

We also urge viewers, especiolly parents and religious leaders in our locol communities ocross Louisiona to telephone or write to the managements of these ABC-TV stations and ask thot Soop be removed from the oir. These stations ore: KATC-TV 3, Lafoyette; KTBS-TV 3, Shreveport; KTVE-TV 10, Monroe; WBRZ-TV 2, Boton Rouge; WVUE-TV 8, New Orleans. It is our hope thot o widespreod protest ogainst Soap will result in Soop's cancellotion.

We remind viewers thot their purchose of products from sponsors of Soap helps keep it on the oir, ond we osk Soop's sponsors to discontinue this disservice to the community. We encourage porents, religious leoders and oll others in the Judeo-Christian tradition to show their concern for and to express opposition to the increased portroyal of sex, violence ond crime on television."

The LIC resolution on the Atchafalaya Basin was adopted after leaders had viewed a film by Mr. Clyde Lockwood which depicted the wildlife and beauty of the basin.

The principal feature of the LIC resolution was its call for simultaneous implementation of the Atchafalaya Mutli-Purpose Plan, a plan which calls for the installation of water control facilities to insure present water levels would be maintained after the central river channel has been dredged to allow for better flood control. Mr. Ben Skerrett, an authority on the basin, emphasized that if the dredging was done prior to the installation of the control facilities, the basin would probably be ruined as a haven for fish and wildlife.

In other action, the Board approved the appointment of a legislative liaison person, who would send information to all the participating communions about legislation of mutual concern. The liaison will concentrate on legislation affecting the aging during the next session.

Executive Director of the LIC is the Rev. James L. Stovall.

125 attend workshops on bored and apathetic church member

One hundred twenty-five persons, including ministers and lay persons, attended workshops on the bored and apathetic church member, led by Dr. John Savage, head of Lead Consultants of Pittsford, New York. A United Methodist minister and a practicing psychotherapist, Dr. Savage's interest in the inactive member grew out of a doctoral research project in which he attempted to discover why persons drop out of church participation.

Savage discovered most persons who drop out do so because of a conflict with the pastor, other church members, a member of their own family, or because of overwork in church activities. When they begin to drop out, they usually send a cry for help, in the form of ceasing to attend a church activity. The most frequent point at which this phenomenon is seen, said Savage, is the morning worship service. After ceasing attendance, persons who drop out usually wait from six to eight weeks for someone from the church to come, hear their story, and show concern. If no one comes, they fill their time with something else and are then much harder to recover as active church members.

Dr. Savage emphasized the importance of keeping attendance records at worship, and of following up on all persons who miss services three weeks in a row. First contact with these persons, he emphasized, should be completely non-defensive. As many as five or six calls may be necessary before a meaningful decision for or against renewed participation may be made.

Three items were identified by Dr. Savage as essential to active membership in the church: commitment to God in Christ; at least two close friends in the church other than the pastor; and a support group which can be counted on when things get tough.

Most of the workshop time was devoted to teaching skills which could be used to work with inactive members. "Persons trained in these skills," Savage said, "can win back between 30% and 70% of the inactive persons with whom they work."

Workshops were held at Trinity Church, Ruston, and First Church, Baton Rouge. Dr. Merlin Merrill and Dr. Woodrow Hearn were host pastors.

Caribbean Cruise - an area of unrest

When the 1977-78 UMW studies, "The Caribbean Crescent," "Women and the Bible," and "The Local Church in God's Mission" were announced at the School of Christian Missions in July '76, the thought of a Caribbean visit to the home of the study began to make this mission field come alive! The Prayer Calendar, p. 167 was used to find the World Division Missionaries and presiding clergy. The first contact was made with Dr. Claude L. Cadogan, President of the Methodist Church of the Caribbean and a confirmation was received from Rev. Gildo Sanchez, Conference Superintendent to meet a tour group at the UMC conference office in Puerto Rico.

This became a reality August 6, 1977 when the Caribbean cruise group left Louisiana and began its sea voyage to Haiti, the Pearl of the Antilles, the second country of the Americas after the U.S. to win its independence.

Each port was different. St. Thomas, a U.S. Virgin Island purchased from Denmark, was a haven for shoppers

Rev. Sanchez met the tour group at the Methodist Church in Puerto Rico and gave a brief on island history from the discovery of Columbus, the peaceful Arawaks, the fierce Caribs, to the present Commonwealth. The church now has 59 charges, 9,546 members and 72 pastors. It is possible to participate in this challenging ministry through Advance Specials of the National Division. The beauty of the island was clouded by these facts: 1. 75% of the population of Puerto is on food stamps while other islands do not even have the stamps available to them. 2. Peace for whom? - the aged? the hungry? prostitutes? the forgotten? 3. Average pay in the Caribbean is $1.50 per day. 4. Language is a hodge podge of French, Spanish, English, Dutch. 5. Religion includes Methodists, Mormons, Roman Catholics, Muslim, Voodoo and many more.

Rev. Sanchez says. "We love Methodism, but we need a resident bishop, one who can speak our language."

CONFERENCE COMMITTEE ON THE ETHNIC MINORITY LOCAL CHURCH QUADRENNIAL PRIORITIES FOR LA.

SPECIFIC PROGRAMS - 1977-80

____Preparation of Ethnic Minority Projects for Funding by General Boards and Agencies, started March, 1977.
First call of Projects for September, 1977.
Dulac Mission (Native Americans) - completed
Spanish-Speaking Project (Hispanics) - completed
Neely Church Project - completed
Faith Temple Project - incomplete
Second call will be December, 1977.
____Plans to hire an Educational Assistant to work in Minority Churches for January 1, 1978
Focus: To work in minority churches in the areas of the Church School, Evangelism, Stewardship and other areas of general concern.
____one full year, 1/2 time person
____pilot-project for the Baton Rouge Hammond and Lafayette districts jointly.
____Study and prepare Proposals for New Sites for Minority Churches in the Conference, starting October, 1977.
____Task Force Committee: George W. C. Calvin, Chairman; Robert B. Crichlow, Sr., L. Ray Branton, Mrs. Inez Chrisentery, Douglas L. Mcguire, L. L. Haynes, Jr., J. Woodrow Hearn, Elizabeth N. Thomas, Harvey G. Williamson.
____A Conference Convocation on the Minority Local Church in Louisiana - March, 1979. Special presentations: Asian-Hispanics, Native-Dulac and the status of the Black Church in Louisiana.
____A Fall Conference Workshop on the Future of the Ministry in the Minority Church in Louisiana - October, 1979 (Follow-up Spring, 1980)

Rev. George W. C. Calvin, Conference Chairman Ethnic Minority Committee

Around the Conference

The Gonzales Church members were hosts for an open house September 18 at the lovely new two story brick parsonage of the Gonzales UMC 317 N. Frances Street.

The parsonage was purchased in July from the church layleader, Mrs. Ruth Taylor. Rev. J. Roddy Taylor is pastor.

Receiving guests were Rev. and Mrs. Taylor, Mrs. Ruth Taylor lay-leader, Richard Beall, chairman of the administrative board, A. B. Frazier, long range planning committee chairman, Glenn Cambre, attorney. Other officials in the house party were Leo Hataway, treasurer, Gordon Dyess, Financial Secretary, and Robert Hamilton, Vice chairman of the official board. Mrs. B. H. Andrews and Mrs. Earl Marchand assisted.

Gonzales UMC Parsonage.

Right, Rev. J. Roddy Taylor Pastor, Mrs. Toylor, Kevin, Stephanie, Jennifer, and Traci.

Among the many friends who attended the open house were the B.R.-Hammond District Supt. Rev. Robert Crichlow and Mrs. Crichlow.

The committee in charge of the open house with Mrs. J. Roddy Taylor were, Mrs. Leo Hataway chairman, Mrs. A. B. Frazier, Mrs. Robert Hamilton and Mrs. Ruth Taylor.

St. Paul's UMC, Baton Rouge, had a supper September 18, sponsored by the UMW-UMYF jointly. Mr. Ossie Brown, District Attorney, spoke on "Responsibility of the home, the church, and the community."

Mr. Ossie Brown
Mrs. Eornest Brooks
Rev. Ted Smith

Gory Brooks
Mory Boudreaux

Mr. Gary Brooks and Miss Mary Boudreaux provided the special music.

Mr. Brown, Mrs. Earnest Brooks, and Rev. Ted Smith are pictured after the service. Rev. Ted Smith is pastor.

Rev. Paul Carroll
Rev. Will Finnin
Rev. Cothy Henderson

Istrouma United Methodist Church, Baton Rouge has presented a new Hamilton Piano to the students at the Uniting Campus Ministry at LSU. Pictured at left are the Rev. Paul Carroll, pastor of Istrouma; The Rev. Will Finnin, campus minister at LSU; Rev. Cathy Henderson, student at Candler School of Theology and former associate pastor at Istrouma Methodist.

The New Orleans Districts Lab School was held at Munholland UMC September 9-11 with 76 registrants, 8 teachers and 3 local workers. Rev. James R. Roseburg was the director and Deborah Folio Rayne Memorial UMC, associate director.

Louisiana Conference United Methodist

Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce

Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

People

Lea Joyner to be Speaker at Congress on Evangelism

Rev. Lea Joyner, South Side UMC, Monroe, will be a main speaker at the National Congress on Evangelism, January 2-6 in Miami Beach. Ms. Joyner will address the 5000 member Congress on Thursday evening. She serves the largest congregation of any woman pastor in the denomination and was recently awarded the title "Most Outstanding Citizen of the Past 25 Years" by the Monroe Chamber of Commerce.

Twenty-two conferences will be held in connection with the Congress on Evangelism, the theme of which is "Committed to Christ — Born to Grow."

Teresa Jones and Marlene Quarles members of Kenner UMC have been inducted in the Society of Distinguished American High School Students. Their pastor, Rev. Brady Forman received a National Appreciation Award for his efforts on behalf of the students who were chosen because of their leadership in church and civic achievements.

Religion and the Arts month

Rev. Stone W. Caraway, Pastor of St. Paul's UMC has been named Chairman of the Religion and the Arts Month Committee of Louisiana Renaissance, Religion and the Arts.

According to Dr. David Mason, Executive Director of the Greater New Orleans Federation of Churches and this year's President of Louisiana Renaissance Religion and the Arts, the Rev. Caraway has already secured commitments from some 70 churches planning to participate.

Louisiana Renaissance is a new organization designed to renew the ancient links between Religion and the Arts.

Plans for Religion and the Arts Month vary from an elaborate week-long ecumenical city-wide celebration in Hammond, to individual and modest observances by individual churches in small communities.

Churches are encouraged to observe Religion in the Arts Month. Among the specific suggestions which might appeal to your congregation are the following:

1. Use the program resource book Taste And See. 2. Provide free Space for a year in your building for an artist-in-residence. For more information contact Mrs. Doll Barker, 3040 DeSoto Street, New Orleans, Louisiana (504) 488-9535. 3. Expand the function of your minister of music to minister of music and the arts. 4 If in New Orleans, join the establishment of the congregation cultural cluster. (Write to Federation of Churches N.O. for description.) 5. Begin a special-interest group. 6. If you are a religious leader, meet with a local art organization leader to discuss cooperation. If your orientation is in the Arts, contact Religious Leaders. 7. Whatever your congregation does or plans to do, let the Louisiana Renaissance know about it. This is our best means of sharing and communication. Contact Rev. Caraway about your plans.

Festival of the Arts Week-End - October 14-16

St. Paul's UMC, Monroe will present: 12 Lithographs by Ruven Rubin depicting the Prophets; 12 Etchings by Dali depiciting the twelve tribes of Israel; and artists' works by approximately 20 area artists. Some of these paintings may be purchased.

On Sunday, October 16, the morning worship hours will include a multi-media presentation on the Life of Christ. Events illustrated in painting by some of the greatest artists of the Christian era will be viewed while being correlated with appropriate music and narration.

At 3:00 p.m. Mr. Lestar Martin, Monroe architect and Louisiana Tech professor, will show slides of churches around the world and speak on the history of church architecture.

St. Paul's will also have an artist-in-residence each week in October. Mrs. Delton Hearn will set up her studio and work on her paintings in the Ladies' Classroom each Thursday in October from 10:00 a.m. to 1:00 p.m. Observation of Mrs. Hearn at work is invited. This is an effort to demonstrate the close ties that artists have traditionally had with the church.

Special notices

Parents Day

The parents of all Centenary students have been invited to attend a special "Parents' Day" event on Saturday, October 1. Walter Hawkins, a Shreveport realtor, chairman of the event, said the day has been planned in conjunction with the Alumni Association to give the parents a better understanding of the institution's programs and plans.

Registration and campus tours will begin at 8:30. President Donald A. Webb will speak to the parents at 11:00 with lunch to follow in Bynum Commons.

Following lunch, the Centenary faculty will meet with the guests to explain the value of a liberal arts education. A reception in the Moore Student Center at 3:30 will conclude the day's events.

Pastor Authors Marriage Evaluation And Manual

A Counselor's Manual for a Marriage Evaluation is now being published by Family Life Publications, Inc., of Saluda, North Carolina. It was developed by the Rev. Henry C. Blount, Jr. pastor of First United Methodist Church of Lake Charles.

The Marriage Evaluation is a diagnostic tool designed to provide counselors and counselees with a rapid assessment of the strengths and weaknesses in a troubled marriage. It is designed to clarify the couple's perception of problem areas in their marriage and provide them, and their counselor with a picture of the similarities and difference in those perceptions. The manual contains instructions for counselors on administration, scoring and interpretation of the Evaluation. Ministers will find it to be a useful tool.

Copies of the Manual and the Evaluation forms are available at Family Life Publications, Inc., P.O. Box 427, Saluda, North Carolina 28773.

The First UMC, Algiers Celebrates Second Annual Homecoming October 9.

Rev. J. P. McKeithen will bring the special message; Rev. Harvey Delery and Rev. Carey Martin will assist with the service, and Mrs. Pat Ritchie, Dallas, Texas will be guest soloist.

Members and friends are invited to this special service and day of fellowship. Carey Martin is pastor.

Seminar On Decision Making And The Bible

The Uniting Campus Ministry at Louisiana State University will sponsor a weekend seminar entitled "Decision Making and the Bible" for both students and non-students from the Baton Rouge community, November 11, 12.

Dr. Dana W. Wilbanks, Associate Professor of Christian Ethics from the Iliff School of Theology, University of Denver, will be the leader.

The seminar is designed to introduce persons to issues of interpretation and methodology in the application of biblical material to contemporary decision making processes. Taught in two three hour sessions, the seminar will enable serious students of the scriptures to formulate and clarify their approach to decision making and to relate biblical material to that process.

Reflection on case studies in decision making will illustrate various roles played by faith, images of God, and community influences.

Registration may be obtained by writing the Rev. William Finnin, Jr., Campus Minister, The Uniting Campus Ministry Methodist and Presbyterian Center, 33 East Chimes Street Baton Rouge, Louisiana 70802; or calling TUCM Center at 344-7695.

Dr. Wilbanks is author of several articles dealing with ethics and Christian decision making, and is co-author of a book Decision Making and the Bible with H. Edward Everding, Jr., published in 1975. Dr. Wilbanks is an ordained Presbyterian minister.

Keep the news coming

The editorial staff of the LUM want to keep the news as current as possible. Send articles and pictures in as soon as the event happens. Pictures have been received after the news story has been sent to TM/UMR for publication which is Wednesday, ten days before production day on Friday. Remember, a black and white photo of two to five people is better than a large group, whose faces are not distinguishable.

Photos will be returned when requested. Many are sending stamped envelopes for this service which is greatly appreciated. This helps our efficiency.

CORRECTION

Mrs. Marcus Burk's name in the UMW Annual Meeting article was mistakenly printed as Mrs. Martha Berk.

q 287.6763 FL937 Clem Lum

Editorials

'Soap' issue goes beyond fate of a single television program

Initial ratings placed the new ABC television show "Soap" in the top ten and suggest that it will be a "hit."

We hope, and believe, that "Soap's" initial high ratings do not necessarily reflect an affirmation by viewers of the program's content and approach. The initial ratings were doubtless swelled by millions of persons curious to see for themselves what all the advance controversy was about.

We believe when "Soap's" novelty wears off, its ratings will drop to a point where its continuation is economically unprofitable for ABC. It simply is an inferior program by almost any standard of measurement.

We further believe it is important for American society that "Soap" fail. "Soap" has become more than a single television program. It has become a symbol of the type of television program we may expect to be offered in large doses in the future.

Past experience has shown that there is relatively little originality in the creation of regular television programs. When a network produces a successful new show, its characters frequently "spin off" into other, similar new shows. And the other networks attempt to cash in on their competitor's newfound success by creating new shows of their own which imitate the original.

With the networks curtailing the amount of gratuitous violence in their programming — under pressure from various citizens groups — the obvious trend is toward a corresponding increase in the number of programs which exploit sexual themes. If "Soap" — with all its grotesque sexual stereotypes — should prove to be a ratings success, we can expect a host of "Soap-imitations" to appear on our prime time schedules in the near future.

It is increasingly evident that the television networks will not alter their basic approach to television programming — an approach which usually presents a shallow and distorted picture of life — so long as viewers and commercial sponsors continue to tolerate the present menu. The networks do listen to the opinions of their commercial sponsors. It is, therefore, essential that commercial sponsors accept responsibility for the content of programs where their messages are placed.

The most effective way to bring about changes are: (1) refuse to watch programs whose content is morally objectionable; (2) write letters to the commercial sponsors expressing your intention not to buy their products so long as they continue to sponsor such programs; and (3) write letters to your local television stations telling why you believe such programs are objectionable and should not be shown.

We urge our readers, and all others who are concerned about the effect of television programming on public and private morality, to use these methods to express their opinions about "Soap."

At stake is much more than the fate of a single program. "Soap's" fate is bound to have a significant bearing on what is to succeed the western and the police/detective series as television's dominant type of programming.

Every Christian has a ministry

"Are you a minister?"

"No. I am only a layperson."

Such an exchange is common in introductory conversations which take place at annual conference and general church meetings.

The question acknowledges the common view and tradition of the clergyperson as someone with a unique, publicly proclaimed covenant with God for full-time vocational service. The answer, however, downplays and understates the covenant all Christians — lay and clergy — have with God.

All Christians are called to ministry. Being in ministry to others is an inseparable part of what it means to be a Christian. A Christian without ministry is an impossibility — a contradiction of terms.

The word "laity" comes from the Greek word "laos," which means "the people." Specifically as it has been used in a Christian context, "laos" means "God's people." And to be God's people means to be "a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." (1 Peter 2:9)

To say you are only a layperson is, therefore, a remarkable understatement. It is like saying you have only been chosen by God for ministry.

We hope that Laity Day (Oct. 9) in our churches will be used as an occasion to emphasize the common ministry of all Christians. The opening part of our "Discipline's" section on ministry provides an excellent statement — emphasizing that laypersons, no less than ordained ministers, are "called" to ministry.

We hope "Laity Day" will be a time when each individual church member is challenged to examine his or her life with the questions: What is my ministry and how am I getting on with it?

TM/UMR welcomes new local editions

With this issue, TM/UMR welcomes new local church editions at Mesa Verde UMC in Costa Mesa, California (Pacific and Southwest Conference) and Good Shepherd UMC in Security, Colorado (Rocky Mountain Conference).

Each week 225 subscriber-families at Mesa Verde UMC and 300 subscriber-families at Good Shepherd UMC will receive six-page newspapers combining their local church news with annual conference and general church news.

To our new readers in California and Colorado we say "Welcome." We hope you will find your edition of TM/UMR informative and that you will join our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer, Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

SEND CORRESPONDENCE AND ADDRESS CHANGES TO:

P. O. Box 1076, Dallas, Texas 75221

Phone: (214)748-6491

Include mailing label with address changes

Individual subscriptions $6.00 per year for National edition, rates for Annual Conference editions, and for groups of 10 or more subscriptions to National edition, available upon request.

Second Class postage paid in Dallas, Texas. POSTMASTER: Please send form 3579 to P. O. Box 1076, Dallas, Texas 75221

Letters to the Editor

Methodists or 'misfits'?

To the Editor:

I am really aggravated! When I read TM/UMR of September 23 and noted in the article "Canal treaties supported" that our church was listed as one of the major churches who want Panama to have sovereignty — my blood pressure hit an all-time high. Who makes these big-time decisions for us? None of the United Methodists we know was ever consulted. We have been writing our senators and representatives for weeks protesting the give-away.

I believe in love for every child of God, but I also believe common sense should be considered in our decisions. No wonder the Methodists are losing ground — first, a big issue on homosexuals and now we favor giving away the Panama Canal. Perhaps instead of Methodists, we should be labeled misfits!

Bernice Witthaus
Chamois, Missouri

Conversion needed

To the Editor:

The United Methodist Church currently has anything but a stellar track record in the area of missions. It seems to me that a part of the reason for this is the concept of missions which is held by missionaries such as Gloria Perez ("Controversial community worker seeks mission post," TM/UMR, Sept. 23).

Efforts to bring about systemic change in the face of oppression should certainly be on our missions agenda, but when did conversion to Christ as Savior get left off? Hackneyed as it may sound, is it really possible to bring lasting change to systems without concurrently emphasizing personal change in the lives of individuals through faith in Christ?

Jeffrey A. Carr
St. Charles, Missouri

Information appreciated

To the Editor:

My compliments on the Sept. 16 issue of TM/UMR. You had several informative articles on what's happening in missions, where our money is being used and what specific services are needed (Haiti and Africa). Our local church is generous in Advance Specials and I believe articles like these will enhance that giving. We need to be informed.

June Johnson
Helena, Montana

ERA action wrong

To the Editor:

I feel it necessary to write in reference to the item "Women — where by 1980?" in the September 23 issue. Therein is reiterated the intent of the Commission on the Role and Status of Women to refuse, along with three other general church agencies, to hold national meetings in states which have not ratified the Equal Rights Amendment.

Florida is one of those states. Tourism and national meetings such as these, constitute one of our major industries. The incomes of many United Methodists depend upon tourism, hence their ability to support the church and such organizations as the Women's Commission is affected by the proposed action.

Public opinion polls show that a majority of Floridians favor ERA regardless of the legislature's position. I do not believe I am expressing an opinion when I say the position of the Commission on the Role and Status of Women and the other three general church agencies is manifestly unfair, prejudiced, biased and flagrantly partisan. It is also most unbecoming of an entity which professes to be a part of the Christian church.

George F. Platts
Ormond Beach, Florida

Let's turn from pettiness

To the Editor:

The recent policy decisions of three general agencies refusing to hold future meetings in states which have not adopted ERA manifests a pettiness unworthy of our great church.

I have been proud to support ERA in the past and will continue to do so in the future — but "grassroots United Methodists" are beginning to ask if our general boards haven't anything bigger and better to do.

J. C. Montgomery Jr.
Mexico, Missouri

Cartoon on target

To the Editor:

In the September 9 issue a "Church Humor" cartoon appeared that did not strike me as funny — but as the best idea I have seen for evangelism in this football crazy world.

J. Mack Endsley
Texarkana, Texas

Response 'right on'

To the Editor:

Thank you for a fine newspaper! I have been going to write you several times the two years I've been receiving TM/UMR to say just that! Receiving the Reporter is a big part in keeping me a Methodist since my "rebirth in Christ" four years ago.

Response of the readers to the article "Where have all the children gone" was right on (TM/UMR, Sept. 9)!

Janet Dean
Shortsville, New York

Here I Stand

Our preaching not bad, but it could be better

By EMERSON S. COLAW

I would like to respond from the other side of the "sacred desk" to Mr. Dunnam's editorial comment in the September 16 issue about the "incredibly bad preaching" he has heard during the last year. (Incidentally, I was one of those to whom he listened, so there may be a little defensiveness in what I write.)

First, his lament is expressed by most sermon-tasters. The vice president of one of our seminaries said about the same thing in a recent interview in my office. It will probably always be said. I was sharing the platform at a conference on preaching with a theologian from Scotland who remarked that there had been no great preaching since the day of the Scottish Divines in the 19th century. What constitutes a "great" sermon, however, is somewhat subjective. I have listened to many of the nationally known formula preachers of our day (Roberts, Graham, Peale, etc.) and have often been "turned off" but have been surprised to discover that others were helped.

Second, ministers are not trained to be communicators. This is no criticism of our seminaries. They are doing what the general church has commissioned them to do: function as graduate schools of theology. Unfortunately, only in the most rare situation is the clergyman judged by his or her theological expertise. The local church evaluates its minister on the basis of administrative effectiveness, the interest level of sermons, and skills in human relationships. One unresolved problem facing the church is how to bring these contradictory expectations a little closer. One way might be to ask the minister to spend time in the Department of Communications at a nearby university. Communications is a discipline attracting our most competent minds, using our most influential people, and paying the largest salaries. If we want preaching that is interesting, then we must ask our preachers to learn the art of communication from those equipped to teach it.

A third observation is that sermons are delivered in the "community of faith." The person who drops in and sits on the last pew may feel unrelated to what is happening, but the local congregation is acquainted with the preacher's foibles, idiosyncrasies and strengths and can identify with what is being said because the preacher is living out the message in their midst. They may be more interested in what the minister is saying, and helped by it, because they know the person.

My last observation is that Mr. Dunnam's criteria are excellent. It is not unrealistic to expect that every sermon should: (1) contain at least one coherent central idea; (2) be in some way grounded in scripture; (3) be delivered with obvious conviction; and (4) provide the listener with something worthwhile to take with him." Those of us who stand up and preach on Sunday morning should have these four points always before us as we work in preparation. We need to be prodded. We may not be as bad as our critics suggest, but we could be a lot better. Editorials such as Mr. Dunnam's will help keep our feet to the fire!

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributors are: Dr. Emerson S. Colaw, pastor of Hyde Park UMC in Cincinnati, Ohio, and Robert S. Taylor Jr. of Houston, Texas.

A challenged, informed clergy needed to help revive the church

By ROBERT S. TAYLOR JR.

The conference page of my September 16 issue of TM/UMR contained some good words by our articulate bishop, Finis Crutchfield. He addressed the probability of a world-wide revival during this century. Significantly, he said, "The Methodist Church must not miss the forthcoming religious revival — it must be the germinating center of this movement." He goes on to say ". . . loose thinking does not have much place in whatever may be coming." As a member of the Christian community, this is an encouraging thought that presents me as a layman with hope and a challenge.

Page two contained the provocative comments of Mr. Dunnam leveling with us about "some incredibly bad preaching." Perhaps I am more fortunate in that sermons directed at me can be rated rather good — but Mr. Dunnam does make a point that "proclamation of God's Word is one very important component of the worship experience . . . Persons entrusted with the task of preaching bear the responsibility of setting forth God's Word as clearly as they are able and of challenging the hearers to be faithful Christian disciples in the world."

Just as the bishop's words challenged me as a layman, the combination of his expression of hope and Mr. Dunnam's courageous words should challenge the clergy. For a revival to unfold will require a clergy who are well informed, convicted of the potential of revival, and willing to do their homework in proclaiming the Word. The laity will need to hear these words spoken in a strong, effective and inspirational way if the revival is to come. Should the consensus of Methodists support Mr. Dunnam's view, the message should be clear to all bishops and ministers.

The revival can come and it can be hastened by a responsible, dedicated laity and clergy who are convicted of its likelihood and stick to that central point with effective preaching.

Letters about preaching

Readers evaluate pulpit ministry

To the Editor:

Thank God for Spurgeon Dunnam's article "Are your recent experiences with preaching like mine?" (TM/UMR, Sept. 16). I must admit that at first, I felt he had ESP and had invaded the privacy of my mind.

For several years now I've wondered and inquired of older Christians, "What has happened to the Methodist Church?" We have left behind heartwarming testimonies, prayers from lay witnesses of the church, and seemingly all evangelistic, spirit-filled preaching. We have become so ritualistic that we have numbed our people to sleep — I know because I sing in the choir — and can see them. Then, if we happen to have twenty minutes left, the preacher talks and people go home to wonder what he said. It is no wonder we're cold spiritually and people say to us, "I haven't felt or heard God in so long."

I have been a Methodist all my life. I've sung in the choir; taught Sunday School; been superintendent of the adult division of church school; been secretary of the Sunday School class, etc. — but most times, if I hadn't had PTL, Oral Roberts, 700 Club, Rex Humbard and closer to home, Dr. Barry Bailey of First UMC, Fort Worth and Dr. D. L. Dykes of First Church in Shreveport, Louisiana, I would have remained spiritually hungry.

For a long time I blamed myself, but when people from all over begin to say to you the same thing, then you know it isn't just you.

We need to quit worrying about forming more committees that might elevate someone to higher esteem while still the work is not bringing results. We need dedicated, warm, loving people who love the Lord Jesus Christ and who want to serve Him and carry the message to others. We spend more time and effort on covered dish suppers — and for the children, playing games and going around the truth of what it's all about — than serving Jesus Christ. We do not have prayer meetings and our people as a whole do not know the Bible.

How I pray that the day will come when I can see our church warm and spirit-filled. A church with little or no ritual, but instead singing and singing (songs the congregation knows) will get people in a worshipful mood. Then we should have at least thirty minutes for a good sermon — as you say, "Bible-related."

I could go on and on but as I've said earlier, you've already read my mind. Let us pray that we will not always be found hungry, but that God will send a revival of the Holy Spirit that will change us and make us all His "preachers" as well as listeners.

Iris McAfee
Gladewater, Texas

"Now we can rescue him! Your talking put him to sleep."

Scriptural priority

To the Editor:

I just read your article "Are your recent experiences with preaching like mine?" It is a good statement and I am afraid it is all too accurate. I, too, have been hearing a few sermons of late, as well as preaching some. And my limited experience would verify yours.

I would make only one change to your criteria for a good sermon, and that is to put grounding in scripture as #1. I am more convinced than ever that we should begin with Holy Scripture and then move to contemporary life. In fact, both must be a part of the sermon, for there is nothing quite as limited as a "pure Biblical sermon."

Richard W. Cain
Claremont, California

Generalities dangerous

To the Editor:

I could not help but take note — and I trust it is not just a defensive note — to your article regarding recent sermons you have heard.

Since I did not hear the sermons you spoke about I cannot comment on them, but I will comment on what I believe is a common trap that you have fallen into, namely, that you have defined what a preacher must be and/or do in order to be effective. In other words, you have placed all preaching into one classification, namely, whether or not you like it. I gather that you have spent the year bouncing around from church to church, in that you have heard 30 to 40 preachers during the course of a year.

It might be more helpful if you could stick with one preacher for awhile and hear what he has to say over a period of time, rather than at a one-time shot which may or may not meet your need on a given Sunday.

In the meantime, continue your articles. They serve as God's instrument to keep us humble and just might make better preachers of us all.

Durward McCord
Nashville, Tennessee

One more point

To the Editor:

To the excellent four points of a good sermon listed in the Sept. 16 issue of TM/UMR would you not care to add a fifth — which ought not to be necessary, but unfortunately all too often is? The fifth point is that every sermon should be spoken so that every person in the congregation can distinguish clearly the words that are being said.

What is the good of preaching the best sermon in the world if people can't hear and distinguish clearly the words used? Good speech involves above all clear enunciation, as well as modulation, and the ability to project the voice to the farthest corner of the room, yet without shouting.

What I am saying is particularly important for the large segment of our congregations consisting of older people. Our ears aren't what they used to be, but clear articulation on the part of the preacher will often enable us to avoid missing a word, disrupting the thread of discourse.

And in the name of all that is holy, let every preacher stop saying, "you know, uno, yewnoh" ad infinitum!

Roy S. Smyres
Ithaca, New York

Preaching applauded

To the Editor:

I read with interest your recent column on your experiences with preaching. I'd like to extend to you an invitation to hear excellent sermons which fit all of your criteria for a good sermon.

My church is the Church of the Good Shepherd in Arcadia, California. Our pastor is a consistently outstanding preacher. He knows our needs as individuals and as a congregation and preaches to those needs. Most of all, he is genuine: he is the type person he challenges us to be. Our pastor's sermons instruct, counsel, comfort and call us to account for the use of our gifts and lives in God's service. He is able to share himself with us and to let us know we are not alone. He gives us some word "to hang onto" for the week and reminds us of the good news that God is always here with us.

I don't know if you've been inundated with letters from people fortunate enough to hear quality sermons, but I hope so. I am glad to add my letter to however many you have already received.

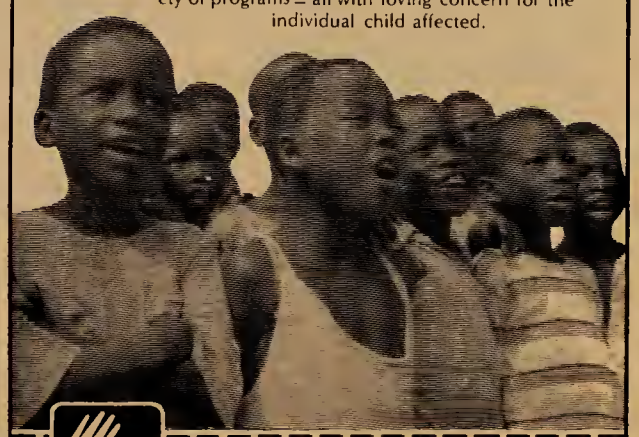
Elaine Drew
Arcadia, California

EDITOR'S NOTE: Letters expressing similar sentiments to these have been received from members of congregations in Glasgow, Kentucky; Meadville, Missouri; Albuquerque, New Mexico; Avon Lake, Ohio; Irving, Texas; Wortham, Texas; and Sheboygan, Wisconsin, to name only a few.

Suffer Little Children

Jesus said: "Let the children come to me, and do not stop them, because the kingdom of heaven belongs to such as these."

In the name and spirit of Christ, UMCOR's Child Support Programs minister to the needs of poor children in seven African countries with clothing, food, medical assistance and school fees. Gifts sent for child support in Africa will help provide a variety of programs — all with loving concern for the individual child affected.



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The United Methodist Child Support Program is a part of the worldwide ministry of the Board of Global Ministries with all child care institutions approved as Advance Specials

Celebrities teach teachers to teach

OKLAHOMA CITY, Okla. (UMC) — Television personality Art Linkletter and former Miss America Jane Jayroe, a United Methodist, visit with a group of children during filming of "The Other School System," a series of 12 TV programs to help volunteer teachers. Mr. Linkletter and Miss Jayroe are hosts for the series which is being cooperatively produced by 16 religious, university and community service organizations, including the Oklahoma Conference of the UMC. Dr. James E. Alexander of the church's Board of Discipleship, Nashville, is project director.

THE OTHER SCHOOL SYSTEM PHOTO

Racism's grip on church loosening?

Official optimistic but warns several problems persist

By SHARON MIELKE
Senior Staff Writer

DENVER — While far from receiving a clean bill of health, an optimistic prognosis for the elimination of racial discrimination and racism in the United Methodist Church was given to the Commission on Religion and Race here last week.

Dr. Woodie W. White, head of the church's racism watchdog agency, said "significant improvements" and "good progress" continue, but he cautioned that unresolved problems persist in areas that cannot be legislated — particularly in local church attitudes and pastoral appointments.

His observations were seconded by the agency review committee of the commission, which is essentially the equal employment opportunity compliance office for the church.

The agency review committee gave a generalized progress report of their on-site visits with general church board and agency officials. Their statistics indicate that 25.8 percent of the members on policy making boards are ethnic minorities. Data is still being gathered on staffs employed by these boards but a similar percentage at the executive level is said to be possible.

Overall, the committee observed that agencies "have come a long way" but are very slow in developing affirmative action plans. Dr. Samuel Wong, the affirmative action officer for the commission, told TM/UMR "few agencies have few specific plans."

"Affirmative action" as defined by Donald Hayashi, San Francisco, head of the agency review committee, is "enabling persons regardless of race and sex to fully participate at all levels of decision making." He believes the church took the biggest step when it committed itself to intentional inclusiveness. The role of the commission is to "help the church by raising awareness and working with boards and agencies so the whole church can share in the riches of cultural diversity in employment, decision making and programming."

Mr. Hayashi does not see the commission as a regulatory agency, but as "a prod" which expects church agencies to set some measurable goals in programming, employment and representation for minorities.

He says the only legislated "quotas" in the church are the one-third clergy, one-third laymen, one-third laywomen requirements. Minorities are guaranteed representation but not in strict mathematical terms.

None of the commissioners on the monitoring agency like the rigidity of the word "quota." They believe it blurs the real goal of the church which is "inclusiveness" and "full participation."

Dr. White told TM/UMR "the whole question of quotas will diminish when sensitivity is demonstrated and trust developed" in church structures. He said in some places this has been accomplished with real appreciation for the presence of ethnics and women.

Dr. White said the areas still representing "the biggest hang ups" to the goal of inclusiveness are pastoral appointments and local churches.

The general commission is emphasizing to local church work areas on religion and race that "sensitivity to people outside one's own racial or ethnic group is everybody's responsibility, and not just the responsibility of white United Methodists," Dr. White said.

Some of the starting points for local work areas, he said, may seem pretty elementary — sharing pulpits across racial lines, joining in mutual mission projects or holding weekend events together — but the first objective is to increase relationships between local churches.

"Just a little commitment and imagination can go a long way," he said, but the pastor is the key. "Most lay people don't have the handles to gain entre into other churches the way pastors do."

In his report to the commissioners, Dr. White said in spite of the increasing progress being made in the elimination of racial discrimination, cross racial pastoral appointments seemingly are "too hot to handle."

He said a consultation of pastors serving cross racial appointments will be convened during 1978. Information gained there will be shared with bishops and district superintendents who hold major responsibility for making appointments.

Bishops rap theologians who put Christ second

TM/UMR Staff Special

DENVER — Two United Methodist bishops rapped statements by liberation theologians which say that Christianity is secondary in importance to political ideology, racial or sexual identity. Both bishops are officers of the church's Commission on Religion and Race which met here last week.

Bishop James Armstrong of the Dakotas Area said for a theologian to say he was a Marxist revolutionist or black or male first and a Christian second is a contradiction; the first loyalty of the Christian is to Christ. Further, such positions would mean anarchy for the Christian community.

Bishop Scott Allen, president of the commission, said "any theology that doesn't liberate or deliver people from the birth of the flesh into the birth of the Spirit is no theology at all."

St. Paul's testimony that "for me to live is Christ" (Phillipians 1:21) means that "every other identity we have as persons will be colored, enriched and eventually redeemed by our relationship to Christ," Bishop Armstrong said during an opening meditation.

Using his own identities as illustrations, Bishop Armstrong said he was a political creature and a Democrat by trade. "But as a Christian my values and perspectives are not shaped on Capitol hill or by party loyalty. I am free to say that Bert Lance was an inconsistent disaster. And, that human rights in Iran are every bit as important as in the USSR or in Chile." He noted that the Carter Administration has been quiet about human rights violations in Iran and linked this silence to the fact that the U.S. sells more weapons to Iran than to any other nation in the world.

The bishop concluded that the Christian Gospel enables persons with all the limitations or humanity to keep their identities — as citizens, males or females, church members, politicians, ethnics or whites — "in perspective."

Bishop Allen of the Charlotte Area said United Methodism is threatened on many fronts with movements which hold erroneous conceptions of the new birth. He cited "every Godless ideology since Babel, race prejudice and the unilateral view of religion which holds to personal piety devoid of social action" as being limited to a "birth of the flesh."

He said when Jesus was talking to Nicodemus about the new birth, he was not talking about a renovation job, but both a "new creature and a new creation."

The bishop asked, "Are there any other kind of Christians except those who are new creatures in Christ Jesus?"

Help is on the way!

Insight into mission maze pledged

NEW YORK (UMC) — For those who have given up all hope of understanding the intricacies of the conglomerate known as the United Methodist Board of Global Ministries — help is on the way!

Seven missionaries home on furlough for a year wound up their period of orientation at 475 Riverside Drive, headquarters of the board, and on Oct. 1 headed for the denomination's five U.S. jurisdictions to become "mission interpreters in residence."

For the next year they will serve as walking encyclopedias of mission information, gold mines of suggestions about how to make mission come alive in local churches and switchboard operators connecting the field with headquarters, according to Derene Frazier, coordinator of field itineration for the board's Education and Cultivation Division and director for the new project.

The MIRs, as they are sure to be labeled, are: North Central Jurisdiction — Mrs. Susan D. Messenger, based in Muncie, Ind.; Southeastern Jurisdiction — the Rev. and Mrs. Lyle H. Powell Jr., based in Decatur, Ga.; South Central Jurisdiction — Mr. and Mrs. C. Stanley Maughlin, in Newton, Kan.; and Western Jurisdiction — Mr. and Mrs. Ned Walter, residing in Berkeley, Calif. The Northeastern Jurisdiction MIR is still to be named.

The mission interpreter in residence program is a pilot project designed to help the 73 annual conferences realize their place in mission. The MIRs will work closely with field representatives of the Education and Cultivation Division and district and conference personnel.

Unlike the usual missionary home on furlough, who comes to talk about the country where he or she has been serving, the MIRs are to interpret the work of the whole board, Ms. Frazier explained. Some have visited various National Division projects as part of their orientation. All have had a thorough briefing on the board's present philosophy and hopes for the future. They know who's who at "475" and can help local church members with specific questions address them to the proper person.

Ned Walter

A major task is to help conferences and districts get mission interpreters for such things as mission saturation events, pastor/staff dialogues and any other type of activity which will give mission visibility.

Beverly Walter

Several conferences have not been involved in any sustained way in the mission of the church," said Ms. Frazier. "By having live missionaries in the jurisdiction who can testify to what they have seen and done, we hope to show that everyone is in mission. Whether a person is planning an event, sending money, books or clothing, keeping up a bulletin board, writing letters to missionaries or remembering them in their prayers, all United Methodists are partners in mission," she said.

The MIRs' salary, housing and benefits are being covered by the World Division. The Office of Field Itineration pays transportation to and from annual conferences and districts. Within the conference, transportation, housing and meals are provided by the host conference or district.

Lyle and Willine Powell

Mrs. Messenger, a native of Lake County, Ind., has been working with her husband, the Rev. Franklin H. Messenger, in Rhodesia since 1968. During the couple's furlough year Mr. Messenger is serving two Muncie churches: Main Street and Morningside.

Sue Messenger

The Lyle Powells have worked in India for 25 years, most recently as manager and hostess of the guest house at Holman Institute in Agra.

Mr. and Mrs. Walter have been teaching in Belize (formerly British Honduras) two years. For 15 years they were in Brazil teaching chemistry, math and physics at the University of Passo Fundo.

The Stanley Maughlins

The Maughlins made news earlier this year when they had to leave their post at Sandoa, Zaire, as invaders from Angola clashed with an augmented force. He has taught agricultural and mechanical subjects for 20 years; she taught French, English and religion.

Hope rises for Hispanic bishop

TM/UMR Staff Special

DENVER — Hopes of electing an Hispanic United Methodist as bishop in 1980 were boosted here as the church's Commission on Religion and Race gave the drive its backing.

The commission formally adopted a statement on "Hispanic United Methodists and the Episcopacy." The document says United Methodism should have its commitment to inclusiveness reflected in the Council of Bishops.

The statement which is to be widely circulated in the church notes that Hispanic Methodists have waited for almost 125 years (since 1853) and asks, "Is it not time for a Hispanic to be included among the episcopal leaders of the church?" There are 38,000 Hispanic United Methodists located in the five jurisdictions of the church.

No single solution, experts agree

Stewardship leaders called to face energy crisis

By PAT SITES
Staff Writer

OAK RIDGE, Tenn. — Anyone looking for simple solutions to the world's energy crisis did not find them here last week at the Holston Annual Conference Convocation on Energy and Environment.

Instead, district stewardship leaders found in this "company town" of federal energy experts, a veritable barrage of data from scientists claiming that:

- no amount of conservation alone will meet the world's energy needs;
- nuclear energy and exploration of new sources must buttress the fast-dwindling supply of fossil fuel energy capability;
- the public must be educated to equate realistically the liabilities and benefits of various sources and not be "paralyzed by fear" of what it doesn't know.

The greatest immediate potential for meeting energy needs, most speakers said, lies with the controversial "breeder reactor" — which they claim could convert vast amounts of now-unusable uranium atoms to plutonium and create an energy supply equal to all the coal reserves in the world. And, they claimed, it could be done with minimal risk.

All of them called on informed churchpersons to help interpret issues which frequently draw more heat than light in public debate. "We hope to challenge ministers and leaders to learn all they can, develop a philosophy on energy and conservation and then communicate that in their churches," Dr. Chris P. Keim, retired physicist at Oak Ridge National Laboratory and coordinator of the convocation program, told TM/UMR.

It was for that purpose that the Holston conference committee on stewardship hosted at First UMC here what was probably the denomination's first conference-wide convocation on energy. The convocation brought together 40 persons from 10 districts to learn more about energy concerns and to interpret those issues in their own districts, said committee chairperson the Rev. Harold Ray, pastor of Norwood UMC, Knoxville.

"We have to become aware that stewardship also means the way we use our natural resources," Mr. Ray told TM/UMR.

The convocation was an outgrowth of a science seminar for clergy held annually since 1973 at First UMC, according to Dr. Ben St. Clair, Knoxville district superintendent. "We still don't believe there's a crisis; there's a false feeling of security," he said. "This convocation grew from a feeling that more people need to be exposed to this kind of information and learn to communicate it as an act of stewardship."

The lecturers painted a grim picture of "First World" nations (those known as the democracies) which have already used up 60 percent of their natural resources, and of a whole world whose demand for energy will exceed its supply by 1990. The scientists hammered away at the need to tap all available sources of energy and not rely on one magic source.

If, for example, "we ran out of oil and gas and had to rely on coal for energy, our supply of coal would last less than 100 years," Dr. Murray Rosenthal, director of advanced engineering systems for the Oak Ridge laboratory, told participants.

All energy sources are "costly," in some way, warned Dr. Chester Richmond, director of the bio-medical division at Oak Ridge — in terms of money, environmental effects, (land disturbance, climatic conditions, health risks) and social change.

Laws of ecology cited

He cited four "laws of ecology:" (1) Everything costs something; (2) Everything goes somewhere; (3) Nature knows best; (4) There's no such thing as a free lunch. "We simply must find out the costs in each case and make intelligent decisions," he said.

At least one participant, the Rev. Vance Sherwood, Knoxville, challenged the scientists consistently on points of environmental impact and what he considered hazards of nuclear energy. Furthermore, he said during a panel discussion of the ethical issues in energy policy, the scientists did not put enough emphasis on changing lifestyles to limit energy consumption.

"You are not admitting that some problems are not technologically soluble, but are ethical problems," Mr. Sherwood said. Dr. Tom Van Loon of UMC's Board of Discipleship in Nashville, agreed. "All your assessments," he told the panel, "are based on the assumption that we must maintain our current standard of living. I can't accept that."

Whatever the conclusions, most participants appeared to agree their consciousness had been raised many notches. Decisions on how to carry the experience back to local churches was still ahead of them. Claire Ward, who represented the Wytheville district at the convocation, said she suspected that interpreting the energy story would be, "like evangelization, a matter of being good stewards ourselves, and then working one-on-one with other persons."

Scientist pleads for church's help in severe energy crunch

TM/UMR Staff Special

OAK RIDGE, Tenn. — The world is in a severe energy crisis — "there's no way to avoid catastrophe no matter what we do" — and the church had better step in to help salvage what it can, a nuclear energy specialist and active churchperson told 400 United Methodists here Sept. 28.

For Christians that means not only strengthening their own spiritual values — "de-emphasizing the things we've idolized so long" — but also awakening others and hounding government officials to create a sound energy policy, declared Ed Bettis, a retired electrical engineering expert at Oak Ridge National Laboratory.

It also means adopting a world view of energy needs. The United States currently consumes about one-third of the world's supply and "the world won't tolerate our parochial attitude toward energy much longer," Dr. Bettis said. He spoke to the Holston Conference Convocation on Energy and Environment (see related story) and approximately 350 members of First UMC, which hosted the convocation.

The church must lead the way, he said, because the job cannot be done by individuals and because the church is uniquely qualified to say "the abundance of a man's life is not in the things he possesses." He cited the parable of the Good Samaritan: "The priest and the Levi said 'What's mine is mine.' Many of us say that — and then go out and flagrantly waste what is 'ours.' The Samaritan said 'What's mine is yours.' But to say that, we have to first learn to get our 'jollies' inside ourselves, not from our goods."

But conservation alone won't give the world enough energy, he said. Right now the national energy policy is "full of sound and fury signifying nothing. We must demand a policy which will bring in new sources of energy." It takes 30 years to develop a new source and "it's possible the people of the world won't have enough to eat" unless we move now.

Was he exaggerating the seriousness of the crisis? "Not by much," he concluded.

the church today

TM/UMR editor issues joint editorial on 'Soap'

DALLAS (RNS) — Editors of three weekly church periodicals published here — the Texas Methodist/United Methodist Reporter, the Baptist Standard and the Texas Catholic — have collaborated on an unusual joint editorial attacking "Soap," the controversial ABC television series. (See editorial, page 2 of this issue.)

Spurgeon M. Dunnam III, editor of the 410,000-circulation national United Methodist paper; Presnall H. Wood, editor of the 375,000-circulation state Southern Baptist paper; and Steve Landragan, editor of the 25,000-circulation Catholic paper of the Dallas-Fort Worth area, declared that "it is important for American society that 'Soap' fail."

Resigned administration official is United Methodist

WASHINGTON, D.C. (UMC) — When Bert Lance resigned Sept. 21, it removed from President Carter's staff not only its first named member but the highest-ranking member of this Administration who is a United Methodist.

A member of Peachtree Road United Methodist Church and formerly long active at Calhoun, Ga., Mr. Lance was a lay delegate to the 1976 General Conference from the North Georgia Annual Conference. He was expected to return to Atlanta or Calhoun, where he was a bank president prior to entering government service.

Samuel Buchanan elected acting president of Scarritt College

NASHVILLE — Samuel A. Buchanan, a former vice-president of Genesco, Inc., here was elected chief executive officer of Scarritt College during the semi-annual meeting of the United Methodist school's board of trustees. He will become acting president Jan. 1, 1978 at the time President J. Richard Palmer's resignation is effective.

Dr. Palmer submitted his resignation Sept. 10, citing "fatigue."

Mr. Buchanan, who has been a member of the executive committee of the Scarritt board of trustees, will serve as acting president until a board appointed search committee can name a permanent officer.

Mr. Buchanan is chairman of the Council on Ministries of Belmont UMC.

First for Minnesota UMC: pastor gives birth to baby

ST. PAUL, Minn. (RNS) — The Rev. Katherine Sampson Horn, pastor of Asbury and Holmen United Methodist Churches here, has become Minnesota's first ordained minister to give birth to a baby.

A boy, Michael Gordon, was born to the pastor and her husband, James, Sept. 2 in St. John's Hospital here.

Minnesota United Methodist Bishop Wayne Clymer hailed the event and said the denomination and its Minnesota Conference had prepared for it by providing for maternal leaves for women ministers and for the handling for their ministerial responsihilities by others while they are on leave.

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'Unchurched' analyzed by Lutheran scholar

CINCINNATI (RNS) — Those outside the churches "want and need to be heard . . . unchurched people have been learning more 'bad news' than 'good news' from pulpits they have known . . . the outsider is not impressed with . . . the scandal of disunity among the denominations" in this country.

These are some of the "reflections" contained in a joint Lutheran-Catholic study, "Who Are the Unchurched?" completed by Dr. J. Russell Hale of the Lutheran Theological Seminary, Gettysburg, Pa., and published by the Glenmary Research Center, Washington, D.C., a Catholic organization.

According to a report on the study, Dr. Hale undertook the study during a 1976 sabbatical to determine why some 80 million Americans — about 40 percent of the population — prefer to remain outside a church.

Dr. Hale lived among the unchurched, cumulatively, for six months, and interviewed 165 persons in six heavily unchurched counties — Boone County, W. Va.; Marion County, Ala.; Orange County, Calif.; Sarasota County, Fla.; Waldo County, Me., and Polk County, Ore.

Many reasons were given for being outsiders, Dr. Hale related, ranging from "can see no difference between church members and other people" to "churches are cold and harsh, always chasing money." He said others balked at "too many rules and regulations," "neglect and even discrimination."

The Lutheran professor categorized the unchurched in a variety of ways. He said there are:

- "anti-institutionalists" who see organized religion as inimical to "true religion";
- the "boxed-in" who found church membership too confining;
- the "burned-out" who feel they had been used or exploited by the church;
- the "cop-outs" who were never really committed;
- the "happy hedonists" who substitute pleasure for religion;
- the "nomads" who are continually on the move;
- the "pilgrims" who are looking for the right church.

'Publicans' largest group

"Publicans" constitute the largest group of the unchurched, said Dr. Hale. They perceive the churches to be populated by "hypocrites, phonies, fakers and persons living double lives."

Another group described by the Lutheran scholar are the "scandalized," whose rejection of church membership is based on church disunity. "Until such factionalism is healed, they argue, the churches cannot expect to claim the allegiance of those who feel they are entitled to unequivocal answers spoken by the churches in a common voice," he said.

Dr. Hale pinpointed a final group, "the true unbelievers." This is the smallest group, subdivided into atheists, agnostics, deists, humanists and secularists.

In his reflections on the study, Dr. Hale said that while his classifications require further refining, it might be said that "unchurchedness is linked to societal alienation, or a lack of bondedness of persons to one another in their neighborhoods or settlements. If this is true . . . then to be outside the churches in America may also be to be apart from other community-building enterprises, associations and institutions in our society."

He also suggested that on the basis of his data that "movement away from the church" takes place in "early or middle adolescence."

Unchurched need listening to

Dr. Hale said that an "overwhelming" impression conveyed to him by the unchurched was that "those outside the church want and need to be heard" and that evangelization among the unchurched must include consideration of an approach in which "active listening" precedes any effective proclamation or witness.

"I am convinced, on the basis of my association with the unchurched in six counties, that the outsider will welcome the insider who will listen with patience," he added.

Dr. Hale also noted that even a "cursory survey" of his interviews indicates that "hosts of unchurched people have been learning more 'bad news' than 'good news' from the churches and pulpits they have known. Sectarian versions of the Christian message have come across . . . as overloaded with law, moralism, judgment and rejection. Many have simply never heard of a loving God who accepts persons while they are yet sinners.

"Similarly, the outsider is not impressed with the intensity with which many mainline denominations are preoccupied with their separate identities, their distinctiveness," he said. "Further, the scandal of disunity . . . is not excused by the outsider who hears rationalizations of disunity in terms of diversity."

Declaring that the churches need to understand the several worlds of the unchurched, all of which may require different responses, Dr. Hale also said that "honesty may demand that the churches be reminded of their own need for renewal . . . the church must forego conceit and acknowledge its own sinfulness . . ."

How to save a life--from choking to death

ALBUQUERQUE, N.M. — Nurse Helen Rumble demonstrates the Heinlich maneuver (for dislodging a choking obstruction) on Ken Robinson, one of 90 persons to take a home nursing course at Central United Methodist Church here. She teaches nursing skills that most people need to help their loved ones at home as well as emergency skills. Mrs. Rumble, a member of Central UMC, says the church is a good place to conduct such classes. It's a place of healing "physically as well as spiritually," she says.

NEW MEXICO UMR PHOTO

'Star Wars' space-age remake of Bible?

BARRINGTON, R.I. — The reason the movie "Star Wars" has captured the imagination of the American public is because it's a space-age remake of the Bible, a Rhode Island clergyman says.

"One of the reasons Star Wars is such a success at the box office is that it has subtly borrowed successful themes from Scripture," the Rev. Ernest Ryden, pastor of St. James Lutheran Church, wrote in the September newsletter of the Rhode Island Council of Churches, a coalition of six Protestant denominations.

In Mr. Ryden's analysis, according to a United Press International report, "the Force" that powers the space-age knights in "Star Wars" is a divine guidance. The aging Obe-Wan-Kenobie represents a savior whose disciples become even more powerful after he is killed in battle.

"The new disciple then flies his space ship against the forces of evil and is successful only because he turns off his computer and uses instead the spiritual guidance," Mr. Ryden wrote.

Mr. Ryden said, "The one original idea in the film is that the Christ figure is the savior not just of the world, but of the universe."

U.M. press readies book on Sun Myung Moon

NASHVILLE (RNS) — Abingdon Press, the book-publishing unit of the United Methodist Church, will publish this month a book about the Rev. Sun Myung Moon and the Unification Church that is expected to be controversial because it neither is overwhelmingly for or against the man and the movement.

Entitled "Sun Myung Moon and the Unification Church," the book is by Dr. Frederick Sontag, United Church of Christ minister and chairman of the Pomona College department of philosophy.

In doing research for the book, Dr. Sontag traveled to Japan, Korea and six European countries to study the worldwide impact of the Unification Church. He visited Unification training camps in America and opposition "deprogramming" sites where parents seek to have their children removed from the movement.

One chapter in the book is based on a nine-hour interview with Mr. Moon, which is described as the last interview the Korean preacher plans to give. In it, he says that the Unification Church "will not cease in its revolutionary zeal or its pioneering task until the ultimate goal of establishing the Kingdom of God here on earth is physically accomplished."

Dr. Sontag comments that "if we study the origin of the Unification Church and how it grew, we can learn a lot about ourselves and about how all religions develop in their first burst of growth."

Although the author feels that Unification doctrine is heretical when compared to orthodox Christianity, he cautions that "we have all been around long enough to know that what is rejected today as heresy may become tomorrow's orthodoxy. Furthermore, unorthodox doctrines in any day have always served to shock us into awareness and to force us to be clear about our own beliefs."

Dr. John E. Procter, publisher, says Abingdon is releasing the book because "any movement which arouses such widespread public attention and deep emotion needs exploration and study, not just as a journalistic sensation, but as a phenomenon to be understood."

Several United Methodist leaders have received advance copies of the book. Dr. Jameson Jones, president of Iliff School of Theology, says that "if anything, he (Dr. Sontag) comes down as more critical than positive."

Bishop James Armstrong of the Dakotas area urges persons to read the book "critically." One weakness he finds is that "there is no in-depth analysis of Moon's perversions of the Christian doctrines, no in-depth comparison of biblical views."

Dr. Emerson Colaw, pastor of Hyde Park Community UMC, Cincinnati, feels every minister should read the book because, he says, the Unification Church "will probably be the one new religious movement of our generation that will survive."

Deprogramming termed threat to freedom

WASHINGTON, D.C. (C/SNS) — Forcible deprogramming of young adults out of controversial religious groups is a major threat to religious liberty, theologian Harvey Cox told some 150 persons attending Americans United for Separation of Church and State's annual awards banquet here last month.

Dr. Cox said his studies of so-called "fringe cults" did not support the view of deprogrammers that members were "hypnotized" into joining or remaining in such groups as Hare Krishna or Rev. Moon's Unification Church.

He added that young adults join the new religious movements in order to find religious experience or warmth or discipline apparently not available in the faiths in which they were raised.

In testifying against a bill before the Massachusetts legislature to authorize a government investigation of the "marginal religious movements," Dr. Cox said he pointed out the window to the statue of Mary Dyer, a 17th century Quaker hanged for her religion, and asked if the gallows should be brought back for religious dissenters today.

Evangelistic crusade is 'wanting'

PHILADELPHIA (EP) — Proceeding from the premise that true evangelism increases membership in the local church, C. Peter Wagner analyzed the 1976 Campus Crusade for Christ's "Here's Life America" outreach and found it wanting.

Dr. Wagner, working with the full cooperation of Campus Crusade President Bill Bright, stated in the September 1977 issue of "Eternity" magazine that "Here's Life" gave visibility to the Gospel but, like other saturation evangelism efforts such as Key 73 and Evangelism in Depth in Latin America, did not, in fact, help churches across the board increase their rates of growth.

Dr. Wagner, vice president of the Fuller Evangelistic Association, said he had high hopes for the "Here's Life" program because of the creative use of the media for the proclamation of the gospel and because of the unusually high potential of drawing upon the support of the local church.

He praised the crusade for providing wide visibility to the gospel and the cause of Christ, for heightening the sense of friendship, cooperation and brotherhood among Christian leaders, for revitalizing many churches internally, and for touching the lives of many persons who were subsequently born again.

A test of 178 churches in six cities showed that 26,535 gospel presentations gathered 4,106 decisions for Christ, led to 526 people in Bible studies led by church members and resulted in 125 new church members. Of the 4,106 people who made decisions, three percent became church members.

"Here's Life America," Dr. Wagner concluded, "developed relatively large follow-up gaps because it was heavy on the evangelistic event and light on the growth process.

"The unresolved problem is to be seen not so much in terms of the ripe harvest or of getting laborers into the harvest fields as in terms of preparing the barns for the harvest. A wonderful harvest can quickly be lost if it is not properly stored," he said.

Where was the church?

Hijacker recalls hurts that haven't healed

By BUD HERRON
Associate Editor

One sunny morning in August of 1974, Cliff McRary, his wife and their two children boarded a small fishing boat in Key West, Fla. — supposedly for a day of deep-sea fishing. In his pocket was 23 cents. Tucked in his belt under his shirt was a .45 calibre automatic pistol. Ten hours later he would be in Havana, Cuba.

"I never thought of what I was doing as criminal," he told me recently in the lobby of a Havana hotel. "I hurt too bad to think about what I was doing in terms of right or wrong. All I knew was that society hadn't been fair to me and that somehow I had to protest — to let everyone know that something was wrong."

I had come to Cuba three days before as a journalist interested in seeing the condition of the Christian church in Cuba after 16 years under communism. Interviewing American hijackers was not a part of my plans. That was a story for the "secular press." Unless Cliff turned out to be the long lost son of a United Methodist bishop or the former chairman of some administrative board, he had no "United Methodist angle" worth pursuing for the columns of TM/UMR.

I talked to him out of politeness more than anything else. He had sought me out because he had heard there were American journalists at the hotel. Reporters from "Newsweek" also were in the hotel and I suggested he talk to them if he were seeking publicity, but for some reason he wanted to tell me his story.

"Life has been a mess for me," he began, the look on his thin face telling me he was uncomfortable talking, but more uncomfortable holding it all in. "It seems that every time I tried to do something good, it always turned out bad. I've always wanted to help people, but when I have it seems someone always starts taking advantage of me and I end up in trouble."

Unloads story

From there, Cliff "unloaded" his story. He talked for nearly three hours — not requiring questions from me.

Now 37, Cliff said his trouble seemed to begin when he got out of the army in 1965, but as he talked it became obvious that his problems started much earlier.

He grew up in Kentucky. He remembers his father as a man who drank too much and loved his family too little.

"Mother tried her best," he remembers. "She taught me that other people are important. She wasn't real religious or anything, but she knew what was right and wrong. She impressed that on me. But as a whole, family life was something to get away from as quick as you could. So, soon as I got out of school I joined the service."

While in the army he married and a child was born. Then in 1965 he got out of the army and moved to Dallas, Tex., to "find a job and settle down." But nothing seemed to work out for Cliff McRary.

The McRarys soon found they were faceless people in a strange city. They had no friends, and their son, Tommy, who was four years old had no playmates. They felt alone and lost. Cliff felt like a failure to his family and to himself.

Problems piled on top of problems. Finally Cliff felt he had to "get away." With only a few dollars in his pocket, he packed all of the family belongings into their 1959 Ford and drove west.

They finally settled in Oregon and for a while, things got better. Cliff got a job and went to school at night to become a computer programmer. He graduated, and accepted a job in Omaha, Neb. as a programmer for a railroad company.

"I was making $12,000 a year and doing well," he says. "I was in the PTA, we had a new baby girl, had just bought a house, and everything was fine. I should have been happy, but I wasn't. Something was missing. I felt like I was trapped by my job and my hills. I decided I needed to work for myself. I thought that would make me happy."

A friend offered him a chance to own his own carpet cleaning company through a franchise agreement. Cliff agreed, and after a short time quit the job with the railroad and began working full-time at his new business.

But suddenly things began to sour. Agreements he felt he had between his company and the franchising company were violated. He objected and threatened to sue. Then — by what he considers to be unjust legal maneuvers — he was stripped of his franchise and "left out in the cold."

"I can't start over again," he told his wife in the summer of 1974. "The courts have cheated me out of what is mine. There is no justice and therefore no reason to try and start over."

"What will we do?" she asked him.

"We're going to leave," he replied. Cliff took out a world atlas and began leafing through it. He wanted to get as far away from the United States and what he considered to be the injustices of American life as he could. He pointed to Cuba. "We'll go there," he told his wife.

A few weeks later they were cruising along in the Gulf of Mexico. Cliff held a gun on the captain of a fishing boat, forcing him to head for Havana.

He told me of months in jail in Cuba — of uncertainty, separation from his family and fears.

As he finished, I asked him, "How do you feel about all that, Cliff?"

He just stared at me.

"That's what I was going to ask you," he said.

Truth strikes

That's when "truth" struck me in a way in which I am seldom confronted.

Here was a guy who had just laid his whole life out to me on the table. I had listened and, fascinated by the story, had searched for a "religious angle" — someway to connect his story to the church and therefore have a reason to write about it for a United Methodist newspaper.

But he hadn't said the "right words" — the "God words" that would signal to my organizational mind a religious experience.

Could it be that Cliff McRary had been talking to me about the need for God in his life and I had heard him talking "only" about drunken fathers, poor-paying jobs, personal betrayals and acts of violence? Could it be that the church had never made a difference in his life because, like me, it had been insensitive to his cry for help?

"What can I do for you, Cliff?" I asked, putting my hand on his.

"Care for me and my family," he said, looking down at the floor.

I nodded, but said nothing. He had said it all

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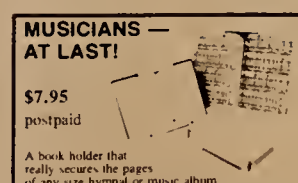

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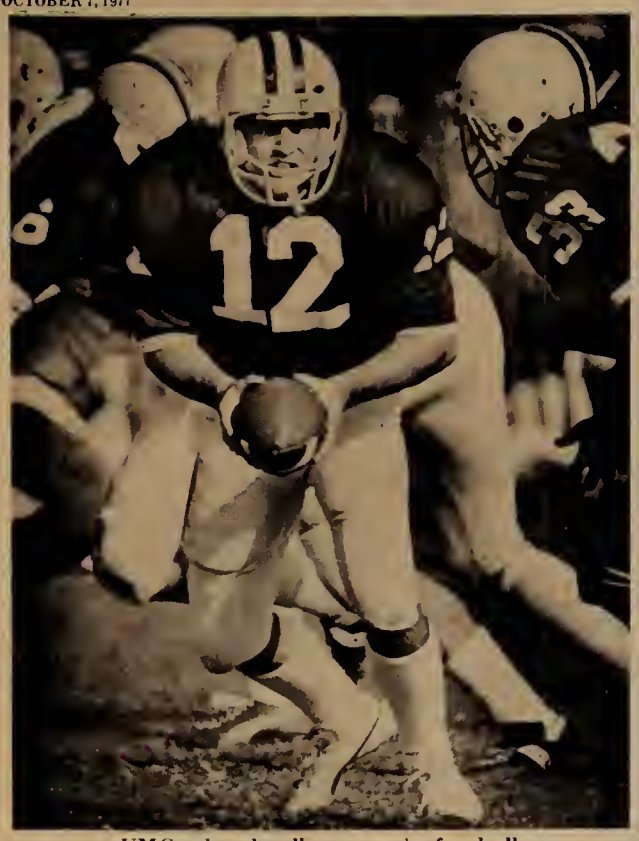

UMC-related college tops in football

DOVER, Del. — Quarterback Keith Betts hands off the ball for Wesley College, undefeated last year in 10 games and ranked second in the National Junior College Athletic Association rankings. The United Methodist-related school also won the Coastal Conference title and expects to repeat this season.

PENINSULA CONF. UMR PHOTO

Renewal movements grow in U.S.

Two programs begun in Spain boost American spiritual lives

MINNEAPOLIS (RNS) — Two movements that originated in Spain are bringing spiritual renewal to hundreds of thousands of American Christians — both Protestants and Roman Catholics.

They are known formally as "Cursillos de Cristianidad" ("little courses in Christianity") and "Encuentros Conyugal" ("marriage encounters").

United Methodists have been involved in marriage encounter weekends in increasing numbers during the last few years. Many annual conferences sponsor them and several other marriage enrichment experiences designed by the Board of Discipleship staff in Nashville. The first United Methodist "Cursillos" was held last spring in First UMC, Peoria, Ill., with assistance from the developing ministries department of "The Upper Room."

Both are largely lay-directed and both have resulted in enthusiastic testimonials from participants.

Of his Cursillo experience, Minnesota Episcopal Bishop Philip F. McNairy says, "Nothing other than my ordination and marriage has had a profounder effect or filled me with greater joy."

Of their Marriage Encounter experience, a Mayo Clinic doctor in Rochester, Minn., and his wife, Dr. and Mrs. Robert Hattery, wrote: "Best thing that ever happened to us."

The Cursillo (pronounced "cur-see-yo") movement was started in Spain in the 1940's by a Roman Catholic bishop and, according to one source, was brought to the United States by two Spanish air cadets training at a U.S. Air Force base in Texas.

It spread from Spanish-speaking areas of the Catholic Church into English-speaking dioceses and "leap-frogged" into the Episcopal Church. From there it has gone to Lutheran and other churches.

A Cursillo begins on a Thursday night and ends on a Sunday night. Each is limited to 35 to 40 persons with men on one weekend and women a week or two later.

In addition, support teams of 40 or more persons — veterans of previous Cursillos — are on hand to give 15 talks and to lead table discussions that follow them. They also prepare and serve the meals and handle other physical arrangements.

The talks cover the main doctrines of Christianity and the Christian's role in the church and world. Emphasis is on "living the Christian life in grace."

Time is given for a period of silence, meditation, daily communion, chapel visits and sharing of experience.

Marriage Encounters grew out of a program started in the 1950's by a Spanish priest who devised a detailed process through which husbands and wives reflected on themselves individually, on their relationship as a couple and on God's role in their marriage.

"Encuentro Conyugal" spread from Spain to Latin America through the Christian Family Movement and was introduced to the United States in 1967.

Each encounter is planned for 8 to 20 couples and is conducted by a team of three couples and a priest. Team members present a dozen talks relating to various aspects of marriage. Questions relating to the presentations follow.

Each participant is asked to reflect on the questions and to write down his or her answers to them in a notebook. Spouses later exchange their notebooks and read what the other has written. The object is to deepen communication with each other.

Recounting the experience she and her husband, Robert, had at a Marriage Encounter, Mrs. Marian Nickelson, Minneapolis, wrote:

"As we both tore off the masks of lies and deceit we had been exposing to each other for all these years, we began to feel a closeness and a real 'Agape' love which we had never felt before or even realized existed.

"When we left for home on Sunday afternoon after celebrating the most beautiful liturgy of love, together with the other couples we had grown to love, we felt like newlyweds and able to conquer the world . . ."

More than 400,000 American couples have taken part in Marriage Encounter weekends since 1969.

Korea church opposes U.S. troop plan

NEW YORK (UMC) — The Korean Methodist Church has issued a statement decrying President Jimmy Carter's proposal for the withdrawal of American troops from South Korea. The text of the board of trustee's statement June 25 has only now reached the United Methodist Board of Global Ministries here.

The group said plans for implementing President Carter's proposal to withdraw troops have aroused in the people of Korea "an incalculable shock and disillusionment." The statement maintained stability in Korea is the cornerstone of peace in northeast Asia and Korea is important as "the outpost of American defense."

In light of the ideals of human rights and morality now being pursued by the American government, the statement said "it becomes all the more urgent to check the communist (N. Korea) design to attack and destroy human dignity, values and freedom."

According to the board of trustees, the Korean conflict in 1950 saw more than 50 Methodist clergy either captured and taken north or killed, including the first Korean Methodist bishop. Large numbers of members were kidnapped or massacred, churches were destroyed and there was severe repression of religion. Today the trustees claim a membership of 500,000 ministers.

Day care: a ministry of love

TOPEKA, Kan. — Children love a guessing game and Delores Gunther, a member of First United Methodist Church here, plays a game with one of the children attending the Downtown Day Care Center located at First Church. The center pays no rent and many church members donate their time and effort to help the children, according to a story in "Interchange," the Kansas East conference edition of TM/UMR.

INTERCHANGE PHOTO

Including Marxists

Christians told 'face atheists'

ROME (RNS) — A leading Italian Jesuit theologian has called on Christians to face up to atheists — including Marxists — who, he said, "are at present the main challenge to Christianity."

Father Bartolomeo Sorge, S.J., editor of Civilta Cattolica, made the appeal in the influential Jesuit journal of opinion.

According to Father Sorge, Christianity's two main challenges today are "injustice, which makes many people doubt in God, and atheist hopes, which nourish the confidence of many that they could succeed in building a new society out of their own resources, but outside the world of God."

"Certainly to many," he said, "Marxism appears to be one of the biggest hopes that mankind ever conceived to liberate itself. This in itself is good and justified, but its fatal error lies in the methods applied to achieve changes" in the social order.

"The hope of a new society that rejects the individualistic concepts of bourgeois liberalism is in itself also good and justified," he said. "But true brotherhood could never derive from a mere change in the structures of production, the physical elimination of the antagonist class (capitalist)," let alone "from a materialistic concept of mankind and history."

The Jesuit added that one of the "main inadequacies" of Marxists' hopes seemed to be "their tragic silence in the face of mankind's most dramatic questions, those of pain and death."

"If human life ends with death," he asked, "and if human dignity is based on one's working potential, what hope could the handicapped and the economically unproductive have in a Communist society?"

Father Sorge said that only a Christian "crusade" based on a vigorous spiritual renewal and "a sincere and open confrontation" with atheism could meet the challenges.

Relief aid results easy to see

PORT-AU-PRINCE, Haiti — Before and after photos: A Haitian laborer (left) loads seed corn from Church World Service on shipboard bound for the draught-stricken isle of La Gonave last May. In the photo on the right, the crop from that seed corn is inspected by Lewis Jasmine, a director of Service Chretien, the ecumenical agency that handles church relief for Haiti.

TM/UMR published the left photo Sept. 23 as part of a story on the emergency airlift of 55,000 lbs. seed corn to Haiti, of which the United Methodist Committee on Relief (UMCOR) has helped make possible. Texas CROP director John Gillies saw the story and gave us the other photo which he took in July, providing an up-date on the story.

'Dear Deborah'

You think he's serious?

Dear Deborah:

I am dropping a question to you for my own personal problem and thank you in advance for your honest answer to me. I am very much in love!

I wonder if you would have complete faith in a person of the opposite sex if this person wrote to you very irregularly in spite of the fact that he did phone you long distance whenever he came back to the States, as he is an officer in military service on duty and is going to retire next year. He states that he is in love with me and says he will love me now and always and signed his last letter "Yours."

On the second phone call to me he said he was not ready or wanting to get married for at least one and one-half or two years. I said in answer to this statement that it was wonderful because I was not ready either until that time. Then he did not phone again, as he promised to do and waited five weeks to drop me the note as above stated to you. It is a month since I answered him and I have not heard yet from him.

Please enlighten me how I can wait out his letters as I always want to write sooner than he does and it seems forever until I hear again from him. I wonder if he could be serious as the way he acts - hot and cold. Please write me very soon.

Mrs. V.M.

Dear Mrs. V.M.:

I sympathize with your anxiety and impatience. Your sweetheart does seem slow and unresponsive. I would be very cautious (as difficult as this is when you are in love) and respond only after he writes or calls you until you feel assured that he is truly interested in you.

There are many possibilities to explain his behavior. Some are: (1) He is shy and inhibited in relating to women; (2) He is a "painful" writer (a frequent male syndrome); (3) He is not sincere but is stringing you along enjoying having a woman in love with him.

So my advice would be to cool it. Don't force yourself on this man in any way. Get interested in other things and other people as much as possible. Time will tell. All best wishes to you.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Although individual letters cannot be answered, questions for the column will be selected from the letters. Write: "Dear Deborah", P.O. Box 1076, Dallas, Tex. 75221.

50-member church revives

'God is alive and well in Schuyler Lake'

SCHUYLER LAKE, N.Y. — God is alive and well in Schuyler Lake, N.Y.

Several months ago that statement might have caused some residents of the Central New York community to debate, but efforts of a small group concerned about the future of the local United Methodist Church have resulted in church growth, a newly painted church and increased giving.

Eight miles north of Cooperstown, famous for the Farmer's Museum, James Fenimore Cooper and the Baseball Hall of Fame, Schuyler Lake, a small dairy farming community, has three churches: the Universalist, open occasionally and which houses the town museum; the Jehovah's Witnesses, a flourishing group of hard working people; and the United Methodists.

The UMC, now 50 strong, early in July of this year had 31 members, less than half of whom were active. The youngest active members were in their mid-fifties. Most were in their 70's and 80's. There had not been a Sunday School in many years and aside from services Sundays at 9:00 A.M., there had not been any church activity to speak of for years. The church is one of a three-point charge which includes Exeter Center and West Exeter.

Problems facing this small congregation seemed overwhelming. Natural attrition had depleted the membership, and there were no young people to take over the work. The interior of the church was in bad shape. The walls were dark with soot, the linoleum floor old and cracked, and general repairs were needed. Outside paint had disappeared from the back of the church completely. There was no rest room and no running water.

Lay volunteer arrives

This summer Marion Ames, a staff member of the Board of Global Ministries worked for three months as a full-time lay volunteer. The Rev. Joseph A. Fiske, a Drew graduate who is the charge minister, works for the Otsego County in unemployment and welfare work during the week.

"I spent the first week riding my bike through the side roads of the village getting to know the adults and children. I didn't carry any tracts, pamphlets or brochures. I just introduced myself and chatted. I didn't feel I was gathering any sheep but I sure arrived home with more than my share of rhubarb, asparagus and homemade jelly." Mrs. Ames also owns a farm in the local community.

The global ministries staff member on sabbatical organized a small study group of townspeople to meet at her home one evening a week for five sessions, using "The Healing Fountain" as a base from which to start. A core group of about nine persons, only three of whom were United Methodists sought to deepen their spiritual lives and to talk about the needs of the town and church. "From the very beginning the plans and hopes we had for the church met with acceptance, and a spirit of fellowship developed in the community."

The first endeavor was a bake sale for a paint fund which was so successful it was possible to paint the church inside and out. Many townspeople helped paint, a job that would have been otherwise impossible for the small congregation.

When the painting was completed, the congregation decided to install wall-to-wall carpeting over the unsightly linoleum floor. Before the congregational meeting was over, half of the cost had been contributed, not pledged.

On July 10, an additional 13 members were added to the church membership of 31, and an infant received in baptism. A cradle roll was established and ten youngsters will be baptized early in September. On July 31st three more joined in membership, and on August 21st four were received.

Church school starts

A church school superintendent has been appointed and teachers and teacher-assistants found. Two parties have been held for the youngsters to orient them to the meaning of church school. Classes started recently. The local elementary school music teacher "just retired" has agreed to serve as church organist playing the old restored pump organ contributed by a member. She is planning a choir and has encouraged children and youth to sing solos during the summer months.

A new member has planted flowers around the entrance of the church and has ideas for more permanent landscaping. A neighbor of the church is now keeping the grass cut around the building, and the town road supervisor has delivered loads of fill for the swampy area out back which was spread by a lady of the church who used her jeep and scoop to level the property.

"Mr. Fiske is an excellent minister. His sermons are just what we need. He has given the congregation the spiritual leadership and love that make a church a place of God," Mrs. Ames said. "I cannot take credit for the renewal which took place in Schuyler Lake, I was merely the catalyst for a group of townspeople who wanted the church to come alive but didn't know quite how to go about it."

The church is solvent. It has for a number of years paid its apportionments as received. There is a healthy balance (for a small church) in the checking account. The attendance which had been around fifteen is now between 35-50 each week with newcomers in evidence every Sunday.

When asked how she felt about spending her sabbatical on church renewal Mrs. Ames said, "A Board of Global Ministries director recently expressed my feelings when she said, 'We need to know whose we are.' I know to whom I belong. The Lord sent people from all directions with all kinds of talents to renew His church. It was fantastic. Whenever there was a need, it was met. God is alive and well in Schuyler Lake."

This article appeared in "The Spark," the Wyoming Conference edition of TM/UMR

Evangelist tells of praying with singer

LOS ANGELES — The Rev. Rex Humhard, left, the television evangelist, was the main speaker at the funeral of singer Elvis Presley, right. Interviewed on the NBC television show, "Tomorrow," here, Mr. Humbard said that he prayed with Mr. Presley in a Las Vegas hotel room last December after being called to the room by the singer to talk about Jesus Christ.

The evangelist said the singer, then 41 years old, wept and said, "Christ is going to come real soon, isn't he?" He also quoted Mr. Presley as saying, "I could sense the urgency of the hour. We don't have long, do we?"

RELIGIOUS NEWS SERVICE PHOTO

THE METHODIST CHILDREN'S HOME

Post Office Drawer H
Ruston, Louisiana 71270
Telephone [318] 255-5020

THE METHODIST HOME VISITOR is published quarterly. Cost for publication is paid for by The Methodist Children's Home.

Methodist Home Visitor

Harvest Issue

An addition to The LOUISIANA UNITED METHODIST

Children: A way to life

By TERREL J. DE VILLE
Executive Director

Contrary to what many believe we really do not place a high priority on children in this country. It has been reported that the average American family spends three times as much for liquor, and one-and-one-half times as much for cosmetics, as it does for the health care of its children. Total governmental spending for child care (local, state and federal) is about what we as a nation spend on pet food each year.

We have all heard stories about malnutrition among ghetto, Indian reservation, and Appalachian children. Surely we have all heard about drug abuse and suicide and runaways among teenagers. We have heard about the exploitation of the "two to eleven year old market" by the Saturday morning TV advertisers and that thirteen other countries are better at keeping their infants alive during their first year of life. We really don't believe those things, after all it is unpleasant to admit that we don't have our children high on our list of priorities.

I feel these things reflect a deep cultural ambivalence towards children. Our adult majority really isn't sure how its children fit into its social scheme of things or how important they should be. One listens to public addresses by political, social and even religious leaders claiming that our greatest resource is our children, yet the intellectual tide is clearly against children, and they are increasingly being viewed as unnecessary, unproductive, and as a liability. Most view children as a luxury.

Why? They simply are not as necessary as they once were, at least in an economic sense. Machines have taken over the farm work performed mostly by children when our society was primarily agrarian. After the passage of child labor laws, children have been largely unable to contribute to their families or society through work. Yet, we have to provide for our children, even if they cannot repay us in a material sense. Many other reasons can be sighted, such as the pill, overpopulation, inflation, abortion, the women's movement. The fact that many of these historical developments were probably necessary and beneficial does not alter the fact that they have helped to make children less important in our cultural pecking order.

There is one other reason I would like to point out with reference to the decline of the emphasis placed on our children's importance, and this is that it has been observed that our present society is an "I" dominated one. The thinking is that if one can hold on to himself and his personal freedom, then the outside pressure cooker-time bombed world can be reduced in significance or maybe even ignored. In the adult world this strategy of isolationism can meet with success.

We can, for example, choose our friends among like-minded people, and carry out a relationship without disturbing disagreement or even real meaningful commitment. We can hide behind our work. We can plan our recreational escape routes and get by with a minimum, if any at all, of emotional peril.

The demands of a family and children shatter these defenses. We have to deal with our children and all of the emotionally charged inneraction required of family life. We watch our children as they echo our faults and challenge our assumptions. We all know how children have a way of backing parents into emotional corners. They confront us daily with what is good and bad in ourselves. They demand attention and deserve real affection.

In short, children offer us a constant dose of reality, the very thing that so many adults work so hard to avoid. Current philosophers and television advertisers imply that happiness demands devotion to self. We are encouraged to remain perpetual teenagers. On the other hand, dealing with children requires that we first grow up ourselves. The irony of it all is that this tug-of-war is why our society places such high value on the illusion and appearance of youth yet children themselves are accorded little value.

Of course, there are many individual families who do give their children the necessary doses of love and concern. Yet, if the current trend is not altered, children will continue to be neglected. It doesn't have to be that way. In a way children are our defense against physical death. More importantly they are the way to a constant affirmation of life, a fresh opportunity to correct our mistakes and to renew faith in the potential of humankind as God intended it to be, and Jesus went to the Cross for.

We must stop squandering our chances in useless gestures, like the father who buys his son a football and then does not have time to play toss with him. If we continue to wait until the time is convenient for us, it may be too late.

Back to school!

Review of Summer '77

....*craftin'*...

...*fishin'*...

...*wheelin'*...

...*repairin'*...

...*swimmin'*...

Service statistics

January 1 - September 30, 1977

January 1, 1977 - September 30, 1977

During the first 9 months of this year the M.C.H. has received 175 inquiries for residential care of children and youth. Of these inquiries 41 youngsters have come to the M.C.H. for evaluation, a process which usually takes 4 to 7 days. Of those evaluated 30 have been accepted into the Home's residential program. During this same period 38 children and youth have been released from residential care.

Of the 175 inquiries, 31% were made by the Louisiana Office of Family Services (formerly known as child welfare) while the Louisiana Office of Youth Services made 30% of the inquiries. Ministers and psychiatrists (including psychologists) each made 12% of the referrals with the Louisiana Division of Mental Health making 4%. The remaining 11% of all inquiries were made by a variety of sources with relatives and friends accounting for the majority of these.

The average age of children in residential care is 13.3 years. The average grade placement is the 8th grade. The average length of stay is computed to be 2.2 years.

In addition to the residential program the M.C.H. provided continuing services to 11 families after the return of children to those families. Four youth remained in the Home's care as part of its continuing education program although they did not live at the Home itself. The M.C.H. also served 4 families with "out-patient" counseling, thereby enabling the children to remain with the family.

An invitation

So far in 1977 M.C.H. staff members have talked with over 40 groups concerning the ministry of the Home. Some of these groups have been civic clubs and organizations. One group was a high school sociology class. Two presentations have been made at "Missions Festivals." But most of the interested groups have been United Methodist congregations or related organizations such as the U.M.W., U.M.Y., United Methodist Men, vacation church schools, and confirmation classes.

The M.C.H. staff is always willing to go wherever people are interested in learning more about the Home. No group is too small and no church or community is too far away. We encourage interested church groups to call upon the Home's staff as resource persons for the various program needs they might have. And most of all, we encourage everyone who reads this article to come and visit us whether as part of an organized tour or on an individual basis. You are always welcome!

An explanation

No memorials are listed in this issue. We have acknowledged most recent memorial gifts in the Harvest Issue of the M.C.H. Newsletter. If you would like a copy of the newsletter as well as being put on the newsletter mailing list, please send your name and address to:

M.C.H. Newsletter
P.O. Drawer H.
Ruston, La. 71270

THE UNITED METHODIST REPORTER

VOLUME 5 NUMBER 44 Published Weekly Subscription $6.00 Year Second Class Postage, Dallas, Texas Send Post Office Form 3579 to P.O. Box 1076, Dallas, Texas 75221 OCTOBER 14, 1977

Coalitions' tax status changing

By BUD HERRON
Associate Editor

NEW YORK — Two controversial coalitions which have operated under the tax-exempt umbrella of the United Methodist Church will have to seek their own "tax status" as a result of actons taken here Oct. 8 by the UMC's Board of Church and Society.

The actions were in response to the findings of a five-month audit by the U.S. Internal Revenue Service (IRS) into the board's practice of extending its tax-exempt status to public policy coalitions which it financially administers — specifically the National Coalition to Ban Handguns and the Coalition for a New Foreign and Military Policy.

The IRS told the board in a Sept. 28 letter that its "preliminary findings" show the church's tax-exempt status should not be extended to the coalitions. The IRS further recommended that the coalitions immediately apply for their own "tax status." This would mean the coalitions likely would be exempt from paying federal taxes, but contributors to the coalitions would no longer be allowed to deduct their contributions on their individual income tax returns.

In response to the IRS findings, the board voted overwhelmingly:

(1) for both coalitions to apply immediately for separate tax status, and

(2) for the board not to "pursue appellate review" of the matter.

Staff members stressed, however, that the action in no way means the board will be less involved with or supportive of the two coalitions. The groups will continue to operate "within the framework of board policy" but under separate "tax-exemption identities."

Although the IRS does not disclose information concerning what prompts such an audit, board officials say they have learned that several members of Congress urged the IRS to conduct the investigation in response to complaints by supporters of "pro-gun lobbies" such as the Citizens Committee for the Right to Keep and Bear Arms.

Those lobbies allegedly charged it was unfair for the "anti-gun" forces to be permitted to receive tax deductible contributions while the "pro-gun" lobbies were prohibited by law from doing so. Supporters of UMC-related coalitions, however, claim the situations are different because their coalitions are not lobby groups (whose job it is to advocate and promote specific legislation) but educational groups (whose job it is to educate persons to the issues involved).

Church and society staff persons were cautiously optimistic about the effects of the actions on the futures of the coalitions.

The Rev. Jack Corbett, who head the anti-handgun coalition, said he believes the new tax status will not endanger the coalition seriously.

"We have 50,000 contributors, and undoubtedly will survive without being 'tax-deductible,' " Mr. Corbett said. He predicted that the main cost to the coalition will be in the curtailment of contributions from private foundations, for which tax-deductible status is an important matter. (The coalition receives about $75,000 a year from such foundations.) He said he feels tax-deductibility plays no major role in the decisions of most of the coalition's contributors.

Similar assessments were made by Dr. Herman Will, staff person related to the foreign and military policy coalition.

Although the board action was limited to the status of the two coalitions specifically questioned by the IRS, board officials admit that the action raises questions about the future tax status of other coalitions related in various ways to the board.

Dr. George Outen, top staff executive of the board, said work will begin now on examining the status of all coalitions in an effort to find "alternate ways of accomplishing mutual purposes."

U.M. bishop seated at United Nations

NEW YORK (UMC) — When the 32nd session of the United Nations General Assembly opened here Sept. 20, a United Methodist bishop was formally seated as a member of the Liberian delegation. He is Bishop Bennie D. Warner, 42, whose election as vice-president of Liberia took place earlier this month. He is introducing (above photo) Liberian president William R. Tolbert (left) — who nominated Bishop Warner to the post — to U.M. Bishop Ole E. Borgen of the Stockholm Area in Ganta, Liberia last year. Bishop Warner will continue his episcopal duties while vice-president and turn over his bishop's salary to a fund to support Methodist pastors in Liberia.

UMC PHOTO BY JOHN GOODWIN

Church and Society backs committee

Health insurance action affirmed

TM/UMR Staff Special

NEW YORK — The United Methodist Board of Church and Society says its executive committee did not overstep its bounds last spring when it voted to support federally-sponsored health insurance — a plan specifically rejected in May of 1976 by the denomination's highest legislative body, General Conference.

By a vote of 33-27, with two abstentions, the board affirmed here Oct. 7 the executive committee's decision to back federally funded national health insurance. The legality of that decision will be tested before the denomination's "supreme court" (the Judicial Council) when that body meets later this month in Boston.

The Board of Church and Society bases its belief that its action on health insurance is proper on the fact that General Conference gave it conflicting mandates. First, the board maintains, the General Conference supported the need for universal health care and thus mandated the board to support efforts toward that end. Then, the General Conference rejected both alternatives for the funding of national health care — public financing through the federal government and a mixture of public financing and financing through private insurance companies.

This, the board claims, left a vacuum, which it had an obligation to fill.

The board had the option of either affirming the action of its executive committee and thus making the action its own, or rejecting that action. The affirmation did not come without considerable debate and sharp differences of opinions among board members.

Among those opposed to affirmation of the executive committee's action was Bishop Leroy Hodapp of the UMC's Illinois Area. He maintained "There is no vacuum. General Conference voted this down and we have no authority to act on it now."

Among those supporting the executive committee action was John Stumbo of Kansas City, who said the situation was comparable to "telling your child he must go to the store for you and then telling him he can't use either of your two cars. What does he do if the store is too far away to walk to?"

Meanwhile, in other actions related to U.S. domestic policy, the board:

•Established a Capital Punishment Education Fund to seek grants from private foundations and organizations "for the purpose of informing the membership of the United Methodist Church, criminal justice personnel, legislators and the general public" concerning moral viewpoints on the death penalty.

•Supported the human and civil rights of homosexuals. The board resolution states that "while we as a church need not affirm nor have we affirmed the sexual preferences of homosexuals, it is important that we do affirm and support the civil rights of homosexual persons." The action calls for support of legislative efforts to end discrimination in housing and employment on the basis of sexual orientation.

•Authorized the retention of Ohio attorneys as legal counsel for Dr. John Adams, associate general secretary of the board, who was arrested twice in recent months in relation to his work as a mediator with groups opposing the construction of a gymnasium on the site of the killing of four students at Kent State University.

ESP, Christianity: is there a link?

By LISA MICHELS

SOUTH BEND, Ind. (RNS) — The students in the Rev. Morton T. Kelsey's religious experience class are uneasy. And although they may feel uncomfortable about what is happening, they also are fascinated.

The group, a hybrid of graduate students, priests, nuns, undergraduates and the theology professor's wife, sits in a closed circle in the cavernous chapel of the University of Notre Dame's Lyons Hall.

Before the class sits a black, woman minister. Dark glasses conceal her eyes, creating a disquieting effect. But the main source of discomfort comes from what she says to the students.

Randomly, the woman focuses her attention on individuals, foretelling their future or recreating their past. One student, she declares, is obsessed with the power of hypnotism, and Prof. Kelsey, she predicts, will soon embark on a journey across water. Is this woman merely another psychic hoax, or is she a genuine portent from God acting in divine faith and love?

According to Father Kelsey, an Episcopal priest, she is endowed with a special gift of extrasensory perception: a gift which she has continuously developed to such a level that she can now see beyond the surface reality of others. She is just one living example of the validity of the nonphysical, extrasensory world. This world, as real as the physical world, is the source of great understanding and revelation, the priest says. Yet, it is just this physical world which has been neglected and even scorned by the church.

ESP real, natural

For Morton Kelsey, the realm of ESP is both real and natural, and its powers, when used properly in a nonexploitative manner, can lead to a heightened sensitivity and altered state of consciousness not presently provided by the church.

Through his preachings in the Episcopal ministry and his graduate and undergraduate teachings at this Catholic university, Father Kelsey has attempted to compensate for this lack in the church. Over his past seven years of teaching at Notre Dame he has offered courses primarily dealing with the phenomenology of religious experience and seminars dealing with death. That they fill a void can be seen by the fact that his courses are among the most popular with students.

He tells his skeptical students: "My view of religious experience much more closely resembles that of the early Christians in the first three to four centuries of the church's life than it does modern Protestantism since the Enlightenment. These original Christians possessed a mystical view of their contact with God. They believed that there was a direct contact with the divine and the spiritual world Protestantism, however, eliminated the view of the supernatural, and even Catholics gradually began to view the supernatural in a superstitious light."

To stem the tide

In order to stem the tide towards a strictly intellectual religion which allows for no mysticism, Father Kelsey wrote his book, "The Christian and the Supernatural." In it he documents ESP incidents acquired from scientific research, life experiences and the Bible. He also shows how parapsychology relates directly to Christianity although most denominations do not even recognize it.

He observes, "It is a typical liberal Christian that I am poking scorn at in this book and in the other six books which I have published, because they totally eliminate the realm of the supernatural."

The priest does not even like to use the word "supernatural" because it creates an inaccurate impression. The supernatural is not supernatural, he insists. It is as natural as the realm of the physical world. The physical and the nonphysical are equally real.

We have two ways of knowing these worlds, Father Kelsey says. One comes through our five senses and the other transcends the senses. This latter way of knowing is through extrasensory perception.

He says some people have greater ability to perceive extrasensorially than others, yet their perception is just as real and perhaps more valuable than sense perception. Various forms of this ESP are clairvoyance, telepathy, precognition, visions of cosmos, experiences with the departed, psychokinesis, and religious and psychic healing.

Father Kelsey contends that these forms of ESP are real and that anyone who refuses to acknowledge their validity has not read the facts.

For glory of God

"ESP is a natural phenomenon of the human psyche," the priest maintains. "It can be used for the glory of God and the enrichment of human life when it is understood and placed in the service of the divine love, the love expressed in and through Jesus Christ. Religion shorn of these psi experiences becomes far more dull, and instead of attracting people, turns many of them away from the creative wholeness which is possible as God's people."

This article by Miss Michels was adapted from the Notre Dame magazine.

Japanese-Americans seek unified front

By SHARON MIELKE
Senior Staff Writer

SAN FRANCISCO — Japanese-American Christians celebrating their 100th birthday party here last week determined to step into the second century with a unified front.

Meeting in the city where the first Japanese Gospel Society was formed in 1877, participants voted in a general session to organize formally and officially as a federation of Japanese Christian churches in North America.

While the assembly was not constituted as a legislative body, it was representative enough of all the regions where churches are located so that the decision is believed to carry considerable weight. An ad hoc committee (the centennial committee plus additional women, laypersons and clergy) was assigned the task of getting the new federation created within the next five years.

"The goal of the federation will be to give the entire Japanese Christian work a channel by which they can come together for fellowship and mutual examination of their ministries," reported the Rev. George Nishakawa, a UMC district superintendent from Los Angeles. He said the need for such an organization became very obvious as planning for the centennial got underway and channels for doing joint planning were largely non-existent.

Japanese-American Christians are part of about eight denominations in the U.S. and Canada; about half of all Japanese-American Christians are United Methodist. It is hoped denominations will concur with the creation of the federation and work with it.

The Rev. Casper Horikoshi, San Jose UMC pastor who chaired the centennial committee, told TM/UMR, that the necessity of working through denominational financial channels has continually hampered Asian churches. He believes cross-denominational planning for the peculiar needs of Japanese-American ministry through a national office may be more effective for both Asian churches and the denominations.

Others are less optimistic. They cite the consistent refusal of pentecostal and holiness churches to work ecumenically on any front. The Rev. Peter Chen, New York UMC national missions executive, called for an end to Japanese isolationism and provincialism. He told pastors, "let go of Japanese possessiveness and look at the whole world as our parish."

Unifying needed

Whatever unifying effect the new federation may have is obviously needed among Japanese Christians who are fragmented by differences between generations, by theology, language and geography.

Mr. Horikoshi summed up the generation gaps this way: isseis (first generation) are noted for loyalty and dedication both to the church and to Japanese language and culture; niseis (second generation American-born) are fun seeking like the rest of Americans and dissociated from their "roots"; sanseis (third generation) are of two types — either they are trying to find their roots and "what happened to Grandpa" or they completely want to avoid their Japanese identity.

Geographically, Japanese Americans hale from California, Hawaii, Washington, New York, Denver, Chicago, and Toronto, Canada.

Theologically, there has been a high emphasis on personal salvation with social outreach largely limited to meeting the needs of an immigrant community.

While some speakers here called for a stronger emphasis on personal evangelism, others such as the Rev. Donald Toriumi, Presbyterian from Altadena, Calif. said, "we've concentrated on maintaining local churches for the last 100 years; the next 100 years we need to take up the cross and minister in a needy world."

Bread-rice Gosped needed

A new development on the theological front is intensified searching for the meaning of the Gospel for persons with the dual identity of Japanese-Americans. One Stockton, Calif., pastor said "the melting pot theology is not adequate; we've been giving our people bread instead of rice." He called for development of a "bread-rice Gospel."

In addition to planning for more unity among Japanese-Americans, the 1,000 plus churchpersons here leaned strongly toward strengthening ties with Japanese Christians. A delegation of 200 came from Japan to be part of the celebration here, and the first two days of the event featured a Japan-United States conference designed to "bridge the Pacific with love and prayer."

Speakers from Japan called for closer and more extensive working relationships, exchanges of information and personnel and study seminars.

Mr. Horikoshi observed that cooperation with Japan is expecially needed in providing ministries to the new immigrants — primarily business people from Japan — moving into U.S. urban centers.

By way of a beginning, the Kyodan (United Church of Japan) sent a missionary couple to New York in September on assignment to the large business community in the metropolitan area

But leaning across the Pacific is not the answer for Japanese-American churches which must plant their future firmly in American soil if they are to meet the needs of the majority who are American born and speak English.

Urgent areas defined

Areas defined as urgent areas of concern were:

•Evangelizing the majority of the 630,000 Japanese-Americans. About three percent are related to the Christian church.

•Developing an indigenous "bread-rice theology" relevant to second, third and fourth generations of hyphenated citizens.

•Extending ministry to the inter-racially married and inter-racially born; a high rate of inter-racial marriage was reported among third generation youth.

•Getting the local church's ministry extended into the world and ending a century of isolationism.

•Organizing a task force of women to define their concerns.

'One China' section cut from resolution

TM/UMR Staff Special

NEW YORK — Statements calling China "one nation, including Taiwan" and urging the United States government to cut off diplomatic relations with and military support of Nationalist China were stricken from a resolution on China approved by the United Methodist Board of Church and Society here Oct. 7.

Removal of the two statements — nearly identical to statements passed as a part of a resolution last spring by the denomination's mission board — came on a 24-23 vote after a lengthy debate. During the debate, persons opposing the two statements claimed that the resolution in its original form "forsakes the people on Formosa (Republic of China)."

The remaining part of the original resolution was approved by the board 44-13, with four abstentions. It urges the United States government to:

•"Establish full diplomatic relations with the People's Republic of China (mainland China)."

•"Express its hope for a peaceful settlement of the Taiwan issue by the people of China themselves and our strong concern that there be no reprisals or repressive action by the People's Republic of China or others against the people of Taiwan."

•"Seek the preservation of human rights of all persons living in Taiwan, including those Chinese who have been in Taiwan for many centuries and the native Taiwanese aborigines."

Last spring, after the denomination's Board of Global Ministries passed a resolution which included statements similar to those removed in the church and society action, the Taiwan Annual Conference of the Methodist Church of the Republic of China voted to break relations temporarily with the mission board. That conference has asked the mission board to reconsider its previous action when it meets later this month in Atlanta, Ga.

In other actions, related to U.S. foreign policy, taken by the Board of Church and Society during its annual meeting here Oct. 5-8, the board:

•Asked church members to take note of the General Conference statement of 1976 supporting negotiation of a new treaty to return "genuine sovereignty" of the Panama Canal to the people of Panama. The board urged church members to contact their Congressional representatives in support of the new canal treaty.

•Urged all United Methodist pastors and leaders to direct the attention of our church to "the gravity of the South African situation and the serious moral implications of U.S. involvement there."

•Resolved that "until majority rule is achieved in South Africa" the board should seek to avoid using banks involved in loans to that nation. It was further resolved that conversations be begun with the UMC's Council on Finance and Administration toward a similar commitment for the banking procedures of all general church agencies.

•Approved a seven-point resolution on Cuba, calling for a lifting of the economic embargo against that nation and a return to full diplomatic relations.

Minnie Pearl calls laughter 'God's hand on our shoulder'

By STAN McCREADY

NASHVILLE — United Methodist Sarah Ophelia Colley Cannon — known the world over as "Minnie Pearl" — touched both funnybones and hearts here last week with a strong plea to a Southeastern Jurisdiction Communicators' meeting for "thoughtless humor and personal pride."

The veteran of 37 years with the Grand Ole Opry and regular on TV's "Hee Haw" called her act "ridiculous stuff that many people laugh at without knowing why." She said "it is thoughtless, but our day is filled with think, think, think.

"Many of our audiences say it gives them a chance to forget about a son who's going wrong, a sick daughter, or a husband who's seeing another woman. It is like having a space with laughter blowing through."

The native Tennessean, married for 30 years to Henry Cannon, credited humor for her strong marriage. Mrs. Cannon believes Jesus was a humorist to have attracted so many people and carried the burdens of his ministry. She appreciates the laughing picture of Jesus sent to her by a fan, she said, and deplores sad-faced effeminate pictures of Christ.

"Laughter is God's hand on our shoulder," she said. "I have never felt that more clearly than the day I did my silly routine in a mental hospital and felt like a complete failure. Later the nurse told me, 'Murphy turned around.' The young war victim had been staring into the wall for six months."

The entertainer who calls herself a "laugh-merchant" thanks God daily for the gift of creating Minnie Pearl. "Minnie is a real Christian," she told the communicators, "but I have failed many times. Minnie cheats, though. She's not faced with everyday routine and pressures. But one thing that keeps Minnie Christian is her belief in herself. When Minnie says, 'Howdy! I'm so proud to be here,' she believes it. And she thinks everybody in the house is proud for her to be there, too!"

Mrs. Cannon challenged the communications leaders to be recognized by their smiles. She recounted her own experience of often being unknown in public until she smiles.

Speaking with no reference to the notes she brought, she said, "I always carry notes to be fancy — it's like putting avocado shells on your garbage!"

The need for pride and humor in the church she summed up in the last line of a poem she read before rushing off for a nursing home visit: "None needs a smile as much as one who has none to give."

Mr. McCready is editor of the Halstan conference edition of TM-UMR.

U.M. college exec wins damage suit

ADRIAN, Mich. (RNS) — Dr. Darrell Pollard has been awarded $66,500 in a civil suit against United Methodist-related Adrian College over the manner in which he was dismissed as vice-president for academic affairs in 1975.

His attorney, David Klein of Southfield, argued that as a faculty member, Dr. Pollard was subject to a dismissal notice of 12 months rather than 30 days as an administrator. (Dr. Pollard had been a full professor of political science as well as vice-president.) The jury granted Dr. Pollard $16,500 on the ground of improper dismissal.

Attorney Klein also asserted that the manner in which President John H. Dawson dismissed Dr. Pollard had resulted in a blemish on his record and prevented him from finding comparable employment at the college level. The jury awarded him $50,000 as a second part of the actual damage claim.

Readers tell of experiencing the reality of God

'I regret to inform you. . .'

By BARBARA GEE
St. John's UMC, Austin, Tex.

I was rushing so to get the cake in the oven I didn't even take off my apron when I hurried to answer the doorbell. The Army colonel who stood there dutifully asked the proper questions to verify next-of-kin. The message had been delivered with such an impact no words were necessary, but he recited them anyway, "I regret to inform you on June 8 your husband was killed in air combat over South Vietnam."

How do you tell your three-, five- and seven-year-old sons of their father's death? And the families and the friends who are expecting you with the cake to celebrate your birthday and wedding anniversary?

The kindnesses of family, neighbors, church members and military officials all revolve in a kaleidoscopic fashion for three days and then stop. We wait. The funeral in another state in an historic national cemetery is all arranged. But the identification, sorting personal belongings, preparation of the body take time.

The boys and I exist in a vacuum created by the pull of events behind us and the drawing force of events to come. And, astonishingly, with this entire creation clamoring for His attention and soul-wracked prayers being voiced by the thousands, God chose to be present with me at that specific time and exact place.

The manifestation of this undeniable Presence was not divine intervention to change the situation, nor was it a celestial guarantee against pain, sorrow and grief. It was simply an extravagant act of love that allowed me to know that God and His love are realities for each of His children.

God was near in an orchard

By EVELYN RISSER
Hempfield UMC, Landisville, Penn.

The very first time that I was aware of the existence of God was when I was a very small child of about four or five.

It was a beautiful summer day and I was lying in the tall grass at the edge of my father's small orchard of fruit trees. The day was the kind that poets write about. The sun was playing hide and seek among clouds that looked like white cotton candy. The sky looked like it was competing with the blueness of the Caribbean Sea. As the breeze played tag with the tall grass, the birds seemed to be playing leapfrog with imaginary playmates. There was no noise, save the distant bark of a dog, lowing cattle, or the leaves conversing in the breeze.

I don't remember how long I stayed there but I do remember, even to this day, the overwhelming Presence of the One who made that beautiful day possible. Every now and then I ask myself why I can remember that moment of peace and serene contentment. Why, in all the pleasant memories that could have been photographed in my mind, do I remember that fleeting moment in my very young childhood?

Perhaps God was preparing me for those times in my 18 years of teaching children in Sunday School to realize that even a small child can experience the reality of God.

I did not completely understand what was happening to me that summer day some 40 years before, but I did know that it had something to do with my Heavenly Father.

I've had many experiences since that time that the "blessed assurance" of God's presence and power is ever near, but I'm very grateful, too, for that first experience and this opportunity to share it.

'His hand touched mine'

By JEANNETTE ROESLER KRAUSE
Evangelical UMC, Waseca, Minn.

I lay on the surgical cart outside the operating room feeling nothing. The injections given by the nurse had put all of me in a state of relaxation. All of me, that is, but my mind. I was confident in the fact that this was the time to have this major surgery and happy that soon all would be over, and I would be well again.

Then, suddenly, as I lay there fear crept into my mind. I wanted to shout, "God, where are you? I'm so frightened! I do not want to be afraid; help me, God!" But of course, I could not open my mouth, nor even move my lips . . . It didn't matter. God was right there!

Reach down your hand, God. Let me know you are really here beside me . . .

At that instant, His hand touched mine, and I knew God was not only within me, but truly beside me. Trusting Him, I went into surgery confident of His love and truly amazed at His reality. I will never forget the touch of the Master's hand.

Rainbow tells us God cares

By PATRICIA M. KELSO
Yardley UMC, Yardley, Penn.

"We'll need help with this!"

I was looking at our van, ignominiously perched, nose in mid-road, rear wheels in the ditch. We had overestimated the width of the road in attempting to turn around.

A little car stopped. "You have a problem," exclaimed one of two young men. "Can we give you a ride to the ranger station?"

Soon we were back — the ranger ("I'll take a look before we call 3A") and the boys ("We were just cruisin' around anyway"). One of the boys put on his shoes so he could lift, if needed. A pair of teenagers stopped and were directing traffic. Soon a park truck appeared and towed the van five feet back to dignity. "What do we owe you?" "Nothing. Just forget it happened!"

We found the shady spot we'd been seeking, and began to unwind. Our little dog, whose sudden illness had sent us looking for a respite from the sizzling July sun, rested on the cool grass. Bob sat watching her; I, reading.

Quietly, Bob said, "There's a rose-breasted grosbeak!" It perched silently in the tree above us — natty black and white, with cranberry juice down its front — beautiful, rarely seen.

Suddenly I realized what the rainbow meant after the flood! Not that there would never be trouble again (our precious canine died four days later). It was a sign of God's caring. How abundantly we had been cared for then.

And how it has continued!

Voice led way through crisis

By JOAN WARNER DAVIDSON
Rockville UMC, Rockville, Md.

It's hard to concentrate on a single incident of God's presence. It means leaving out what came before, and after — taking it out of context, as it were. So I'll begin this way:

Then I was nine and dying of scarlet fever. The doctor had been called too late. He was sitting on the bed, holding my hand, and saying, "Her life is hanging by a thread."

And the Voice Without Words wanted to know if I were willing to die. How that would hurt Mom and Dad and Gram. But more than that, in the question was an answer. To die was to quit. Did He want me to give up?

"No, I won't die," I decided. Then I must do something. So long as I breathed, I lived. Breathe in, He seemed to be saying, and out . . . just one breath at a time. For hours I told myself breathe in, breathe out. Then as I got sleepy, I knew it would be all right to let go. He would take over.

How important it had been for me to waken in that instant and hear the doctor. How vital to know the truth and to bend my will to His. Not until years later did I read John 8:32.

With Daniel Whittle, the hymn writer, I confess:

"I know not why God's wondrous grace
To me He hath made known,
Nor why, unworthy, Christ in love
Redeemed me for His own.
But 'I know whom I have believed . . .' "

Reality of God not 'inherited'

By DORIS LYNN
First UMC, Sunnyvale, Calif.

Like children born to riches, I was incapable of a deep appreciation of the spiritual riches of my home.

Later I did not wander far, but my faith was not profound. Although I had no grave doubts or disquieting thoughts as I drifted, I became vaguely restless. As a child in a strange city, I had lost the grasp of a warm and reassuring hand.

"Perhaps, because I have never lived with spiritual poverty," I thought, "I shall never be able to experience completely the presence of God, a condition which may be reserved for those who have been miraculously converted."

Editorial

Essays have common threads

Several weeks ago we asked our readers to tell us about concrete instances when they have experienced the reality of God in their lives.

More than 200 persons accepted the invitation. Some of the articles and poems we received appear on this page. Many other inspiring and insightful articles we would like to share with our readers cannot be printed because of space limitations.

For each article or poem appearing on this page, we will send $10 to the UMC's "Missional Priority Fund." We thank all persons who were willing to share their experiences with us and with our readers in this way.

As we read the articles submitted, we were struck by several common threads — none of which was new, but each of which was highlighted in unique ways by our readers' experiences:

- God speaks a variety of "languages." He comes to each of us at our personal points of need, speaking through our diversity and offering His grace in ways unique to each of us.
- A loving relationship with God is never earned nor gained by bargain. It is always there, a free gift that becomes real when we recognize and accept it with loving faith.
- The miracle of God's touch, while it is unique to each of our experiences, also is common among all His people. To hear one experience is, in a way, to hear all experiences. For while we experience God in unique and different ways, there is an element of sameness which transcends all our experiences and makes us affirm God at work in each other.

One Sunday morning I climbed up a steep path, sat down against a tree from where I would be able to watch for the dawn. As the rising sun began to spread its crimson glory over the distant peaks, I seemed to hear a symphony of song — the hymns of my growing-up years.

Nostalgia filled me — not homesickness, but God-sickness.

Later I said, "I want to go to church today."

The nearest was more than a two hour drive down into the valley.

Perhaps that church was a denomination that observed the Lord's Supper each Sunday. I cannot remember the first time I was led to the altar to partake of this ritual. Through the years it had meant much to me and I am sure I was never guilty of "coldness of heart, nor wandering of mind." But today was the first time I realized fully the meaning of sacrifice and salvation. A most intense sense of love and understanding for all creation descended upon me, as it had this morning with the sunrise.

Now I know that anyone, from a seasoned sinner to one spiritually-favored, can experience the reality of God. Yes, it can happen, but it cannot be passed down. It must come to each individual as it did to Saint Augustine, who said, "Thou hast made us for Thyself, and our hearts are restless until they find repose in Thee."

God provides needed words

By NANCY HODGES
First UMC, Manhattan, Kan.

A few years ago, I admitted to myself that even though I attended church regularly, I knew nothing about God. Having had no personal experience with Him, I wasn't even sure He existed. I never prayed except in the church service and then my mind usually wandered.

Curiosity led me to search for God, to find out if He was real. However, after reading many books about God, He still eluded me.

Some time later while sitting in my father's hospital room, the following episode occurred: My father, depressed because of his failing health, asked me to have the doctor give him something so that he could die. I did not know how to respond in this difficult situation.

Not realizing what I was doing, I cried out, "My God, what can I say to him?" Immediately these words came to me. "Dad, your life is not in my hands or in the doctor's hands. Your life is in God's hands." My father shrugged his shoulders and went to sleep while I sat there and reviewed what had happened. I realized that I had prayed, that God had heard my prayer, and had answered it. I knew then that God was real! He cares about his children and we can communicate with Him through prayer.

This was a tremendous breakthrough for me. Soon after this, I accepted Jesus Christ, the Son of God, as my Saviour and I have been traveling on the road to glory ever since. Praise God!

It is enough

By MARIAN Y. ADELL
Epworth-Euclid UMC,
Shaker Heights, Ohio

Don't ask me, my curious one,
Why this rose's petals match a rich, red wine,
Or why the robin's eggs reflect the azure skies,
Or why the golden carp swim so gracefully.
I only know, my precious one,
That through such lavish gifts of beauty
God says to me, "I love you dearly."
And it is enough.

Don't ask me, my doubting one,
Why God lets raging storms kill and destroy,
Airplanes crash, and ferry boats sink.
"Is that a loving God?" you taunt.
I only know, my dearest one,
That God has said, "Not a sparrow falls that I don't know it.
My divine purposes and plans you cannot always understand. Trust me."

And it is enough.

Don't ask me, my sobbing one,
Why death demands the young, the promising, the pure.
"It isn't fair, God. My loved one deserved to live."
I only know, my grieving one,
That death is but a part of life;
That since the first triumphant Easter
All who love Jesus find Him waiting at death's door
And it is enough.

Don't ask me, my seeking one,
Why only the Way of the Cross
Brings inner joy, lasting peace and abiding love.
"There must be other routes beside belief in Jesus
That lead to the Creator-God. I'll search for them."
I only know, my rebellious one,
That for me Jesus was faithful to His promise:
"Take my yoke upon you and learn of me,
And your restless, questing soul will find its goal."
It is enough. Hallelujah!

He quietly took control

By DEBORAH E. BIRD
Christ UMC, Bradenton, Fla.

On April 14, 1977 I chose to die. After 19 years of trying to live the Christian life, I was a failure. My ego had sat on the throne of my life fooling everyone (except God) into thinking I was a Christian. Loneliness, fear, shyness and resentment were the fruits of my self-sufficiency.

I was sitting on a lake dock underneath the stars with two friends. There was no bright flash of light, no thundering voice from heaven to prove that I was finally giving Jesus Christ full control of my life. But a still, small voice spoke to me and said, "You're my child, and I love you." I knew this was the most real thing that had ever happened to me.

Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control are the fruits of Christ-sufficiency. They are beginning to blossom in my life.

I could tell you of experiences, even miracles, that constantly confirm God's presence to me. But then you might try to seek my experiences. God has some planned especially for you, if you will but seek His face. To me, the most wonderful miracle is the change inside of me.

The God whose face seemed hidden for so long is now my constant companion. He walks with me and talks with me. He tells me if I go astray. He has given me His Holy Spirit as a guarantee that His promises are sure. And someday, He's coming to take me home.

Tragedy can be a blessing

By RITA SUE THOMAS
Green Mountain UMC, Lakewood, Colo.

This incident happened about six weeks ago, three and a half months after we moved into our neighborhood.

Our 13-year-old son had a serious bicycle wreck on his way to school one morning. The accident, resulting in his jaw being broken in two places, a broken collar bone, a cut on his face, and his being banged up in general.

Just one call to a friend at church got many results. Love was shown by the people of the church in their concern through prayers, pastoral visits, flowers and food. God's power is so real and powerful in that He lets us experience His love by working through you and me. That's a blessing in itself, when one stops to ponder about it. Our immediate neighbors were just wonderful, too. A tragedy can so often be a blessing when love in action is demonstrated.

God is still at work in very meaningful and powerful ways. We have but to believe and that's called faith.

Our son is in fine shape now, Praise God.

Lord works against odds

By CLAIRE R. SIMM
Calvary UMC, Nashville, Tenn.

I suspect there are few parents of a teenager who have not worried and fretted when their child first sat behind the steering wheel of a car, but somehow, we come to the realization that the child is in God's hands.

At such a time, when our son was in his 16th year, he had gone to a Sunday afternoon meeting. Five o'clock came — then five thirty, and I became more and more uneasy. All I could do was to pray that God would watch over him and would bring him home safely.

Then, I heard his voice and I hurried to the yard where he was excitedly talking to his father. He said there had been a short in the car's electrical system and the engine had burst into flames. He knew there was a blanket in the trunk. He had used it to try to smother the fire, but to no avail (and it could have exploded, I thought).

He went on to say that a truck had pulled up on the other side of the street and stopped. The driver reached in the back and grabbed, of all things, a fire extinguisher. Do you know what the chances were of a truck being in that residential neighborhood on a Sunday afternoon — much less one that had a fire extinguisher? The odds must be astronomical.

"The Lord works in mysterious ways . . . His wonders to perform." He does indeed!

Locusts teach me a lesson

By ALICIA BUSSART
McCune UMC, McCune, Kan.

Late summer mirages wiggled off the narrow highway as the locust in the hedgerow began to tune up for the evening. A sudden impulse led me off the highway to a miniature lake. Surrounded on three sides by trees, I knew the lake would be serene in the late evening heat. It was a place known to me. Often I had taken my troubles to God there. Sitting on the rim of the lake among the cattails, I felt that He heard me when I talked to Him.

I enjoyed the orchestration of the night creatures. Tonight would be filled with music that only the locust and cicadas could produce. A grasshopper lit on a tall blade of grass near me and began to scissor his long back legs as if in preparation to lead the orchestra. The lift and fall of the crescendo filled me with anticipation as God's little creatures sang to Him.

Locusts moved from tree to tree as the song lifted and fell. Chirpings joined the cicadas and a distant bullfrog added his bass note followed by an indistinct plop into the lake.

Then it happened. A locust with its siren on full came to a halt, hesitated and fell at my feet. I was eager to see it so close, but afraid to touch it. I moved away from it. It seemed to draw me back to it. The form was lifeless. Finally I reached out and lifted it on one finger. Its legs clung to me. I tried to fling it away. Bravery took over and I brought it closer to look at the sightless, green, goggled eyes. The brown wings settled close to its body were heavily veined.

Then I knew what God meant when he directed us not to be concerned with the body we leave behind. The spirit is the important thing. The preoccupation with death and dying had been the topic of conversation in many circles. Today, painting at the cabin, I had entertained some thoughts which disturbed me.

God had directed me here to show me what he meant. Even as the locust sang its most beautiful song, it was preparing to die. We too need to be mindful of our most meaningful thrust for our Lord as we prepare to leave behind our shell. It is the spirit which is important. That is the part which is important to Him.

Sometimes He yells to us

By GENEVIEVE PETERSON
Trinity UMC, Pomona, Calif.

About 30 years ago, our family had just bedded down for the night in a motel in eastern Colorado. We had shut all the windows in an effort to keep out the odor of rotten cabbage we thought must be coming from a nearby field. The day had been hectic, and as I crawled into bed I was thinking what a mistake it had been taking two small active boys and a baby on a business trip.

Lying next to my sleeping husband, I was asking God for guidance and help when I heard a loud, commanding voice saying, "Genevieve, turn off the oven." Even though I had just begun to relax, I was out of bed and over into the housekeeping corner of the room instantly. The handle on the oven was on the side, so I had missed it earlier when I checked the handles on the stove, for I had seen the baby wiggling everything that moved.

Being from California we had not recognized the rotten cabbage odor of propane gas, but we knew enough about it to realize it was heavy and would be worse on the floor. We grabbed baby, dragged sleeping bags and boys and dog outdoors, and opened all the windows.

Life moves fast, and I didn't think of this experience again until our daughter was older and asked me if God speaks audibly to us, or only inside our heads. Sometimes I suppose He yells to get our attention, or whispers. Isn't listening to Him the hardest part of praying?

Local church helps Evelyn

By JEANETTE BICKLEY
Kirkwood UMC, St. Louis, Mo.

I've known Evelyn for 38 years. When I met her as a freshman at teacher college, she was robust and full of energy. Now she is practically confined to her wheelchair due to the devastating effect which multiple sclerosis has had upon her body. Evelyn first realized that she was a victim of this disease in the early years of her marriage. Through much personal sacrifice, she and her husband have managed to send all three of their children to college. These financial obligations have left the family with but a small reserve.

Last week Evelyn told me that a concrete ramp would be built so that she could have entry to the house by wheelchair. This construction would deplete their savings. She did not ask for money; she merely stated the facts.

I knew that Evelyn's small inner-city church could not help her with her financial need. But I felt that my church, though of a different denomination, should be made aware of Evelyn's problem. In response to my phone call, our pastor said he would see what funds were available.

Today the church office called to tell me that a substantial check was being sent to assist Evelyn. Surely God exists!

"O give thanks to the Lord, for he is good; for his steadfast love endures forever!" — 1 Chronicles 16:34

The Comforter is with me

By MRS. WALLACE POLLOCK
Tanoma UMC, Marion Center, Penn.

The fat little baby boy that was born that cold December night in 1964 was a much wanted child. We had two older sons and two different times had babies in line for adoption — but that was not God's plan for our home.

When I saw Danny that first morning, my heart sank. I was numb! I knew my baby was a victim of Down's syndrome. The doctor tried to spare me by not confirming my fears. I was physically undone and heartbreak would have sent me into a mental institution, had not I known Jesus Christ as my Savior and Lord. Most of all I'm glad He said He'd send the Comforter because I sure have leaned heavily on the Everlasting Arms. My first prayers were, "Please make Danny alright," because I knew, with God, nothing is impossible.

As I became stronger I realized He has a plan and purpose for each life. Then I started to pray that we would be able to witness by how we had accepted this lovable little mongoloid with an I.Q. of 38.

I thank God for the many times He has calmed me when my concerns for our future and Danny's seemed so big. I also thank Him for my devoted Christian husband and Danny's two older Christian brothers.

Would to God I could talk to every new mother of other Dannys, point them to the Comforter and share with them the reality of God I have known.

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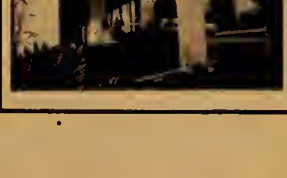

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

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Homes residents file suit against church

SAN DIEGO (RNS) — A $220 million class-action suit has been filed in San Diego Superior Court against the Pacific and Southwest Annual Conference of the United Methodist Church on behalf of some 1,900 residents of the conference's Pacific Homes retirement facilities.

Attorney Colin W. Wied asserts in the suit — filed by 109 residents on behalf of the others — the non-profit corporation that operates the homes will run out of money by the end of the year. The suit seeks $120 million for relocation expenses to get the residents to other homes, and $100 million in exemplary damages.

According to Mr. Wied, residents of the homes fear that their original contracts will be voided and new fees will be levied beyond their ability to pay. He asserts that the residents' lifetime-care contracts have been jeopardized by a federal bankruptcy petition filed this year by Pacific Homes.

Conference officials, however, who have anticipated this action for several weeks, say the action will have no immediate legal impact on proceedings before the bankruptcy court.

In June, the annual conference voted to raise and borrow $9 million in the next nine years to save the seven retirement homes from liquidation by court order. The first $1.2 million was to be raised in cash by July 1. Conference officials say substantially all of that sum has been raised. The second segment, $1.8 million towards a trust account, is due by Oct. 15.

The action taken by the conference provided that all funds committed beyond the initial $1.2 million would be contingent upon a reorganization plan that would be acceptable to all concerned parties and the court by Dec. 1.

The Rev. Randall Phillips, chairman of the board of Pacific Homes, said he was confident the homes would not need any further commitments of money from the conference beyond the $9-million package, and that they would be in the black by 1983.

President's marijuana stand rapped

CHAUTAUQUA, N.Y. (RNS) — Mrs. Herman Stanley, president of the National Woman's Christian Temperance Union (WCTU), warns that President Carter's proposal for the abolition of criminal penalties for the use of small amounts of marijuana would lead to its expanded use.

Speaking at the 103rd annual WCTU Day observance, held in late summer at the United Methodist House chapel here, Mrs. Stanley called for letters to members of Congress and the President urging that present criminal penalties for marijuana possession and use be maintained as being "vitally important to the well-being of the nation's future economy and stability."

The WCTU president asserted that repeal of the 18th Amendment, which ended prohibition of alcoholic beverages, "has increased its use by many millions of people."

'Feathers' talks it up at U.M. workshop

UKIAH, Calif. — "Feathers the Goose" talks it over with puppeteer Judy Rivers of First UMC, Santa Rosa, at a unique Shared Learning Festival held here last week by 12 denominations, including United Methodist. Ms. Rivers' workshop on using puppets in religious education was just one of a broad range of skills demonstrations, exhibits and media resources featured at the day-long event on the Mendocino Community College campus. The Shared Learning Festival was originated by a ministries committee of Mendocino UMC.

CALIFORNIA-NEVADA CONFERENCE PHOTO

United Methodism eyes massive research plan

DAYTON, Ohio (UMC) — Initial approval for "one of the most significant research programs ever undertaken" in the 9.9 million member United Methodist Church has been voted by the executive committee of the denomination's program coordinating agency.

At its meeting here Sept. 23-24, the General Council on Ministries (GCOM) Executive Committee approved for recommendation to the full council at its annual meeting here Nov. 28-Dec. 2 the massive research design for studying virtually all major facets of the church beginning in 1977 and extending over a seven-year period.

Called "A Research Design for United Methodism as It Enters Its Third Century," the plan proposes four research projects to start in 1977 and others to continue through 1982, with publication of a final document in 1982-83 on the eve of United Methodism's bicentennial in 1984.

The Rev. Norman E. Dewire, GCOM general secretary, said in presenting the proposal that the timing was intentional in that "we hope this will help our church to look forward to its mission as well as backward at its heritage in 1984."

The project is described in the design as a "seven-year, broadly-based, multi-faceted study of United Methodism's past, present and alternative futures designed to provide information for and assist the entire denomination to reestablish its identity and purpose under God's call for its third century of ministry."

Pending approval by the full GCOM, the design proposes initiating research in December on:

(1) A study of the characteristics of the population — past, present and possible future trends in the United Methodist Church, the U.S. and the world;

(2) a "Delphi study" which would gather data from selected church leaders regarding the state of the denomination and its alternative futures;

(3) the future of Christian education — the role of the church school (and other forms of Christian education);

(4) outreach ministry — definition and role of missions, evangelism and social concerns in the church and implications of societal trends for future efforts.

Dr. Dewire said the massive project came partly from a request from the Council of Bishops for GCOM to study population trends through the year 2000, with a view to the future of Christian education and evangelism. Also, he said, some of the ideas came from an accumulation of research needs of GCOM carried over from the 1973-76 quadrennium.

The research design estimates the cost to be about $400,000 over the total period of the studies.

Pastor criticizes UMC press and mission board

TM/UMR Staff Special

CHICAGO — The former pastor of a controversial candidate for missionary service through the United Methodist Church has accused the church press of using the candidate "to create an issue" and the denomination's top mission agency of "passing the buck."

The Rev. Finees Flores, editor of the Spanish language edition of "The Interpreter" magazine and former supervising pastor of the candidate while she served as a community developer in Chicago, made his charges in a press release issued Sept. 30.

His charges deal with the treatment by the press and the mission board of Ms. Gloria Perez, who was accepted as a missionary candidate of the UMC's World Division last summer (see TM/UMR, Sept. 23). Ms. Perez's acceptance as a missionary candidate was in the news because of statements she made 18 months earlier as a community developer. At that time she told fellow participants at a missionary conference that she could not accept any definition of mission "which includes a commitment to God or a belief in Jesus Christ." Recently, however, she stated that "God, as revealed in the Bible sets an example of what human beings should be about" and "Jesus Christ, as revealed through the Bible, is a liberator."

"It seems that United Methodist reporters are just looking for a story," Mr. Flores says in his press release, "and are attempting to use a person to create an issue as to who is responsible in making a decision for missionary assignments.

"On the other hand," he continues, "it also seems that World Division executives of the Board of Global Ministries are reluctant to make any commitment as to who is responsible and therefore, to this writing, continue to 'pass the buck' to someone else because Gloria is being 'controversial,' "

Unequivocably supporting Ms. Perez, Mr. Flores says she has "done nothing else but give her life for the good and well-being of people."

He says: "Her statement of faith is a result of her relationship with the Christian church. Her growth as a Christian needs the support of our prayers and guidance rather than media distortions and executive cop-outs."

Can different cultures share oneness?

Tri-ethnic church venture takes first steps

By CLYDE CHESNUTT
Associate Editor

EL PASO, Tex. — What does it mean for people of different cultural backgrounds to share oneness in Christ?

The question is being asked by the two pastors — one "Anglo" and the other Mexican-American — who serve a predominantly black United Methodist congregation located in a predominantly Mexican-American Roman Catholic neighborhood.

"We are learning where cultural modes impinge on communicating the gospel," say the Rev. Bert Affleck and the Rev. Elias Martinez, pastors of St. James-Myrtle UMC. The New Mexico Annual Conference has initiated the tri-ethnic venture in this West Texas city which lies within its boundaries.

The answers are not all in, the pastors confess. But they are discovering some basics. One basic approach in a cross-cultural experience is personal, face-to-face contact which begins to lower barriers raised by racial prejudice.

"I had some prejudice in me when I first came here last spring," said Mr. Martinez, a student at Perkins School of Theology, Dallas, who is working his year of internship at the black church. "But it surfaced and went away as I felt the love and acceptance by the people. Getting to know one another as we worship, work, eat, play together is the way to unite."

Another basic approach they discovered is to serve the community, said Dr. Affleck, the senior pastor. "We asked how we, primarily a small black church, could help the neighborhood which is probably 75 percent Mexican-American. In a house-to-house community development effort, we identified two big concerns the people had: one, to learn English as a second language, and two, to find something for their kids to do."

Language classes begin

So the church now conducts a weekly class teaching Spanish-speaking adults the English language — taught by the president of the United Methodist Women at St. James-Myrtle, Mrs. Johnnie Calvert. And a summer reading and recreation program was started that continues this fall with 20 elementary children involved in weekly sessions of Bible stories, songs and fellowship. Members of the church take the children on weekend field trips.

"The turnaround in the congregation is amazing," said Dr. Affleck, presently in his third year as pastor here. "A year ago the people were afraid they would have to close the doors of the church. Now, they are into mission and see a reason for their existence. Our attendance and giving have increased."

Another basic factor that helped the situation, Dr. Affleck said, was the financial support from numerous church agencies. Mr. Martinez is the second minister-in-training Perkins has supplied with the seminary investing a share of money in the venture. Funding has come from two local agencies, the El Paso District Board of Missions and the El Paso Metropolitan Board and from two general agencies of the church: the Commission on Religion and Race and the National Division of the Board of Global Ministries.

"Such resources and personnel have put us years ahead of where we would have been if I had been the only pastor at the church," he said.

Ministers serve students

A unique feature of this team ministry is that both ministers also serve the Wesley Foundation at the University of Texas at El Paso across town. Dr. Affleck teaches courses in the religion department as well as directing the United Methodist student program. Mr. Martinez says he spends a lot of time "building bridges" between students on campus from the Rio Grande (Mexican-American) annual conference and the largely Anglo Wesley Foundation.

When asked how he split his time between the tasks of the church and the campus, Dr. Affleck smiled and replied, "Oh, about 75-75."

The St. James-Myrtle congregation is composed of a black church on Myrtle Ave. which merged and relocated several years ago with the white St. James congregation in a suburb. Only a few families of the original St. James church are still members.

"We don't know where the next step will lead us," said Dr. Affleck. "What we do know is that right now we are touching base with some important needs of people in our neighborhood, and presenting the gospel through serving them. That means we must be as cross-cultural as possible. And that's exciting."

EL PASO, Tex. — Three of the principal workers in the tri-cultural St. James - Myrtle UMC are senior pastor Bert Affleck (left), minister-in-training Elias Martinez and lay member to annual conference H. L. Washington, seen here discussing a church problem.

PHOTO BY CLYDE CHESNUTT

Baltimore conference reaps harvest for mission priorities

BALTIMORE — From May until September a special container has been a permanent fixture on the dinner tables of many Baltimore Conference United Methodist families. It has been for the church's missional priorities — world hunger, ethnic minority local church development and evangelism — and each family was encouraged to give $20.

On "Missional Priority Ingathering Day," Sept. 25, the conference collected $81,282. Of that amount, $10,074 goes to a conference project called "Bricks," which will be used in the repair of a church parsonage and sanctuary.

The conference goal for Missional Priorities Advance Special giving is $215,000 annually, with $165,000 for the general church fund. The other $50,000 is designated for ethnic minority development projects within the conference.

U.M. drug expert claims

Public policy not based on 'reality'

By BEVERLY BOCHE

DETROIT — A United Methodist minister has called the public policy on persons dependent on drugs and chemicals an "abstraction" compared to the "reality" they and their families feel.

The Rev. Leonard Boche, St. Paul, Minn., spoke to the 28th annual meeting of the North American Alcohol and Drug Programs Association (ADPA). He received the 1977 Award for Leadership in the Chemical Dependency Field from ADPA for his contribution to the formulation of national policy and to the care and treatment of the chemically dependent.

Mr. Boche told the assembly that "this Association has as its primary purpose the brokerage of power to affect the national public policy," so that they might effectively represent their clients or patients.

Referring to his three years as president of ADPA, he said, "I come away convinced public policy by definition is an abstraction from the reality felt by our clients and their families in their suffering."

Objecting to those whom he terms "alcoholism isolationists," the former Minnesota state director of alcohol and drug programs, stated, "many people who ardently argue that alcoholism is separate from the rest of drug abuse are willing to recover from their alcoholism, but are not, as yet, willing to give up their minor tranquilizers or sleeping pills."

"As deliverers of services, who have constant and direct contact with the casualties of alcohol and drugs in our society, (we) must serve as a reality check against those ivory tower discoverers of abstract knowledge as they attempt to apply those findings to the realm of public policy."

At another session during the week-long conference, MacKenzie Thompson, a United Methodist minister who is director of the Skyline - Urban Ministry, Oklahoma City, Okla., from Perkins School of Theology, addressed the church's involvement in prevention of drug abuse. "Prevention," he said, "is not different from treatment, except for timing."

In a "me" centered society, the treatment which the church can best undertake is to help individuals build self-esteem and to take responsibility for their own lives, to stop acting like a loser, he said. "Prevention," he added, "is the same thing."

The church, he believes, must be involved in the community to develop and to coordinate programs to reach the drug abuser and the potential drug abuser. There must also, he feels, be clergy education about addiction. "Few are trained or sensitive to alcohol abuse and the clergy are often drawn into the 'conspiracy of silence' which surrounds the alcoholic."

Mr. Thompson pleaded for the church to get off the "good and evil" argument, adding, "sometimes I think the alcohol industry is most pleased when we go off into a corner to argue about wet and dry."

He said, "The oppressive kind of moralism often presented by the church has contributed to the need for dependence on a chemical. When a person needs a friend that friend can be alcohol."

In response to a question about differences among denominations which might make community coordination difficult, Mr. Thompson said, "There are theological differences but the common denominator among denominations is concern for the afflicted person. Cooperation can be based on that."

Ms. Boche is editor of the Minnesota Conference edition of TM/UMR. Leonard Boche is her husband.

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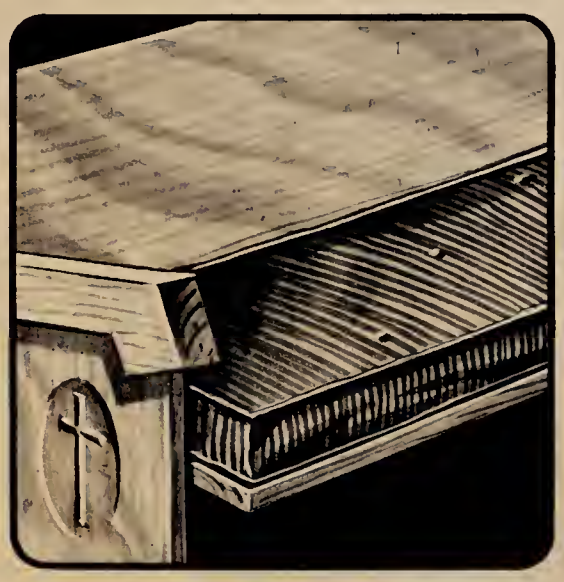

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KANSAS CITY, Mo. — Under the lighted sign "Jesus is Lord," a portion of the crowd of more than 45,000 persons at the charismatic conference here in July raise their hands in prayer. While some critics say the Charismatic Renewal movement has peaked, adherents claim just the opposite: it is growing by leaps and bounds in mainline churches in the United States and across the world. (See related article.)

RON KERR PHOTO

Has renewal come of age?

Charismatic unity called 'visible' at Kansas City

By Religious News Service

Has the Charismatic Renewal, which hit a new plateau of visibility with the unprecedented interreligious conference at Kansas City, Mo., in July, really come of age in the Christian churches?

For many Christians the charismatic phenomenon has proved a source of spiritual revitalization, renewed their commitments to a personal relationship with Jesus Christ, and brought them to a greater awareness of the need for community through the church.

As an editorial in a recent edition of the National Catholic Register put it: "The Charismatic Renewal may not be for everyone." But, the Huntington, Ind., paper added, "for those who have found in it a revival of their faith, it serves a purpose not only in their own lives but in the life of the church."

Movement under fire

While experiencing tremendous numerical growth and increasing influence in the mainline Christian churches over the past several years, the Charismatic Renewal has nevertheless come under fire for being "elitist," "gnostic," and "too emotionally oriented," and some critics have claimed it as at best divisive and at worst heretical.

The movement, which seeks renewal in the churches through the use of the gifts of the Holy Spirit manifested in "charismatic" Christians, has also been criticized in some circles for its lack of attention to the social justice mandates of the Gospel, and for its "sexist" policies that reputedly deny leadership roles to women.

Yet, in the Roman Catholic, Episcopal and Lutheran churches, for example, the Charismatic Renewal has won growing favor.

Most Catholic and Episcopal dioceses have established offices for the Charismatic Renewal, and more clergy of all denominations are joining charismatic gatherings. Thousands of prayer communities and scores of "covenanted" Christian households have sprung up across the United States and in many other countries.

At that Kansas City conference, which was acknowledged by President Carter as a source of prayer support for his efforts toward achieving peace and human rights in the world, the Charismatic Renewal in the U.S. churches was viewed as a "powerful voice" in American life, one that has led to a "new level of Christian unity" in this country.

The conference brought together Catholics, Lutherans, Baptists, Episcopalians, Mennonites, Presbyterians, United Methodists and Messianic Jews.

Charismatic leaders, including Vinson Synan, general secretary of the Pentecostal Holiness Church, and Kevin Ranaghan, who heads the National Service Committee of the Catholic Charismatic Renewal, deny that the movement has "peaked" and will begin to lose influence in the coming years.

They claim it is still growing and has become a significant factor in the American Christian scene and is not going to fade away. Charismatics will continue to serve as a "leaven" in their denominations, working for both renewal and unity, Mr. Ranaghan added.

New groups formed

One sign of growth was evidenced in Kansas City when two new "fellowships" of charismatic Christians were formed. One included members of the United Church of Christ, which meets this month to explore future directions, and the other was a coalition of members of the Wesleyan-Armenian tradition, including the Church of the Nazarene, the Wesleyan Church, Free Methodists, the Church of God (Anderson, Ind.), and the Christian and Missionary Alliance.

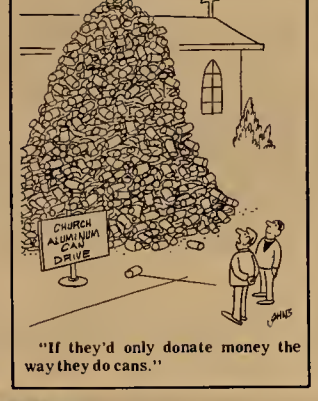
Southern Baptist and American Baptist clergymen attending the conference met to discuss the possibility of forming an all-Baptist charismatic fellowship. United Methodists at the conference decided to explore ways of sharing information about the movement and sponsor conferences of their own.

The Rev. Larry Christenson, chairman of the Lutheran Charismatic Renewal Services, said he expected another interreligious charismatic conference to take place within three to five years. He told one general session of the conference that Catholics and Protestants are all part of the "special army of God" and that the Charismatic Renewal is a "network of outposts strategically placed throughout the land . . . that the Lord can count on in the day of battle."

Still some opposition

Opposition to the Charismatic Renewal has come largely from more fundamentalist or traditionalist elements within the Christian churches. Some local Southern Baptist associations have ousted "charismatic" congregations and a past Southern Baptist Convention president, Dr. W. A. Criswell, pastor of the First Baptist Church, Dallas, has called the charismatic movement "an aberration and a heresy."

Despite some inner conflicts and criticism from "non-charismatic" Christians, the current movement continues as a significant phenomenon of 20th century Christianity, with sociologists, theologians and church historians still perplexed at the picture of unity between Christians of diverse backgrounds.



"If they'd only donate money the way they do cans."

'Help Grandmother believe in God'

Chinese center answers plea

By MARIBELLE MacKENZIE

PHILADELPHIA — "My grandmother wants to believe in God, can you help her know what to do?" It was Su Lynne, a 10-year-old, whose family had long been associated with our work, calling me.

Her father had been tutored in English when he first came to Philadelphia from China. He later went to Hong Kong and brought back a lovely wife; she, too, became one of our eager students. All five of their children have toddled down the center hallway to kindergarten and Sunday School, and the whole family enjoys our playground. Of all the family, Su Lynne stands out as one with a growing awareness of God in her life.

Last summer when her grandparents moved from the mid-west to live with the family, she was especially delighted. But not for long. Her grandmother was not well and in much pain. In her eagerness to help, Su Lynne talked a great deal to her about God and how she knew God could help her. Hence the call late that Saturday night.

When I made Su Lynne's call known to the pastor, the Rev. John C. S. Ling, he went the next morning to visit with her grandmother. When he saw her simple sincere faith, he baptized her. A day or two later, I heard that the grandmother was not able to eat and in much discomfort. It was just some American egg custard that I took, but through her pain, the grandmother responded with a peaceful smile. As I coaxed and spoon fed her a whole cup of custard, she put into humble words what our work has been all of these years.

"My granddaughter went to the center and heard about God," she said. "I heard before, but I never believed. But when Su Lynne told me so beautifully how she believes in God, I wanted to believe, too . . . And now I have peace." We shared this together in my limited Chinese and her broken English, but with Christian love. At the end of our visit, God gave me the words to say a simple prayer in Chinese. Grandmother was soon to go to her Heavenly home.

It is easy for the people who live in Chinatown or are part of our outreach to come regularly to the services and programs of our church and center. But the Chinese are scattered all over Philadelphia with a large number concentrated in the northeast, a distance to travel regularly to Chinatown. They are not easily served by American churches in their neighborhood because of their limited English. We feel the burden on our hearts to take the Christian message to families like Su Lynne's in the northeast.

Miss MacKenzie is the director of activities of the Chinese Christian Church and Center. This article appeared in the Eastern Pennsylvania conference edition of TM/UMR.

'Born again' movement held strongest in U.S.

NEW YORK (RNS) — A noted church historian told an inter-Lutheran gathering here that the "born again" movement in American Christianity is the strongest movement in American religion today and that "it's not going to go away."

Dr. Martin E. Marty, professor of modern church history at the University of Chicago Divinity School, gave a critical appraisal of the movement at the third annual Inter-Lutheran Forum, sponsored by the American Lutheran Publicity Bureau.

He described the two major components of the "born again" movement as personal experience and biblical authority, and suggested that it has newly arisen out of a strong impulse to find a personal and social identity. Dr. Marty also said that "there is a power shift in American life," which stresses black rural churches and the white South, which has been another factor in the growth of the movement.

While commenting that "it is a very big business," as shown by the huge sales of such books as "The Total Woman" and "The Late, Great Planet Earth," the church historian cautioned, "I'm not saying people are going into it (the movement) for the sake of commerce."

On one level, Dr. Marty said, the "born again" movement represents a type of religious faddism in the way that social activism, Eastern meditation, and the occult did in recent years. But, he added, "it's durable, and it's not going to go away, very likely, when the fad level passes."

From a Lutheran perspective, the church historian faulted the movement for not emphasizing the importance of baptism. He said that baptism is not mentioned in Billy Graham's new book, "How to be Born Again," and commented that the movement's "greatest articulator, its greatest figure, can write a book on how to be born again and not mention baptism."

Dr. Marty, a member of the Association of Evangelical Lutheran Churches, said according to Lutheran doctrine, "whether you're baptized as adults or children or whatever, that's when you're born again." He asked, "Why haven't we got across the excitement of this?"

The church historian urged Lutherans to emphasize the "values of daily experience," and to rediscover the sacramental significance of baptism.

Cuban church sends first missionary

GENEVA (EPS) — The first missionary from the Cuban Methodist Church sent to work overseas was elected recently. The Rev. Joel Ajo was sent to Guyana for two years at the request of the Methodist Church in Guyana.

Mr. Ajo said in a sermon that the Cuban church was in a privileged position. While in a socialist state with an atheistic ideology, he said, the Cuban Methodist Church "is engaged in making known that 'man does not live by bread alone,' that in the last instance he is only happy when he has arranged his account with God."

'Dear Deborah'

No wedding wine, readers insist

Dear Readers:

Your responses to "Practical" (TM/UMR, July 22) who asked about serving wines at wedding receptions in the church have been overwhelmingly against such a practice — save for one "liberal in Montana" who is glad "times have changed."

From M. E. B. in Maryland:

"Practical" is referred to Romans 12:2 which says, "Do not be conformed to this world, but be ye transformed . . ."

From M. A. F. in Maine:

. . . wouldn't we do well as United Methodists to try to make some changes for the better, while we have the opportunity? I am referring to statistics which show a growing, nationwide drinking problem with children . . . alcoholic beverages are being introduced to children today as acceptable habits . . .

From R. F. L. in Tennessee:

(After reminding me my answer was a cop out. Yes, it was.)

A wedding in church premises is a church-sponsored and church-centered ceremony and an integral part of it is the wedding reception which follows. If solemnity is the mood of the first, then sobriety is a desirable mood of the second. The expression of joy and congratulation does not need alcohol to make it complete and indeed is more consistent with the religious nature of the ceremony without it.

From J. S. of Van Wert, Ohio:

The Christian community needs to assert a strong, loving and helpful influence in stopping the abuses of alcohol . . . From the Illinois Church Action on Alcohol Problems came a long and thoughtful letter including this:

While we are in no position to condemn any individual Christian for taking an occasional drink, we feel strongly that a church should be extremely careful what it teaches and practices concerning alcoholic beverages for the sake of the members who believe in abstinence and for the sake of the children and youth.

From A. R. in Texas a practical suggestion to "Practical":

For years we have used Catawba grape juice, the sparkling variety that bubbles like champagne and is delicious.

From A. E. W. of the Iowa Conference Council on Ministries:

. . . I am also convinced that if any church consistently promotes the practice of Christian stewardship, we would not need any money-making events for the local church or its causes.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah" P.O. Box 1076, Dallas, Tex. 75221.

CONQUER STRESS FROM THE INSIDE OUT!

To Bend Without Breaking

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Stress situations CAN lead to emotional, mental, and physical breakdown. Mary Ella Stuart combines personal experience, practical psychology, and spiritual insight in order to share proven techniques for bringing stress under control. She offers hope to people who have problems "rolling with the punches" of life at its best and worst $3.95, paper

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New Christian-Muslim team headed by U.M.

NEW YORK (RNS) — A United Methodist ecumenist has been chosen to chair a newly formed task force on Christian-Muslim Relations of the National Council of Churches (NCC).

The Rev. Robert L. Turnipseed, executive secretary of the Ecumenical and Interreligious Concerns Division of the United Methodist Board of Global Ministries, was elected to the position at the first meeting of the interfaith agency.

Explaining the importance of the task force, an NCC official noted that the number of Muslims in the United States has quadrupled in the past decade, to some two million. There are 170 Muslim student groups in this country, and many of them meet in local churches.

NORWOOD, Ohio — Children arrive on bicycles and crutches for an evening with the storyteller in the pirate's crow's nest built inside this 32-foot semi-trailer by members of Grace United Methodist Church here.

The trailer is parked in a shopping center, one of six locations for the experimental summer ministry for community children. The money for the project came from the church's Bequest Fund. Use of the fund is guided by the policy that money left to the church should be invested in the lives of people, now.

Summer fun comes by truckload for church's community outreach

A six-foot rag doll shares a book and a comfortable chair with a little girl deeply engrossed in one of a stack of children's books carried in the trailer's library.

—GRACE UMC PHOTOS

Two clowns emerge from an evening of crafts and storytelling supervised by a talented couple each evening for six weeks. The experimental program was such a success it will probably be extended for a longer period of time in 1978, reported Grace UMC pastor, the Rev. Grayson Atha.

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UNITED METHODIST REPORTER

Subscriptions

THE LOUISIANA METHODIST is published each Friday. Total of 51 issues. Subscriptions is $10 per year. Send all subscription requests to

The Louisiana United Methodist
P. O. Box 4505
Shreveport, Louisiana 71104

The Louisiana United METHODIST

VOLUME 5 NUMBER 45

Send P.O. Form 3579 to Box 1076, Dallas, Tx. 75221

OCTOBER 21, 1977

NOTICE DATE TO CUT 2 - 1977
MAGALE CENTENARY COLLEGE
BROWSING SHELF

Plans projected for Methodist retirement home

Methodist Retirement Services has signed an option to purchase 36.5 acres of land in southeast Shreveport to construct a $4.2 million retirement housing and health care center.

Cost of the building site is in excess of $430,000 and is located just off Highway 1 South with frontage on Flournoy-Lucas Road.

The announcement was made by Mrs. Hugh T. Ward who serves as chairman of the MRS board of trustees.

MRS was formed earlier this year and is a non-profit organization with the general purpose of establishing a housing and health care center. There are no restrictions as to race, religion, sex or national origin for the persons who will occupy the center.

Preliminary architectural work on the project is expected to be completed by mid-November.

Mrs Ward pointed out that the project will be funded by a combination of public donations and long-term conventional financing. Fund raising is already underway and will be expanded to a statewide basis later in the year.

Opening of the center is expected during 1980, Mrs Ward said. She added that completion of the entire facility will depend upon the fund raising results and if necessary the center will be constructed in several phases.

The room distribution of the facility consists of 15 two-bedroom apartments, 45 one-bedroom apartments, 39 efficiency apartments, 10 two-room apartments with sun cooking facilities and a 120-bed nursing home.

Other proposed areas of the facility include a main dining room, large living room, chapel, library, green house, swimming pool, pet yard, arts and crafts center, kitchen, occupational therapy center, physical therapy center, oxygen chamber, enclosed garden and community building.

MIR's reside in South Central Jurisdiction

Joanne and Stanley Maughlin, recently returned from Zaire, Africa. Credit their miraculous escape to the prayer power offered by fellow Christians on their behalf

Mr. and Mrs C Stanley Maughlin, late of Zaire and now in Newton, Kansas, are Missionaries in Residence assigned to this jurisdiction to interpret mission, the work of the whole Board of Global Ministries, its philosophy and goals, and to help the local church realize its place in mission.

The Maughlins are two of seven missionaries assigned to different areas in the United States. Their transportation to and from the conference will be paid by the BGM, but expenses inside the conference is to be the expense of the host conference. Their address is 413 N Broadway, Newton, Kan. Already their itinerary is filling up.

Special notices

Obituaries

Rev Jeffrey C. Bibbons, pastor of Grace UMC, New Orleans, died October 10, 1977. Rev Bibbons was a member of the Louisiana Conference since 1941. He is survived by his wife, Emma Pearl, and a daughter. Funerals were held at Grace Church, New Orleans, and St. James United Methodist Church Shreveport. Dr W D Boddie officiated at both.

* * *

Mrs. Jewell Hardy (C. Reginald), 89, died in San Antonio October 2. She is survived by her husband, a son, and a daughter in Texas and Mrs Joan Potter (Bub), Shreveport, La. Rev & Mrs Hardy lived in Louisiana nine years while he was a member of the Louisiana Conference. His address is 611 Green Meadow, San Antonio, TX 78213.

Louisiana page seeks letters to the editor

Letters to the editor of the final Louisiana page are now being sought from our readers following a suggestion to that effect from the Conference Committee on Communication. Subject to space, availability, and other criteria such as the importance of the subject to the reading audience, we will publish letters you send to Box 4505, Shreveport, LA 71104

Please note that letters sent to the above address will not appear in the national edition (the inside pages), but will be read only by persons receiving the Louisiana Edition.

Your editors are soliciting letters from you because we believe you have something to say, because your letter will probably have a better chance of getting printed, and because we are beginning to include more articles reflecting editorial opinion. Expressions of our opinion are always identified as such. Letters will also be so identified.

Louisiana readers, what do you want today?

Around the Conference

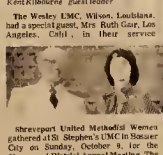
Parker Memorial UMC Celebrates 101 Years. October 16, Bishop J Kenneth Shamblin brought a message from the word of God. He is an inspiration to those who search for meaning.

Dr Alfred L. Norris, District Superintendent, joined in the service of Thanksgiving.

Rev R B Crichlow, Jr is the pastor

Ruston District Youth Gathering First UMC, Minden, Sept. 25th, 2 00-8 00 p m Kent Kilbourne guest leader

The Wesley UMC, Wilson, Louisiana, had a special guest, Mrs Ruth Gour, Los Angeles, Calif., in their services September 4. She shared with them experiences from a Caribbean Tour Rev James A Smythe pastor



Dr Lueg

Mrs Carter

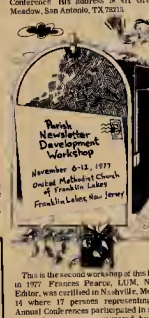
Mrs Pearce

Shreveport United Methodist Women gathered at St Stephen's UMC in Bossier City on Sunday, October 9, for the Shreveport District Annual Meeting. The meeting was called to order by the Shreveport District President, Mrs Harvey Carter. The theme for this meeting was "Women of Faith, Vision, and Purpose"

Following the recognition of the retiring district leaders by Mrs George Pearce District Vice President, the new officers for the 1977-78 term were elected. Mrs Harvey Carter, President; Mrs Leroy Pridterman, Secretary; Mrs Robert R Lindsey, Co-ordinator of Christian Global Concerns, Mrs Wiley Gardner, Co-ordinator of Christian Social Involvement, Mrs Kenneth Myers, Secretary of Program Resources. Mrs Robert E Carter, Chairperson of Committee on Membership, Mrs Leroy Jackson, Chairperson of Committee on Nominations, Mrs Clara Carrington, Mrs Elizabeth Pagitt, Mrs C S Strickland, and Mrs Emma L. Austin, Members of the Committee on Nominations; Mrs Edith McGowan, Chairperson of Sub-District IA, Mrs Emma Pattillo Chairperson of Sub-District IB, Mrs Aaron Mathison, Chairperson of Sub-District II

Dr Carl Lueg, Shreveport District Superintendent, presented an interesting message on "Methodism Our Heritage and Hope" Following this a slut showing the journey of our money to missions was presented

At the conclusion of the meeting, refreshments were served by the church hostess



This is the second workshop of this kind in 1977 Frances Pearce, LUM, News Editor, was certified in Nashville, May 9-14 where 17 persons representing 17 Annual Conferences participated in such a training program sponsored by the Office of Communications Education of United Methodist Communications The director was Ms Dianne Bowden, Director of Print Media Training 1525 McGavock St Nashville, Tenn 37203, ph 615 327-0611

The production of additional training materials will be provided and materials for publishing newsletters will be available for use in local churches by the end of 1977. A Spanish edition of this publication will also be available "

The new Baton Rouge-Lafayette District parsonage, 2947 Sarologa Drive, Baton Rouge, will be featured when Rev and Mrs Harvey Wilkinson have an open house Sunday, November 6, 3 00-5 00 p m

This four-bedroom home in Concord Estates was purchased as a special district conference in Lafayette in May It is a six-year-old brick home containing 3,000 square feet of living area and 4,500 square feet under the roof Many new furnishings were purchased also and should serve the district and the district superintendent and his family for many years

Workshops scheduled on Ecumenical and Interreligious Concerns

Milton J. Johnson, Ecumenical and Interreligious Concerns Officer, Louisiana Annual Conference Board of Global Ministries, announces two identical workshops for District and local church chairpersons on Ecumenical and Interreligious Concerns. The first will be held in Trinity Church, Ruston, on Thursday, November 10, 1977 at 7 30 p.m. The second will be held in First Church, Baton Rouge, on Friday, November 11, 1977 at 7 00 p m

Objectives will be to review and interpret ecumenical education, experience and action and to provide resources and counsel to district and local church units on ecumenical concerns — To explore and develop plans at district and local church level whereby we shall seek to initiate, maintain and strengthen our relations with other Christian churches so that we might work together on local problems and areas of human needs

The resource person will be Lonnie Turnipseed, E I C Division, General Board of Global Ministries One of the highlights of his presentation will be a movie entitled "Weaving the Fabrics of Unity" All E.I.C District and local Church chairpersons, pastors, district superintendents and interested persons of other denominations are requested to attend the session most convenient to them.

Beginning his missionary career in 1958, Mr. Turnipseed has done evangelical, pastoral, social service, and educational work in Hong Kong, has served as staff secretary for the Commission on the Structure of Methodism Overseas, and has served as the secretary of the Asia Methodist Advisory Committee He has just been elected to head the advisory committee of the National Council of Churches' office in Christian Jewish Relations

Born in South Carolina, Mr Turnipseed received a B S. degree from Davidson College, North Carolina, and a M A B.D degrees from Emory University. He is married and has three children

Jurisdictional COM projects 1977-78 program

Irving, TX — A review of 1977 programs and an up-date on projected events for 1978 were on the agenda of the South Central Jurisdiction Council on Ministries as it held its semi-annual meeting here Sept. 28

The jurisdictional program-planning unit includes representatives from the 17 conferences of the eight-state region Bishop J Kenneth Shamblin, Mrs J Vernita Booker and Rev Ray Brandon, represented the Louisiana Conference

The council members approved a program budget of $18,800 for 1978 and heard an update on more than 20 events which will be sponsored under auspices of the Jurisdiction In addition to regular annual events such as laboratory training schools and youth events, the Council is projecting several workshops to help small membership churches, a conference which will focus on the clergy family, a two phase event to help large churches become effective caring fellowships, a preaching clinic, and a consultation on Asian ministries in the jurisdiction

In October, 1977, the jurisdiction is sponsoring several regional one-day workshops to help church leaders deal with tax related issues in local churches, and institutions such as homes and camps

Dr Bruce opened a brain-storming session on long range planning by calling on church leaders to focus in future programming on the concerns of the family. He called on annual conference leaders to be sensitive to the peculiar concerns of Vietnamese refugees who are leaving the rural and county seat areas to live in the large cities near others of their race and nationality The importance of a project-led 1978 program on the clergy family was emphasized Dr Bruce said, "Some people say the clergy family is just like any other family but I believe there is a uniqueness We must come to grips with that uniqueness and the dynamics of the clergy family and provide help where we can "

News briefs

Dr Robert Harrington, Director of Promotion UMCF announces the cooperation of UMCF with the National Federation for Decency. Tupelo, Mississippi, in their efforts to condemn violence, vulgarity, and profanity on TV

Dogwood Farm At Mt. Sequoyah, a retreat for retirees, is being planned for April 17-20, 1978

Due to popular demand from participants in the fall retreat, The Best Is Yet To Be, the April event is planned for Mt. Sequoyah when the dogwood trees are in bloom in that area

A Preaching Clinic, sponsored by the South Central Jurisdiction, will be held on January 3-5, 1978, in the Holiday Inn South, Irving, Texas.

The clinic will feature Dr Carlyle Marney, Executive Director, Interpreter's House, Lake Junaluska, as the leader

Honolulu, Hawaii, has been provisionally chosen as the site of the 1981 World Methodist Conference, contingent upon working out satisfactory financial and other arrangements

BAZAAR news

Bazaar news is everywhere Send me your bazaar news by November 14 They will be published in the November 25 issue of LUM

OF INTEREST TO WOMEN

Parsonettes are meeting again Send me your best recipe for each member Would you like a recipe of the month?

Report:

1976-77 World Service Giving

World Service for 9 months for 1977 as compared for 9 months in 1976

Collected for 9 months in 1976: $265,117 00 or 57 9% of Askings

Collected for 9 months in 1977 $294,443 00 or 56 9% of Askings

Total Conference Askings for 1977 $2,313,915.00

Collected for 9 months on Askings 1977 1,384,331 00 or 59 8%

Amount Collected for all purposes for 9 months in 1977: $1,634,192 00

Kirby A. Vining,
Chairman of CFA
R L. Cooke,
Conference Treasurer

Centenary '77 enrollment comparable to '76

Final enrollment figures for Centenary College released by President Ronald A Webb show the total student population almost identical with last year, but with an increase in the number of full-time students

Total enrollment for this year is 936, compared with 934 last year, but the number of full-time students this year is 742 compared to 719 last year The number of students enrolled in the graduate programs in business and education also increased from 432 last year to 447 this year.

A geographic breakdown of the students this year shows that almost two-thirds are from Louisiana and the majority from the three-state area of Louisiana-Arkansas-Texas. The total from Louisiana is 528, of which 346 come from Caddo Parish and 67 from Bossier Parish Texas is represented by 132 students, Arkansas by 53, and Oklahoma by 24. There are a total of 28 foreign students enrolled this year.

The Chaplain's records show that approximately one-third of the students are Methodist

Louisiana Conference United Methodist

Bishop J Kenneth Shamblin
Editor Ray Brandon
News Editor Frances Pearce

Send news of events, special activities and features to Council On Ministries Office, P.O Box 4505, Shreveport, Louisiana 71104

G-281.6768
FL931
Joyce Dunn

Editorials

It's time to deal with energy

Weather forecasters tell us the coming winter temperatures may rival last year's record-breaking lows throughout much of the nation. Energy experts tell us the energy shortage — which wrought suffering and death in some parts of the country last year — may be more severe than ever, if the winter is as harsh as predicted.

In such a context, questions of energy conservation have become as urgent as any issue now faced by human beings throughout the world. And these questions take on specific theological significance for us as Christians. They relate in our roles as stewards in God's world and to our God-given responsibility for the needs of others around us.

In recent months the United Methodist Church has held a number of convocations and seminars at the jurisdictional and annual conference levels in an effort to help persons understand and deal with the energy crisis. Notable among them have been the Holston Conference Convocation on Energy and Environment (see TM/UMR, Oct. 7) and the Northeast Jurisdiction's recent energy seminar. Such conferences are helpful not only for the concrete ideas they generate for energy conservation, but for the way they help educate persons about energy issues in order that they may more ably influence public policy in this field.

As wider approaches, however, we feel there also is a vital need for local churches to deal systematically and directly with their stewardship of energy. While some local churches have taken on this task, many others have not.

We believe the local church is the place where most United Methodists can make the greatest difference toward answering the challenges of the energy crisis.

We urge each United Methodist congregation to begin considering these issues in the local church and the community at-large. We believe it would be valuable for each congregation — regardless of size — to come together in a meeting to deal pragmatically and theologically with the use of energy. A major part of that meeting would be to formulate a comprehensive plan of attack for each congregation and individual to combat the crisis in the church and the larger secular community.

We feel the following questions deserve to be answered by each UMC local church:

•What example does our local church set in energy usage and conservation? What do our patterns of energy usage say we believe as individuals and as a congregation? How can we bring our energy usage more in line with our beliefs?

•What steps can our congregation take to conserve more energy resources? At what point does our use of energy deny personal comfort to front of responsible Christian stewardship?

•How can individual members of the congregation be better informed about their roles in the energy crisis? How can individuals be more aware of the theological questions involved in their energy choices?

•What can our congregation do to our community to raise the moral questions involved in the energy crisis?

More letters

Do we need parsonages?

To the Editor:

I read with interest the article by J. W. Sellers regarding the advisability of the parsonage system with a housing allowance system (TM/UMR, Sept.30).

Having served a local church for only ten years my experience is not as broad as most. However, I am presently serving an appointment with a housing allowance and must say that I prefer the parsonage system.

Sellers lists ten advantages to owning one's own home, he only lists three disadvantages, one of which is "problems and costs related to moving." I contend that is not as small an issue as Mr. Sellers seems to make of it.

Yet another question I have is, how can one retire in a home free of debt and remain an itinerate ministry? Need I mention the problems attendant to being an absentee landlord if one wished to rent their "retirement home?"

The most glaring of all issues in the housing allowance/parsonage debate is the ability to buy and sell on parity from one community to other. Housing available and costs vary widely from one community to another which makes the desirability of being moved on a home very likely.

Roger R. Wood
Oklahoma City, Oklahoma

'So be it, I hope'

To the Editor:

Amen (meaning "so be it, I hope") to J. W. Sellers' "Here I Stand" article regarding a preference for a housing allowance system over our present parsonage system.

The present system benefits only the cabinet and the local churches. The cabinet can play the fruit-basket upset more easily and the local church with holds part of the minister's salary on the excuse that they are providing a house for him (her).

The "rental value" of the house we are living in now is costing us $65 a month in social security and state income taxes. That is more than what it is costing the church for maintenance on it, and yet when everything is done and said, they have a house and we have nothing.

Milton Geisler
Dubuque, Iowa

Parsonages needed

To the Editor:

The excellent article "Housing allowance should replace parsonage system" by James W Seller which appeared in the September 30 issue of TM/UMR needs some refutation.

Indeed, we do appreciate all the study and research Mr. Sellers has done thus far — but he must be more fair. He lists advantages of the housing allowance system over the present parsonage system and he places most importance upon security for the pastor's family and developing equity in a house for retirement for the pastor and family. Then he lists three disadvantages for this housing allowance system, with most importance upon the problems of cost to the pastor related to moving.

It should be pointed out that there are two huge facts of life to the United Methodist Church's system of pastor appointments which have not been sufficiently considered and which facts far outweigh any of the advantages of the housing allowance system:

(1) Our system of itinerant pastors precludes a churchwide adoption of the housing allowance system because of the basic need for complete flexibility in appointments. It is true that in the past, in some cases, more affluent charges, the new system could work; but there are far, more small charges and churches. The poor church IF they are to be served in more effective style than even to the past, the current system must be adhered to.

(2) The itinerancy as a viable method of ministry would be destroyed. Large churches would have to be changed — to fact dropped — and a call system put into effect before the housing allowance could really work to the advantage of the pastor or the charge. The small churches would be unable to keep a pastor because of the inability of local money on a home very likely.

Roger R. Wood
Oklahoma City, Oklahoma

'Sounds right'

To the Editor:

I read with interest the article by J. W Sellers regarding the advisability of the parsonage system with a housing allowance system (TM/UMR, Sept.30).

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Roger R. Wood
Oklahoma City, Oklahoma

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; Business: William C. Sims; Circulation Director: Ken Thornton, Comptroller: Don Arnold, Data Processing Director: Jerome Williams, Debbie Chastian, Assistant Editor, Local Editions: Kay Fielder, Assistant Editor, Editorial: Clyde Chesnutt and Bud Herron, Associate Editors, Sharon Merlin, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Production; Nick Mattingly, Composition Manager; George Wilhelm, Printing Plant Manager
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The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Publication of the United Methodist Communications Council in a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship with the United Methodist General Conference or any of the denominational general boards or agencies. Its decisions are made without public ballot by its Board of Directors and independent within its financial and editorial obligations.
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New edition welcomed

TM/UMR welcomes a new local church edition at Klein UMC in Spring, Texas (Texas Annual Conference).

Klein UMC edition began with the Oct. 14 issue and goes out to about 80 subscribers from each week.

Each week, Klein UMC will receive a local church edition which contains local church news on the front page, annual conference news on the back page, and national and general church news on four inside pages.

To new readers in Spring we say "Welcome." We hope your edition of TM/UMR will be informative and that you will join with our other readers across the nation in providing feedback via "Letters to the Editor."

Letters to the Editor

Criticism of Billy Graham criticized

To the Editor:

In the September 23 issue of TM/UMR I found the remarks of Bishop W. Ralph Ward concerning Billy Graham as capricious and totally distasteful. He spies a frightening fad of our day — the gunning down of all heroes and achievers.

Christ said, "Go into all the world and preach the gospel." That is the commission to the followers of Christ. That is what Dr. Graham has been doing for many years — and thanks be to God for the success he has had in bringing millions to face the question of their relationship with the Father.

Bishop Ward says, "No one expects or wants leadership from the church in the world to have all the answers, or to play God, but we do desperately need some answers for the burdensome moral and social problems we confront." Christ confronts these needs in His famous Sermon on the Mount and concludes "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. 6:33).

Although I am a Methodist and have taught an adult Sunday School class for a number of years, I give part of my tithe on many occasions to the Billy Graham Evangelistic Association because I like what my tithe has been used for, and thus time the media and others seem bent on discrediting Dr. Graham because of a large financial fund belonging to the association, we who have had a part in this know and understand his reason for the fund. We are grateful for what our tithes has accomplished and what will be accomplished down through the future in this building program to honor God.

L. Federwitch
Waco, Texas

Bishop off base

To the Editor:

It's difficult to fathom that Bishop W. Ralph Ward would use his entire "Here I Stand" article (TM/UMR, Sept. 23) to attack the world's foremost Christian evangelist, Billy Graham. Dr. Graham's ministry has always been devoid of changing hearts and saving souls for an eternity, and not indulgences, building dams, organizing boycotts, and other social matters.

Although I, too, differ with Dr. Graham on a few issues, I cannot point any finger of condemnation at him but brought the hundreds of thousands — perhaps millions — of people to the saving grace of Jesus Christ. Bishop Ward is guilty of doing all the evocative level what many others do at the local church level, namely, condemnation rather than commendation, accusation rather than acclamation.

We all have a special spiritual niche, so let us love and lift Christ and will be glorified.

Kenneth C Hamrick
Thurmont, Maryland

Bishop supported

To the Editor:

Congratulations to Bishop Ward for his wisdom and insight into a problem that I have thought long and deeply about. I refer to his article "Christian cannot avoid speaking to issues" (TM/UMR, Sept. 23)

I often wondered why Dr Graham speaks only on safe issues (they don't be speak to problems of civil rights, alcohol, abortion, Israel, etc.) Where all of us in America heard the details about Watergate, we never received from his "evangelistic" pulpit a word of condemnation of the unethical and immoral conduct of the men responsible.

If we are going to assume the role of evangelist, prophet, preacher, etc., then let's preach the Word and let the chips fall where they may. If the persons involved include the President, should he be allowed the honor of escaping and coming out "morally clean?"

Don E. Deane
Albert Lea, Minnesota

Vindictive attack

To the Editor:

In castigating Billy Graham, Bishop Ralph Ward gives no fair and shows not only a vindictive spirit, but a lack of understanding of how the Graham Ministries work ("Here I Stand," TM/UMR, Sept 23).

I have never heard the "super epit" he mentions in Dr. Graham's sermons. Quite the opposite is true. Perhaps Bishop Ward has never attended Graham's a crusade meeting or read one of Billy Graham's daily columns that appear in most newspapers which have to do with moral and social problems of individuals, but when many of us share.

I hope TM/UMR will offer Billy Graham an opportunity to answer this unfortunate attack, evidently based on jealousy of Dr. Graham and hatred of Richard Nixon.

Harry L. Brown
San Diego, California

Questions for bishop

To the Editor:

Your headline "Christians cannot avoid speaking to issues" (TM/UMR, Sept 23) grabbed me enough to make me want to read it. Was it supposedly to discover that one of our esteemed bishops used the time and space to criticize another Christian brother. He didn't speak to an issue at all.

I would like to ask Bishop W Ralph Ward if he believes that instructions to our Lord as found to Matthew about first going to a brother in private before doing public censure? Was Dr. Graham to ask the bishop if he believes the scripture about how we disciples are a body whole, members, one with another, and therefore because of the working of the Holy Spirit in our lives. Also, I would like to ask the bishop how in the world we must feel to have one brother berating another brother in public. We won't even allow Paul in our fellowship.

As you can see I'm very upset that a bishop of our church would so flagrantly criticize one who is being so wonderfully used of the Holy Spirit as Billy Graham. I would hope that Bishop Ward is following his example of our Lord Jesus Christ by spending an hour before daybreak in intercessory prayer for Billy Graham and others whom God has called to help so many get their personal relationships in tune with the Heavenly Father.

Finally, I would hope the bishop would consider the possibility that maybe God hasn't called him, the bishop, to speak to issues, but only to declare the life-changing gospel of Jesus Christ.

Richard Stevenson
Hollister, California

'Music Ministry' valuable

To the Editor:

I note with interest and sadness that "Music Ministry" will cease publishing soon. In my opinion this is not only a great loss to the church, but one more bit of evidence of the church's unwillingness to pay the price for quality in our day. Perhaps quality publications are quality music are too expensive, but I still think it's worth a high price.

I take off my hat to H. Myron Brown, who has edited "Music Ministry" with such distinction to record years. We'll miss his concise and well-researched information that has consistently come from the publishing office in Nashville.

Vernon Bigler
Kenmore, New York

Agency is arrogant

To the Editor:

Regarding the article "Mission agency is arrogant" (TM/UMR, Sept 30), the executive committee of the United Methodist Church's Board of Global Ministries has requested all members to "discuss and affirm a similar position (supporting) the Bakke case and affirmative action."

The obvious assumption is that if we discuss it, we will come to the same conclusion as the committee. How arrogant!

Numerous stories in the TM/UMR have a similar tone. Agencies yell and give the impression that on delicate, difficult, involved, important questions we United Methodists all believe the same as they. This is untrue, unfortunate, and misleading. It should be clearly stated that this is the position of the agency only.

K C Beighley
Stockton, California

Mark of the beast?

To the Editor:

Just a question or two for Christians to think about regarding the September 30 article in "Christian Yellow Pages." Could there be any relationship between these "Yellow Pages" and the mark of the beast (Revelations 13:16-17)? "... It caused everyone, great and small, rich and poor, slave and free, to be branded with a mark . . . and no one was allowed to buy or sell unless he bore this mark."

(NEB)

In conservative Christian circles, where prophecy reigns king, the mainline Protestant denominations, Roman Catholic Church, and Jews have been charged with the ultimate negative end of the world. Could the chickens be coming home to roost?

Richard H Welkley
Troy, New York

Readers write

Opinions on merits of 'Soap' debated

To the Editor:

In the lead editorial of the October 7 edition which deals with the television show "Soap" has much merit. You are to be commended. Well reasoned, well-written, as I approach to a controversial issue. However, many things were left unsaid.

We do not have to wait for some future date when many more programs will mirror the "Soap" format. After all, "Soap" is billed as a parody of many "soap operas" already in existence. Obviously, many concerned people have either ignored daytime TV or are totally unaware of its offerings. Many, I feel, are natural sexual escapades of many "soap opera" characters do, indeed, present a sad commentary on the moral vacuum which exists to our society today. Therefore popular ratings are a sad testimony that somebody out there to the heartland of America needs his or her fantasies fulfilled.

If TV is a vast wasteland, as many claim, then we Christians have only ourselves to blame. We are woefully inexperienced in handling the television medium. I refuse to endorse much of the schlock that passes for "Christian" programming. Brother so and so making his pitch for more money and fame is not my idea of responsible use of air time. Apparently, most Christians believe.

Before "Soap" is ripped to shreds by outraged Christians, let us take pause to ask what we can offer as viable alternatives. Is there a place for hard-hitting Christian drama and insightful talk shows? If so, where will the dollars come from? The Television, Radio and Film Commission (TRAFCO) of the United Methodist Church operates on a shoestring budget, as do many other similar agencies of sister denominations. This should tell us something.

In a manner of speaking, we Christians deserve to have our righteous faces and tunnel vision washed with "Soap."

Frank B Gerlathy
Fayette City, Pennsylvania

'Real soaps' are the real problem

To the Editor:

As the population of my rural hick ground, to be "half not of soap" meant to be aggravated or "out of sorts." But now unfortunately, it seems half not of sorts with the TV industry for stirring its latest "Soap"?

I saw one episode of "Soap" and I laughed (dare I confess), not so much at the crass vulgarity as at its lampooning of the real soap operas which have occupied so much daytime TV for so long. It is curious that as long as the soap operas are done in a serious vein and are for real, no one seemed to object. But when they are made fun of and portrayed as silly and laughable, which they are, then objections start.

For twenty years little old ladies, and a lot of others who do not fill that category, have vicariously lived out the infidelity, adultery, incest, homosexuality and lesbianism of devious TV characters in their favorite soap operas. And if anyone misses and episode or two, they can catch up by reading the "Soap Opera Review" in their Sunday paper.

The real question is not, shall we protest "Soap." Obviously, we should. But the real question is where have we been and why have we stayed silent for so long?

H Lee Griffin
Brownsville, Texas

'Soap' harmless

To the Editor:

I am extremely amused by the protests that have come to the surface over the issue of "Soap," ABC's new situation comedy series.

It is my opinion that these who are offended by the serial have such reservations because they themselves are too narrow-minded, ignorant and simplistic to accept the harmless humor in the show. The world is sick and will be sick is for days to come. Is it too much to ask to be allowed to view such facts of life as crime, sexual deviance and racial prejudice with a smile?

I am a sociology major at one of the leading universities in the nation. I have done an in depth study over the issue of the now defunct "Mary Hartman, Mary Hartman" TV series and have found sound, scientific proof that those opposed to the viewing of the serial held their position because they saw themselves and their own identities in the characters of the serial and were offended by the representation.

Can those of you out there who are dead set against "Soap" not enjoy it for what it is — a comedy aimed at the darker side of life, directed at helping our society accept the way things are? Certainly the characters are exaggerated, but so are everyone's reactions! People would probably protest if there were a serial about straight-laced Christians.

Name withheld by request
Houston, Texas

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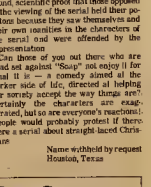

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What has happened to plans for the 'Church of Christ Uniting'?

By BUD HERRON
Associate Editor

PRINCETON, N.J. — "Rumors of my death have been highly exaggerated," Mark Twain once told a newspaper reporter who inquired about his health.

A similar response is being made today to questions being asked about the health of efforts to bring United Methodists and members of nine other Protestant denominations together in a single church — to be called the Church of Christ Uniting (COCU).

"There's a general misconception afoot which claims church union is a dead issue," Dr. Gerald Moede, top executive of the organization created to help bring about that union, recently told TM/UMR. "It's not a dead issue. I believe real progress is being made."

Part of the material with which he backs that assessment is a new, specific timetable for progress toward union — the first such long-range schedule put together by the Consultation on Church Union since the excited days of the 60s when many supporters of union believed the unified church was "just around the corner." Those hopes were dampened, however, seven years ago when the plan began to run aground over disagreements about what the structure of the new church would look like.

New timetable

The new timetable — hammered out in September by the organization's executive committee — calls for a "plan of union" to be worked out and ready for the consideration of COCU's nine member-churches in the mid-1980s. The timetable calls for those denominations to send representatives to "COCU plenary sessions" in 1979, 1981 and 1983 to work out the details of the union plan.

The 1979 plenary will be mostly concerned with a revised theological section of the plan for union — a section which has been the easiest area of union to deal with in the past. The first such theological agreement was reached in 1966.

Then at the 1981 plenary, COCU plans to deal with the "ministry section" of the plan — the section which has proved to be a major stumbling block. Among the thorny questions to be answered will be: What will the church hierarchy look like? Will there be bishops?

Finally, in 1983, plans are to go over the whole design for union and make changes before sending it to the nine member-churches.

But in spite of the carefully worked out timetable, COCU officials are not predicting that sailing will be smooth. Dr. Moede believes COCU must overcome its image in some areas of the church as a "dead issue" and must generate the kind of excitement that once surrounded church union.

He says a major problem has been the residue left from press reports which said "COCU shelved" back in 1973. Deadlocked on points of church polity, COCU decided at that time to "change directions somewhat" and he says that move was interpreted by the press as a collapse.

"A lot of people still think everything ended back then," Dr. Moede admits. "We have to work now to correct that image and regenerate the excitement that once surrounded efforts for union."

Mood different

The Rev. Jeanne Audrey Powers, a top official in United Methodism's office for "ecumenical and inter-religious affairs," agrees with Dr. Moede about the lack of excitement, but pins the reasons as much on the mood of the times as on misleading information from the press.

"The 60s were times when everyone seemed excited about everything," Ms. Powers told TM/UMR. She said the mood of today is marked more by cautious attitudes and fewer expectations that "our problems can be solved overnight." But, like Dr. Moede, she believes union will eventually take place.

If it does, approximately 23 million American Protestants will be members of a single church. Churches merging would include the following: United Methodist Church, African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Methodist Episcopal Church, Christian Church (Disciples of Christ), United Presbyterian Church, United Church of Christ, Presbyterian Church U.S., National Council of Community Churches and the Episcopal Church.

Critics sometimes call this the "superchurch idea" which has outlived its time. They say "big" does not mean "good" and shudder at the thought of the bureaucracy they claim such a "superchurch" would ultimately bring into being.

Supporters call it a "hopeful method of reuniting the body of Christ, split apart by centuries of squabbles unbefitting those who call themselves the people of God."

Need to convince

But ultimately, both sides agree, the future of the Church of Christ Uniting rests in the hands of those 23 million members who would become a part of one body of believers. Winning those persons "in the pews" to the concept of a united church is our greatest task, Dr. Moede says.

COCU officials admit that unless the individual members can be convinced of the "rightness" — the "Christian necessity" — for unity, nothing else COCU does can be of any significance.

'One table' in Springfield

SPRINGFIELD, Ill. — One young communicant obviously finds worship in the outdoors all too soothing, as his elders celebrate the Lord's Supper around tables set in the shape of a cross at a busy downtown intersection here. The occasion was the third annual Festival of Christian Unity, a unique ecumenical inter-racial celebration co-sponsored on World Communion Sunday Oct. 2 by seven congregations, including First UMC. The downtown congregations met first in their own sanctuaries, then participated in a grand processional to the intersection of Sixth and Capitol Streets, where they worshipped and communed together.

PHOTO BY BILL PECKHAM

Emphasis on higher education urged for 1980-84 quadrennium

By CLYDE CHESNUTT
Associate Editor

OLIVE BRANCH, Miss. — An effort to focus concern of the United Methodist Church on higher education — through legislation of the General Conference in 1980 — began in earnest here last week. The Board of Higher Education and Ministry called for church-related higher education to be a major emphasis of the church for 1980-1984.

Meeting Oct. 10-14, the 95-member board endorsed the major recommendations from a report that General Secretary F. Thomas Trotter said has been hailed as the most important single effort of its type attempted by any denomination — the report from the National Commission on United Methodist Higher Education.

This blue ribbon commission of educators and churchpersons spent two and one-half years gathering data and recommending policy for the church. Among its previously reported statements are those which call for public policy to acknowledge church-related higher education as an option to public higher education, for selected use of tax money for church-related education and for examination of U.M.-related colleges with an announcement that 22 were on an "endangered list" of survival.

After much discussion, the board placed the responsibility for refining the ideas and language of the report in the hands of its Division on Education. The board also ordered the division to carry out the recommendations.

Dr. Trotter told members that the effort was not simply an "endeavor to create a fund to support church colleges," but an effort to "confront the church" with a new and discerning examination of church-related colleges and campus ministries. "We must address the church on its purpose in higher education," he said. "We must turn the mind of the church around from a church-related college to a college-related church."

Elected as associate general secretary to carry the ball for education was the Rev. James S. Barrett, 43, pastor of Washington Street UMC, Columbia, S.C. Dr. Barrett was dean and president for ten years of Spartanburg Methodist College, Spartanburg, S.C. He succeeds Dr. Fred Harris who resigned in July to become president of West Virginia Wesleyan College.

A resolution that the next associate general secretary be an ethnic minority person or a woman was debated and defeated previous to Dr. Barrett's nomination and election. Some persons contended the board would be "without integrity and be immoral if we continue to place white males" in upper level leadership posts. The majority seemed convinced by arguments that the search committee had intentionally sought minority candidates and had selected the person best qualified for the position.

Oppose Bakke

WASHINGTON, D.C. — Members of the National Committee to Overturn the Bakke decision march past the U.S. Supreme Court during a recent demonstration. The United Methodist Board of Church and Society is one of several church-related bodies to issue statements supporting the overturn of the Bakke decision, in which the California Supreme Court ruled Mr. Bakke (a white) had suffered "reverse discrimination" in his attempt to be admitted to medical school, since minority persons were given priority for some medical school positions available.

RELIGIOUS NEWS SERVICE PHOTO

Official says ethnic priority progressing

OLIVE BRANCH, Miss. — The missional priority on the ethnic minority local church has not bogged down. "Things are happening," Dr. Douglas E. Fitch told members of the Board of Higher Education and Ministry (BHEM) at the annual meeting here last week.

"We don't want to paint too glorious a picture," the BHEM staff member said, "but things are happening." He explained that $1.3 million has come in through the apportioned part of the missional priority. He also claimed the board has taken seriously the General Conference mandate to general agencies to shift their priorities and budgets to aid the priority.

Calling for some "Amens" from members to the projects already done by the Division of Ordained Ministry under the umbrella of the ethnic minority local church priority, Dr. Fitch listed:

- A center of Asian-American Ministries at the Claremont School of Theology;
- Block grants of $12,000 to each of the five jurisdictions for scholarship aid primarily for black youth preparing for the ministry;
- A special Puerto-Rican project between Union Seminary in New York and Evangelical Theological Seminary in San Juan;
- Ethnic seminary interns in local churches;
- A director of recruitment in the Rio Grande (Mexican-American) Conference;
- Hispanic programs at Perkins School of Theology and Garrett-Evangelical Theological Seminary;
- Annual conference consultations on identification and enlistment of ethnics for ministry;
- A Native American recruitment person on the West Coast;
- (projected for 1978) A Native American school at Scarritt College.

See 'tide turning'

Language 'pioneers' optimistic

By SHARON MIELKE
Senior Staff Writer

DALLAS — Two United Methodist "pioneers" in the drive for "non-sexist" language in the church admitted here that "most members do not feel language is a very important issue. At most, it is tangential to their real concerns."

But they firmly believe the tide is turning although changes may be barely detectable. "Pockets of concern," they say, will spread and grow.

Co-pastors, the Rev. Thomas and Sharon Neufer Emswiler, crystallized their conviction that words shape people and relationships as far back as 1971. By 1974 they had authored the first book on the subject, "Women and Worship," which has sold over 15,000 copies.

"When the word 'human being' and 'man' can be used interchangeably, but the word 'woman' and 'human being' cannot be used interchangeably, women are understood as something less than human," Ms. Emswiler said. Further, our images of God affect our self understanding, she said. "Either we are like God or unlike God. It is time to recognize that God is both fully masculine and fully feminine."

Mr. Emswiler said, "If I, as a man, always think of God as a man, it is easy for me to maintain a pattern of dominant, prideful control. If women are not quite as good, I can relate to women as something less that should be subordinated."

He said the idolatrous deification of maleness is central to the "Total Woman" movement and is "an important pattern to break."

Both agreed in their presentation to seminary students here last week that "the need is not for the subtraction of male images of God but the addition of female images and wider use of non-gender metaphors, such as Presence, Love, Light.

The Emswilers back up their belief that words should say what they mean in both genders by Drake University research which indicates that the word "man" does not function in most people's minds as a generic term including everybody.

They believe it is the pastor's responsibility as the leader of corporate worship to insure that it is non-sexist in language or at least that masculine images be balanced with feminine images, so the worship experience is inclusive.

But they cautioned against trying to stampede anyone or of imposing language changes in a dictatorial fashion. "Move with the people subtly and gradually," they told seminarians. "We are all growing as Christians."

Mr. Emswiler was critical of the lack of leadership theologians have given to the language issue. He said he has found seminary faculties among the least supportive of any group, but noted that this seems to be changing with the increased enrollment and presence of women in seminary classrooms.

Asked how a man becomes a feminist, Mr. Emswiler told TM/UMR with a smile that he married a feminist. But he credited his upbringing, which gave real respect to women and all human beings, as well. "It's a gradual process for almost everyone."

the church today

Church and Society magazine revived

NEW YORK (TM/UMR) — New life was breathed into "engage/social action" magazine here during the recent meeting of the United Methodist Board of Church and Society.

After nine years as the denomination's national periodical for social issues, the magazine was earmarked to be folded by an action of the board's executive committee last May. Continued low circulation and lack of revenue were given as reasons.

The full board, however, meeting here Oct. 6-8, overruled the executive committee action and decided to continue the magazine, although with fewer pages than at present.

Board supports J. P. Stevens boycott

NEW YORK (TM/UMR) — The United Methodist Board of Church and Society has become the first national agency of the denomination to join in the boycott of products from the J. P. Stevens Company, a textile firm presently involved in a labor dispute.

By a vote of 41-1 (with two abstentions), the board voted during a meeting here Oct. 6-8 to join the boycott "until the company ceases the harassment of workers in their attempt to organize, enters into good faith collective bargaining and offers equal employment opportunity without regard for race or sex."

Andrew Young praises United Methodist role

NEW YORK (TM/UMR) — In a surprise appearance during a meeting of the United Methodist Board of Church and Society here Oct. 7, United Nations Ambassador Andrew Young told board members the church "has had a positive influence on the U.S. government through the years."

Mr. Young, a Disciples of Christ minister, said: "We now have an administration in Washington that essentially believes in the kinds of things the United Methodist Church has been talking about for years."

He said, however, the church must continue to support the causes of human rights and help the American people not to "be afraid" of "world movements."

"I hope you believe that 1977 is 'the acceptable year of the Lord,'" Mr. Young said, "and that you work toward a prophetic ideal of where the world should be today."

$100 million medical center announced by Oral Roberts

TULSA (RNS) — Evangelist Oral Roberts has announced plans to build a $100 million health center here which will combine medical expertise with prayer.

The complex, to be called The City of Faith Medical and Research Center, will be housed in three towering gold colored triangular buildings. Construction will be launched by Oral Roberts University (ORU) within a few weeks. The evangelist, a United Methodist, is also president of the university.

Mr. Roberts said the center will include a 777-bed hospital, a 60-floor clinic and diagnostic center and a 20-floor research center.

"This is the completion of my life's dream for the healing and health of people," Mr. Roberts told ORU students at a chapel meeting where the plans were revealed.

Union petitions for election at U. M. Publishing House

NASHVILLE (UMC) — The United Methodist Publishing House here has been informed by the National Labor Relations Board that Graphic Arts International Union Local 521 has filed a petition for an election to determine whether employees of its Central Distribution Department wish to have the union represent them. There are approximately 100 employees in the department.

Dr. John E. Procter, president and publisher, has assured all employees that, "as a part of the United Methodist Church, the Publishing House respects the rights of its employees to organize for bargaining purposes, if that is the express desire of a majority of those in an appropriate unit." He also indicated that Publishing House management would cooperate fully with NLRB guidelines for the election.

Billy Graham Association to release gift statement

MINNEAPOLIS (RNS) — The Billy Graham Evangelistic Association will release a statement on its finances earlier than anticipated in order to meet requirements of Minnesota law on gift annuities.

George M. Wilson, executive vice-president of the Association, said a report indicating a new application to sell annuities had been rejected was "absolutely erroneous."

He was responding to a copyrighted report in the Minneapolis Tribune that the associations application for re-registration would not be approved because of inadequate financial disclosure by the four-year-old annuity fund.

Officials of the state securities commission have advised the Graham association that it must provide more financial information, including such items as a balance sheet and a complete statement of income before the annuity fund can be approved.

Ethicists speak out

'Absolutist position' on abortion opposed

WASHINGTON, D.C. (UMC) — Strong support for abortion rights, as opposed to "the absolutist position" that abortion is always wrong, was announced here Oct. 3 by more than 200 religious ethicists, among whom were about 20 United Methodists.

Their statement called abortion a "serious and sometimes tragic procedure for dealing with fetal life," but stressed belief that "abortion may in some instances be the most loving act possible." This was their expression of concern for "the quality of life as a whole."

The position is not "for abortion, but for freedom of choice," it was pointed out by Dean J. Philip Wogaman of United Methodist-related Wesley Theological Seminary, who moderated a press conference.

The statement made one of the strongest challenges yet of "the heavy institutional involvement of the bishops of the Roman Catholic Church in a campaign to enact religiously based anti-abortion commitments into law." It admitted such a challenge to the Catholic effort carries "some ecumenical risks" but held those risks "have already been assumed by those who have pressed the absolutist position on religious grounds."

Support was expressed for the 1973 U.S. Supreme Court decision that "the law ought not to compel the conscience of those who believe abortion to be in harmony with their moral convictions."

While abortion "cannot be blandly legitimized by the mere whim of an individual," there are circumstances which "can render it a less destructive procedure than the rigid prolongation of pregnancy."

The statement criticized the "absolutist position" for its "cost in human misery" through its "total preoccupation with the status of the unborn"; for lack of "concern for the quality of life as a whole"; for the denial of Medicaid assistance to poor women seeking abortions, thus implying "public censure."

Expressing "reluctance to take on" the Catholic bishops, Dr. Wogaman characterized this as "not an anti-Catholic statement, but the bishops have made anti-abortion a major campaign." He noted at least five Catholics had signed the ethicists' statement.

In answer to a question about other religious bodies which oppose abortion, Dr. Wogaman said, "We have not challenged anyone's legal right to oppose, but it is inappropriate for one group to seek to employ the power of the state to enforce its views." The difference, he added, is that he and other signers "do not seek to influence the choices of others."

To this, Beverly Wildung Harrison, professor of Christian ethics at Union Theological Seminary, New York, added that "conditions of the public debate toward public policy are jeopardized by the Roman Catholic implication there is no moral ground for disagreement" on the abortion issue.

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Japanese missionary appointed to New York arrives

NEW YORK — The Rev. Haruyoshi Fujimoto, left, the first minister appointed by the Kyodan (United Church of Japan) as a missionary to New York, gets acquainted with Japanese children the first Sunday after his arrival in September.

Within the last 10 years more than 400 Japanese companies have transplanted close to 50,000 of their employees and families into the New York metropolitan area. The Japanese expatriates are the focus of an innovative new ministry.

Special Ministries to Metropolitan New York is a cooperative ministry between several U.S. denominations and the churches in Japan to evangelize this highly transient and strongly secular group of international business people.

PHOTO BY JOHN GOODWIN

UMC helps churches save energy

SPRINGFIELD, Mass. (RNS) — In 1975, the 120 members of the Martin Luther King Community Church in Springfield paid $750 for oil.

Last winter, the bill hit $2,000 and the Rev. Ronald Peters said it placed a "terrible strain" on members of the United Presbyterian congregation.

But things are looking up. Energy conservation analysis revealed how the oil bill could be almost halved at very little cost to the church.

The church was one of three Springfield churches in which Total Environmental Action Inc. (TEA) of Harrisburg, N.H., conducted intensive analysis for use as a springboard for a seminar on energy stewardship sponsored by the American Baptist Extension Corp., the United Presbyterian Synod of the Northeast in cooperation with the Presbyteries of New England, and the United Methodist Church Board of Global Ministries.

The seminar drew clergy and lay leaders from 12 states representing six Protestant denominations and three Roman Catholic dioceses.

They learned that the first thing a church should think of when it comes to saving energy is not storm windows but heating plant efficiency and turning back the temperature in church areas not in use.

Consider the Martin Luther King Community Church. It is a 100-year-old wood frame building. When the burner operates, it heats all areas of the structure. But, as in most churches, the sanctuary is unused most of the week.

TEA's suggestion: Turn off the radiators in the sanctuary manually after the Sunday worship service. Estimated savings: $570 a year.

The oil burner in the church was in poor repair. A new burner would cost between $200-$300 but would increase efficiency as much as 25 percent and could save as much as $369 in oil the first year.

Regular maintenance of burners is a must for churches that want to cut costs, TEA said. At Trinity United Methodist Church, where the seminar was held, a drop in burner efficiency of as little as two percent would mean as much as $500 a year in wasted oil.

Cutting the temperature in areas of the church not in use is the most straight forward way of saving energy, according to TEA.

Sometimes this is possible by using automatic thermostats that are timed to set back the temperature at certain hours of the day or certain days of the week.

Sometimes it requires more ingenuity to save. At Church in the Acres (American Baptist) the same thermostat controls the temperature in the sanctuary and the minister's study.

TEA suggests turning back the thermostat 15 degrees when the sanctuary is not in use and buying a small electric heater for the study.

The saving in oil (an estimated $310 a year) would more than offset the price of the heater and electric heat, it said.

Storm windows cut off heat but they are not a cost-effective item for huge church windows. However, if a church has installed a protective cover on a stained-glass window, this can double as a storm window with caulking and weather stripping.

Evelyn Fitzgerald of the energy team of the American Baptist Extension Corp., told seminar participants that churches have a dual reason to take stock of their energy use.

"Money is an obvious one. But a church that squanders heat 'because it can afford it' violates the basic premise of being a good steward of the earth's resources," she said.

Writer warns of 'white sect'

DAYTON, Ohio (UMC) — If the United Methodist Church does nothing to strengthen its ethnic minority churches, the denomination will "lose its distinctive character by becoming just another white tribal sect," says a pastor/writer in the October issue of the UMC's program journal, "Interpreter."

Calling United Methodism "the most pluralistic mainline denomination in the nation" because of its ethnic diversity, the Rev. Cornish Rogers claims ethnic communities need to witness a clear demonstration of the united strength of the whole church brought to bear on ethnic churches serving ethnic communities.

Mr. Rogers, pastor of St. Paul's Church in Santa Barbara, Calif., and an associate editor of the "Christian Century" magazine, writes in the lead article that Asian, black, Hispanic and Native American churches are neither "fish nor fowl" in United Methodism. Accepted fully neither by their ethnic communities nor by the UMC, the ethnic churches suffer from an "acute identity problem," asserts Mr. Rogers.

EAGER TO BE SPONSORED

The anticipation just "beams" from the little face of ANIL KUMAR of India. He is age three and the superintendent has asked him to sit still so she can take his picture. She tells him why — that someone in far away America might want to help him.

He is fatherless and the mother is utterly destitute. And so Anil waits for the superintendent of our Christian orphanage to tell him about his sponsor.

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Leap of faith lands Kenyan in black college

By PAT SITES
Staff Writer

AUSTIN, Tex. — A chance meeting on a bus in Africa — and a couple of large leaps of faith — figure prominently in a United Methodist "mission" story now being played out on a small college campus here.

Because of that meeting, a young Kenyan is today well on his way toward a degree in marketing and management at Huston-Tillotson College, one of UMC's predominantly black colleges. And the president of the college, Dr. John King, is as convinced as ever that offering Henry Njoroge a college education was "something I should do."

It all began, Dr. King says, during the World Council of Churches' gathering in Nairobi in 1975. He and some friends were met at the airport at 5:15 a.m. by a "bright, alert, gracious young man" who introduced himself as their host and proceeded, during their stay, to be "a fine guide." Employed by the National Christian Council of Kenya, Mr. Njoroge spent a day pointing out to them the mission work of the area.

Soon impressed with the young man's intelligence and his desire for an education, Dr. King found himself asking Mr. Njoroge, "If I can find the money for a four-year-scholarship, can you arrange passage to the United States?"

For both men, large questions loomed.

Dr. King's were financial. With no scholarship funds readily available, where would Mr. Njoroge's tuition come from? (Some aid has come from the Board of Global Ministries; he's still working on the rest.)

For Mr. Njoroge, 29 years old and long out of school, one question was, "Can I do it?" Another, as he realized that relatives who counted on him for financial support would be without it for four years, and "Am I being selfish?"

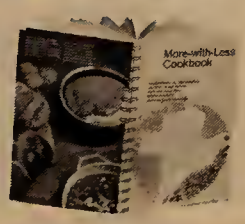
Although even the passage money didn't work out, they made their plans. Dr. King got the young man a loan for transportation, bought him some books and told him to come ahead.

Now the only Kenyan at Huston-Tillotson, Mr. Njoroge admits to some tough sledding, both academically and socially, "though people have been very generous." Armed with only a primary education and a lot of reading in his background, he's taking a heavy 20-hour course load. There isn't much time to meet people and take advantage of the "many opportunities" in America.

He has faith in what he's doing, however, and deep gratitude to Dr. King. There's a great need in his country, he says, for qualified marketing and sales persons. "And when you give an African an opportunity like this, it doesn't just benefit the person, or even the family, but a whole clan and maybe ultimately the whole country."

A member of the Bible Fellowship Church in Kenya, he doesn't think denominationally, "I am a Christian and a child of all," he says simply.

Dr. King has no regrets. "Education is not the whole answer to the world's problems," he says, "but it's certainly a major part." He's glad he met Henry Njoroge on that bus.



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Over abortion rights

U.M. women consider suit

By SHARON MIELKE
Senior Staff Writer

ATLANTA — Entry into a law suit to test the right of poor women to have abortions is being considered here this week by national directors of the United Methodist Women organization.

At TM/UMR press time, Oct. 17, entry as plaintiffs in a national class-action suit entitled "McRae versus Califano" by the Women's Division of the Board of Global Ministries was strongly being recommended by the Section on Christian Social Relations. That section previously supported entry into the suit by an 18-1 vote with two abstentions. The 75-member division is the board of directors of United Methodist Women (UMW).

The McRae versus Califano suit challenges the Hyde Amendment, adopted by the 1976 U.S. Congress to restrict the funding of abortions through the Department of Health, Education and Welfare (HEW) to cases where the woman's life would be endangered. The Medicaid program is principally affected, but the amendment also involves the Indian Health Service and all HEW and Department of Labor health insurance programs, according to Peggy Billings, top social relations executive in the division.

Church-state entanglement

The law suit says this restriction is a violation of the free exercise of religion clause in the U.S. Constitution and also violates the prohibition against entanglement of church and state.

The plaintiffs argue that this federal legislation prohibits a person from the free exercise of conscience based on religious beliefs, which would interfere with First Amendment rights. Protestant Christians, for example, who hold the religious view that the individual has the religious obligation for making responsible decisions on parenthood, cannot exercise this belief if they are poor and unable to purchase and abortion.

Further, the case argues that the Hyde Amendment has written one religious point of view (Roman Catholic) into federal law — and is thus an entanglement of church and state.

The debate in the social relations section did not focus on the philosophy behind the case, however, but on the effect of the pending action on local members of United Methodist Women. This is the first time the Women's Division has seriously considered entering a law suit.

Four possible courses

Four courses of action were being considered at press time: (1) Entering the law suit as plaintiff, (2) Locating a United Methodist woman who would qualify as the plaintiff, (3) Taking both actions, and (4) Taking neither action.

Entry by the division into the suit was presented as being in line with the UMW's long-standing commitment to seeking economic justice for poor women, as well as supporting the 1976 General Conference statement on abortion.

The lone "no" voter, Patricia Soderholm, Monroe, Wisc., termed the lawsuit as "the most abrasive course of action possible, when less abrasive options are available." She warned that it could jeopardize and further cloud division efforts toward ratification of the Equal Rights Amendment (ERA).

The case is unlikely to cost the division financially, since the lawyers bringing the case have volunteered to do so without charge.

In other actions, the division approved a statement calling for an extension of the deadline for ratification of the Equal Rights Amendment by the states and agreed to make contributions to two ERA related organizations. The division will give $6,000 each to the "Religious Coalition for ERA" and "ERAmerica."

Women's Division members meeting here also are debating and revising a new "Charter of Racial Policy," which they hope to have ready for presentation to the 1978 national assembly of UMW in Louisville, Ky. (Earlier charters were adopted in 1954 and 1962.)

The updated charter will include references to the problems of institutional racism, which was not addressed in earlier documents. It is the goal of the division to refer the charter to every local, district and conference unit for ratification by August of 1979. The charter would then go to the 1980 General Conference for possible adoption by the whole church.

Another new emphasis debated by the division here is a plan for training elected UMW conference leadership teams on a regular basis. This is a departure from the practice of only training new officers.

Several recommendations

Other matters before the division from the Section on Christian Social Relations were recommendations to:

• Request examination of the practice of using banks making loans to the South African government or South African government-owned corporations for investment of church funds. The resolution calls for the total mission board to join with the denomination's Board of Church and Society in requesting that the Council on Finance and Administration discuss church investment and banking policies as they relate to the Social Principles and the church's stand against apartheid. Stephen F. Brimigion, board general treasurer, said some general church funds are known to be invested in banks making such loans. He said he believes that practice violates at least nine points in the church's present policy statement on investments.

• Join action of the World Division asking UMW members and churches to support the General Conference call for negotiation of a new treaty between the U.S. and Panama.

• Join a coalition called the "Committee for Ratification of the Panama Canal Treaty."

• Provide $3,000 for a Washington Welfare Forum Nov. 5-8, which will bring 20 women welfare recipients and welfare activists to Washington D.C. to discuss President Carter's welfare reform proposals.

Church taxation argued at religious liberty confab

ARLINGTON, Va. (RNS) — Churches "should be taxed" to help ensure their absolute separation from the state, an attorney specializing in civil liberties said here.

Hope Eastman of Washington, D.C., appeared with the Rev. Dean M. Kelley, staff associate for religious and civil liberty at the National Council of Churches, before the Baptist Joint Committee on Public Affairs 16th Religious Liberty Conference.

Mr. Kelley argued that churches should continue not being taxed.

A former member of the legal staff of the American Civil Liberties Union in Washington, Mrs. Eastman said the tax exempt status of American churches and synagogues amounts to government aid to them, which the U.S. Constitution prohibits. Persons who contend the government is not currently "subsidizing" religion are not facing the "real world," she said.

Mr. Kelley, author of a book, "Why Churches Should Not Be Taxed," said that removal of the tax exemption churches now enjoy would put the government in the position of determining by "objective" criteria what constitutes a church, which he felt it is not qualified to do.

A legitimate church, in his view, is "any organization performing the function of religion (that is), explaining the ultimate meaning of life for its adherents."

Safeguards against "massive abuses" of the churches' tax exempt status also include criteria that a legitimate church "will have a body of adherents with sufficient continuity to be identifiable over time and sufficient numbers to support it by their voluntary contributions," he contended.

An official of the Baptist Joint Committee on Public Affairs declared here that "inequality of treatment is built into the Internal Revenue Code and into the regulations of Internal Revenue Service (IRS)."

But John W. Baker, associate director of research services of the committee, added that the inequality is not deliberate but the result of differences in church structures which government does not understand.

He described three classes of churches — hierarchical, quasi-hierarchical, and congregational. According to Mr. Baker, most tax regulations fail to take these differences into consideration and thus discriminate against groups in all three classes.

Rep. Barber Conable (R-N.Y.), ranking minority member of the House Ways and Means Committee, told the gathering he would be glad to consider introducing a bill to repeal the 1969 provision which added the term "integrated auxiliaries" of churches to the U.S. tax code.

Remarking that "I enjoy an occasional chance to kick Treasury in the face," the United Methodist lawmaker commented that tax reform does not always mean tax relief. "We in Congress mean 'revenue neutral' when we talk about tax reform," he said. "What we give you in apples we'll take away in oranges."

William P. Thompson, president of the National Council of Churches, told the conference that "'attempting to influence legislation' is for the churches not an innovation or an aberration, but a part of their obedience. The 'innovation' is that there should be any connection between that aspect of their obedience and tax exemption."

He declared that "the churches were here before the Constitution or the commonwealth. They have dealt with many kinds of empires and economies and survived them all. They will continue to try to carry out their mission in whatever circumstances they find themselves."

Frank Patton, Jr., an attorney with the Episcopal Guild of St. Ives, advised the conference participants that churches should not make voluntary payments to local governments to compensate for their tax exemptions.

He noted that such exemption is practiced in all 50 states, and asserted that it has been established by "enlightened legislatures," which have "recognized through exemption and other tax benefits the importance of churches to society."

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Poles support social work, seek prayers

Compiled from News Releases

WARSAW — The Polish Methodist Church has voiced its intention to continue to cooperate with the government in helping to develop Poland's social and economic life.

In a resolution taken by the 6000-member church's General Conference the "will of the members" was expressed "to participate in society's efforts to strengthen Poland's potential and create a new quality of life for her citizens." There are 52 churches.

Methodists in Poland also say they are eager for relations with the outside world and covet the moral support of the worldwide church.

"No walls can keep prayers out. Prayer transcends all barriers," the Rev. Adam Kutchma of Warsaw told Jean Wickett of Laguna Beach, Calif.

As chairperson of the Africa/Europe regional committee of the United Methodist Board of Global Ministries, Ms. Wickett went to Poland in September.

"I was in Poland six days," Ms. Wickett reported, "and found the churches continuing to struggle and packing in the young people."

A milestone for Polish Christians was the recent publication of a Polish translation of the Bible, the first since 1400. By year's end 200,000 copies will have been printed in Poland.

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All persons interested submit a letter of application and complete resume to: Or. Donald Eidson, Chairman, Faculty Search Committee, Central Methodist College, Fayette, Mo. 65248.

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The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 46

Send P.O. Form 3579 to Box 1076, Dallas, Tx. 75221

OCTOBER 28, 1977

Special page
Dulac
Community Center

Methodist student news

Great Turnout For Campus Ministry Retreat

LSU students attended the Annual Fall Retreat of the Uniting Campus Ministry, LSU, at the Lake Charles District Camp. Discussion groups, worship, swimming, and recreation were featured. Themes focused on "Interpersonal Relationships," "Making the Most of the University Experience," and "Christian Faith Development." Retreat leaders were the Rev. Randy Nichols and Mrs. Judy Perkins, member of the TUCM Board of Directors. Mr. Randy Woodland is student president of TUCM. Rev. Will Finin is the Campus minister.

Our Response To Evil — Paramount

Dr. Schubert Ogden, noted professor of theology at Perkins School of Theology, SMU, spoke recently in Brown Memorial Chapel at Centenary College on the topic, "Evil and the Belief in God: the Distinctive Relevance of Process Theology."

In his address before a large audience of students, faculty and staff, Dr. Ogden identified a classical problem relative to the existence of God. Assuming God is omnipotent, and God is good, why is there evil? Dr. Ogden says that in its classical theological usage, omnipotence means all the power there is. On the other hand, Process Theology holds, according to Dr. Ogden, that power is a social term and that omnipotence must mean the greatest power there is among other powers. Therefore, God exists and evil may come from these other powers, not God.

Dr. Ogden emphasized that although it is all right to consider philosophically the problem of evil, what is most important is our response to the evil that exists around us.

Seminary Seeks $10.5 Million

Garrett-Evangelical Theological Seminary today launched a development program that calls for raising $10.5 million in gift support during the next five years. The announcement was made by John M. Tittle, chairperson of the Seminary's board of trustees and a senior partner in the Chicago investment firm of Stein, Roe & Farnham.

The fundraising goal includes $3.5 million for endowment and $550,000 for physical plant improvement. The balance will undergird annual operations and program development. In excess of $6 million already has been committed toward these objectives, according to William Y. Hutchinson, president of Continental Scale Corporation, vice-chairman of the seminary board, and chairman of the development committee. A minimum of $5 million is anticipated from United Methodist Church sources, including the denomination's Ministerial Education Fund, over the five-year period, Hutchinson added. Trustees of the seminary so far have made advance personal commitments to the program exceeding $450,000, he said.

Present enrollment at G-ETS is 321 students in seven degree programs. The seminary's annual operating budget is $2.8 million, and its total combined assets are over $15.3 million.

Happenings

November, December, January

November
- 1 Conference Church School Rally - Ruston
- 2 Conference Church School Rally - Baton Rouge
- 4 World Community Day
- 13 Drug and Alcohol Concerns Sunday - Stewardship Day
- 18-20 Marriage Enrichment Weekend (New Orleans)
- 20 National Bible Sunday - Thanksgiving Sunday
- 24 Thanksgiving Day
- 27 First Sunday in Advent

December
- 2-3 Conference Council on Ministries
- 10-11 Board of Laity
- 25 Home Hospital Sunday - CHRISTMAS DAY

January, 1978
- 1 Student Recognition Day
- 2-6 Congress on Evangelism - Miami Beach, Fla.
- 3-5 Peaching Clinic with Carlyle Marney (Holiday Inn, Irving, Texas)
- 4-5 Family Spiritual Life Retreat, Camp Istrouma
- 6 Epiphany Day
- 9-13 All Pastors Training, Decision Point - Church School
- 10 Ecumenical and Interreligious Concerns Ruston, Trinity UMC
- 11 Ecumenical and Interreligious Concerns Baton Rouge, First UMC
- 17-18 Assembly - Louisiana Interchurch Conference
- 19-21 Convocation of Boards, First UMC, Alexandria
- 26-28 North Louisiana Ashram-Trinity UMC, Ruston
- 29 Methodist Foundation Sunday
- 30 Quest Seminar (Bishop Ernest Dixon, Leader) First UMC, Alexandria
  Call to Prayer and Self Denial

Specific programs gain greater financial response

Valley Forge, Pa. UMC — Contrary to popular belief, the largest single source of support for the United Methodist Board of Global Ministries is not the World Service dollar, but "second-mile" Advance Special giving, the board's president said here September 28-30.

Bishop D. Frederick Wertz of Charleston, W. Va., said about 30 percent of the budget for missions comes from World Service, the church's basic, apportioned program fund, and the remainder from investment income, publication sales and One Great Hour of Sharing and World Communion special offerings.

Evanston, Ill. UMC — Financial support of United Methodist programs at the national and world levels was seven percent higher in the first three quarters of 1977 than for the same period in 1976, the denomination's treasurer said here Oct. 5.

The total giving to the 20 funds in the report was $40,682,791, compared to $38,004,269 a year ago. The figure is not directly comparable, however, since the current report includes four funds which are new in the 1977-80 quadrennium.

The four new funds account for $3 million of the total reported Sept. 30. $13,283,634 for World Service, the church's basic program fund, toward an annual goal of $24,980,000.

Mark November 1, 2 for Church School rallies - Ruston, Baton Rouge

A two-year program priority on the Renewal of the Church School in Louisiana will be launched at Trinity UMC, Ruston November 1 and at First UMC, Baton Rouge November 2. Leading the rallies with Bishop Shamblin will be Dr. Warren Hartmen from the General Board of Discipleship.

90th anniversary celebrated at Slidell UMC

First UMC, Slidell, celebrated its 90th anniversary September 25. Participating in the special worship service were Rev. W. D. Boddie, District Superintendent; Rev. Luman Douglas, retired in Baton Rouge, pastor from 1936-1940; and Rev. Kirby A. Vining, Aurora UMC, Algiers, pastor from 1966-1971. A song, "Ninety Years Celebration," composed for the event by George Riley, Sr., and Mrs. Sharon Bahre, was sung by Rev. Willis Dear, associate pastor. Another musical tribute was the chancel choir's special anthem arranged by its director, Gerald Halley. Forty-one members with a continuous membership of 50 years or more were recognized and presented flowers.

First UMC, the first denominational church established in Slidell, began September 26, 1887, with twelve members at a brush arbor revival led by Rev. James A. Tucker. The congregation now more than 1,800 and is served by three ministers.

A committee headed by Dr. W. A. Folse, Sr. and W. A. Baker, Mrs. Genevra Gardner, Mrs. Laura Crawford, James G. Crockett, Sr., Mrs. Elizabeth Levy, L. V. McGinty, Sr., William Bailey, Mrs. Audrey Schneider and Jerry Kinsey planned the celebration.

Following the worship service the congregation enjoyed dinner on the grounds and hymn singing.

Louisianian spoke on new program - Connection

Nashville, TN — Edith Mulling of Slidell was heard on the new nationally syndicated radio series "Connection" during the week of Oct. 24. Ms. Mulling, a member of First UMC, talked about her ministry as a clown to persons in the area's nursing homes. She is also a member of the "Holy Fools," a nation-wide organization whose members perform a personal ministry through clowning.

"Connection" is a weekly, 30-minute radio series presenting brief segments of personal witness combined with easy-listening music and special features. The programs include United Methodists from all across the country talking about their faith and how it touches the lives of others.

The series began airing on radio stations around the country the week of Oct. 3. It may be scheduled on local radio stations by contacting the Conference Council on Ministries Office, Box 4325, Shreveport, 71104.

"Connection" is produced by United Methodist Communications, P.O. Box 6, Nashville, TN 37202. William R. Richards is executive producer.

News briefs

New Arts Emblem Introduced: The original arts emblem or logo that you see at your left was created for University UMC, Baton Rouge by Margaret Agner. It will be used to symbolize their arts renaissance throughout the year. October 16 was another in a monthly series of special arts Sundays. A mini-recital by soprano Sue Roider was featured in the morning worship services.

The United Methodist Women, First UMC, Covington, entertained with a tea Sunday, October 9, in the church parlor in honor of Rev. and Mrs. Ed Barksdale on their 35th wedding anniversary.

The congregation of Noel UMC, Shreveport honored Dr. and Mrs. Benedict A. Galloway on their Fifth Anniversary at Noel Church with a reception and love gift October 23 in the Church Parlor.

Mrs. James Spitzkeit, missionary to Seoul, Korea, supported by Noel Church, Shreveport underwent recent surgery. We hold the Spitkeits in our prayers.

"Give as you are Blessed" is the theme for the 1978 Every Member Commitment campaign of Ingleside UMC, Baton Rouge.

The Everyman Players In The Book Of Job

A unique drama of faith was sponsored by: St. Paul's UMC Monroe, Parkview Baptist, Grace Episcopal and Covenant Presbyterian Tuesday, October 25, in Neville High School Auditorium. The ancient poem was celebrated in song and speech, chant and chorus in timeless ritual. The actors appeared as living mosaics, ageless figures gleaming in brilliant costumes of red, gold, blue and purple. Mosaic make-up masks the face. The language was the magnificent Elizabethan English of the Authorized Version. Johan Franco composed the music for shofar, organ and trumpets.

Tickets are on sale by the following groups: the four churches, Sears and Penneys. Adults — $3.00; children and Youth through High School and Senior Citizens (65 and above) — $2.00.

Recipe of the month

Chicken And Wild Rice

By Mrs. J. A Montgomery from "Recipes for Body and Soul" (Noel UMC Youth Department Cookbook)

1 large fryer cooked, boned and cut in pieces
1 box of wild rice, cooked (Uncle Ben's)
1 can French style green beans (drained)
1 can celery soup
1 jar (2 oz.) Pimiento (chopped)
1 can water chestnuts (sliced)
½ cup salad dressing
1 cup sliced almonds
coarse grained black pepper

Mix the first 8 ingredients, sprinkle black pepper on top. Cook, covered in bowl-type casserole at 300 degrees for 1½ hours. Serves 12.

Served at Shreveport Parsonette Luncheon, Oct. 14 at the home of Ann Rhoades.

Around the Conference

Oakdale First UMC welcomed back to their church Mrs. Lillie Mae Pomeroy, who gave the message on Laity Sunday. She, with her late husband Billy, lived in Oakdale where he was pastor 1931-33.

Others participating in the service were Mrs. W. J. Lynch, Mr. Sam Staples and Mrs. R. A. Fenstermaker. Rev. Eskel Tatum is pastor.

Dr. Corkey Henneman of the **First UMC**, Hammond presided at the Laity Sunday worship service. **Dr. Joe Austin** and **Mr. John Wilbourne** presented messages relating to people, their reaction to the church, their need for the church and a word of encouragement for all of us to "put on the whole armor of God."

Mr. Tom Hode, Choir Director, led the singing and led a men's choir which sang "How Great Thou Art" with Mrs. Mary Jo Greaves at the organ. Rev. George Harkins is pastor.

Laity Day, Golden Meadow UMC. Those participating in the Morning Worship Service of the Golden Meadow UMC on Laity Day are, from left to right: Phillip Sevin, Dave Guidroz, and Dale Bernard. Not pictured, but participating was Eugene Brossette. Rev. Calvin Lapuyade is pastor.

The Ruston District Lay Leader, Ed Gulley, was the speaker for **Laity Day in First UMC Arcadia.** Dan Madden, our Lay Leader, will conduct the service, and several of our laymen will participate.

Ed Gulley is a native of Farmerville, a salesman of men's furnishings, Chairman of the Administrative Board, Lakeview UMC, Minden, and is serving on the Conference Rules & Resolutions Committee and the Commission on the Roll and Status of Women of the Annual Conference.

Ed and his wife, Bebe, Church Secretary at Lakeview, and three children were in the worship service.

Sunday evening three lay speakers were: Mr. Pat Hammett, Mr. Gary Green and Mr. Russell Davis. Rev. Louis Coppage is pastor.

Jesse Stone

Wilton UMC of Alexandria had Jesse N. Stone, Jr., president of Southern University at Baton Rouge, Louisiana as guest speaker for Laymen Day and Men's Day on Sunday, October 9, 1977.

Major Jackson is president of Methodist Men's Club of Wilton Church. Funds raised were $639.00; Rev. George M. Alfred, pastor.

Pineville, Louisiana Wesley UMC, of Pineville completed a finance drive on Sunday, September 25, 1977, at 8:30 A.M. service.

The group captains were: Nellie Ceaser, $144.00; Maybell Hurd, $345.00; Shirley Hungo, $320.67; Althornia Compton, $301.00; Maggie Raby, $455.06; Sylvia Page, $300.11; Julia Lewis, $264.00; Mary Lee, $162.00; Bobbie Thomas, $220.00; Corine Trudell, $164.00; Doris Parnell, $401.00; Mary Lou Bell, $262.00; United Methodist Women, $100.00; Total $3,438.84.

The Funds from this drive will pay a 20-year note in full in only 7 ½ years — under Rev. George M Alfred as pastor.

Basketball News at Southside UMC, Monroe — New uniforms for a girls team and a boys team were purchased with the proceeds from a car wash and junktique sale. Both teams are members of the United Methodist League with scheduled games each Thursday night. Mr. & Mrs. Gene Boozer are directors.

A Back to School Outing, Chemin-a-haut Park, Bastrop was enjoyed by 39 Southside young people. Hiking, football, frisbies added recreation to the weiner roast. Scott Covington, who plans to go into full-time Christian service, brought the hillside worship service. Rev. Lea Joyner is pastor of Southside UMC.

The Ruston District United Methodist Women met in Downsville for their Annual meeting on Sunday afternoon, October 2. The program included a presentation by Joe and Dot Davis, returned missionaries from Zaire. The Davises are now working in the Red Bird Missionary Conference in Kentucky.

In picture of five persons — left to right Rev. and Mrs. James McLelland — Host pastor and wife. Mrs. Polly McGehee — past president of Ruston District UMW, Dot and Joe Davis.

New Officers of the year elected at the meeting included — President - Mrs. Cecil Read, Secretary - Mrs. Larry Waldron, Mission Coordinator for Christian Global Concerns - Mrs. L. H. Bellamy, Secretary of Program Resources - Miss Merry Dean Patterson, Chairperson, Committee on Membership - Mrs. Richard Johnson, Chairperson, Committee on Nominations - Mrs. L. D. Hubbard, Members, Committee on Nominations - Mrs. Morris Rhea, Mrs. Dessie Tucker.

In picture of eight persons — left to right are new officers Mrs. Mary Margaret Barr - installing officer, Mrs. King, Waldron, Read, Miss Patterson, Mrs. Tucker, Johnson, Hubbard.

The Caribbean Crescent, a mission study taught by Mrs. G. W. Pomeroy and planned by the UMW of **First UMC, Lake Charles,** ended with a Caribbean Festival. Pictured here are: Rev. Henry Blount, pastor; Mrs. G. W. Pomeroy, Mrs. George L. Heard, Sr., and Mrs. Claudius Mayo. The Caribbean study illuminated the goals of the people of the Caribbean in seeking identity, freedom from domination, and the chance to form new institutions of justice. The role of the Caribbean church, under indigenous leadership, as it pioneers a new kind of mission was examined.

BROWSING SHELF

Editorials

Ethicists' abortion position sound

A group of religious ethicists, among them about 20 United Methodists, have signed a statement opposing "the absolutist position" on abortion, which says abortion is morally wrong in every situation (see TM/UMR, Oct. 21).

While affirming that abortion is a "serious and sometimes tragic" procedure, the ethical scholars emphasize that in some situations abortion may be the lesser of evils and should not be ruled out as a choice which may be made on moral grounds.

We believe these ethicists' position is a morally balanced approach to an issue which is often presented as "black and white" by those for whom "pro-life" has come to mean protection of an unborn fetus at any cost.

We believe there is a sacred quality in all life which God has created, including plant life and animal life. Life should never be destroyed thoughtlessly and without purpose.

We believe there is a uniquely sacred quality to human life which Scripture affirms as being "in the image of God." With its potential for human life, we believe a human fetus must be regarded as having value — with that value increasing as the fetus develops inside its mother. However, we do not believe the value of fetal life can be affirmed absolutely in isolation from other, and often conflicting, moral values. For example, the effect of bringing a pregnancy to term on the mother and others must also be weighed.

Our United Methodist Social Principles state: "Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. But we are equally bound to respect the sacredness of the life and well-being of the mother, for whom devastating damage may result from an unacceptable pregnancy. In continuity with past Christian teaching, we recognize tragic conflicts of life with life that may justify abortion. We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may warrant abortion. We support the legal option of abortion under proper medical procedures. Nevertheless, governmental laws and regulations do not necessarily provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning abortion should be made after thorough and thoughtful consideration by the parties involved, with medical and pastoral counsel."

Obviously, society should regulate the conditions under which abortions may be performed to prevent indiscriminate fetal destruction. Society, the church, and the home, should provide sex education — particularly as it relates to conception, contraception and sexual morality — to reduce the incidence of abortions.

But we agree with the ethical scholars that the prohibition of all abortions — in order to prevent abortion abuse — is neither legally appropriate nor morally sound.

Discrimination against the poor is wrong

An unfortunate consequence of the emotionally-charged national debate over abortion has been recent federal legislation which prohibits the use of Medicaid payments for abortions (see related editorial above).

While abortions are now legal in the United States within the confines of government regulations, no Medicaid funds can go for such use.

The effect of this legislation is to make abortion the right of the affluent who can afford to pay for an abortion while prohibiting — for financial reasons — abortions for those women who cannot pay.

We believe any legislation which drives such a wedge of distinction between the economic classes in American society is immoral. As in Christ there is "neither Jew nor Greek, neither slave nor free, neither male nor female," we believe also there should be no difference between the rich and the poor and the rights of those people to make moral decisions unhampered by economic prohibitions.

If the law of the land permits abortions in some circumstances, we believe it is imperative from a Christian perspective that the law apply equally to all citizens.

My Witness

God's presence is all around us

By H. D. OVERHOLT
Adolphus, Kentucky

As I come home from hearing a wonderful sermon at church, I think of how I experience the reality of God.

I look out the window and see birds flying and singing through the tasselling corn. I see beautiful flowers blooming amid the lustrous grass.

On the farm I feel God's presence as I plant seeds and watch them grow and produce. I am very thankful for life, its troubles as well as its blessings; for without troubles we would not realize the blessings. The miracle of birth is an experience not copied by anybody. One day I have one pig, and the miracle of the next day is ten pigs.

I feel God's presence not only on the farm, but also in public through the fellowship and love of my friends. I can look around anytime and anywhere and find the presence of God.

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Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.
The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.
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Atonement

At that moment,
Just for that instant,
All existence was one.
It was centered on this Man.

In our long common story
times like that are rare.
Many say,
and perhaps they are right,
that This time was unique.

But then, I know that moment
with you tonight.
Slowly, patiently,
we listen to our hearts
Our discordance diminishes
We hear, and care, and accept.
That is the key, I think,
Which blends our
"off-key-ness."
What a joy to be at one with you!

And that is why I sing
joy to the world:
For that instant, and that
moment
Have been given, in measure,
To us here and now
Our existence is at one.

— Conrad Archer
Jacksonville, Texas

Here I Stand

Is self-interest an enemy among the clergy, or just among others?

O. Dillon Neal

By O. DILLON NEAL

A little over a year ago TM/UMR reported the untimely death of the "Bishop's Call for Peace and Self-Development of Peoples." When one examines the picture, this may not be so surprising.

I asked a minister of a rather large church what he thought of the Bishop's Call going by the wayside. I was astonished at his answer when he said, "I never heard of it."

The "Call for Peace and Self Development" points the accusing finger at nation-states, economic systems, military forces, corporate structures, as serving their own interests so as to destroy the unity of mankind. This declaration does not say anything about self-interest within the ranks of the clergy.

One keen observer on the international scene has this to say: "Religion plays a massive role in shaping human lives, and yet I am flabbergasted at the lack of purity I have detected among religious leaders with whom I have talked from the temples of Europe to the cathedrals of Asia. I have found more interest in Caesar's domain than God's."

The same year that the "Bishop's Call" was issued, a survey by UMC program planners found that grassroots United Methodists bitterly distrust church officials. I have heard it said that politicians listen to churchmen, but pay no attention to them.

Cannot the character of a great institution be determined by how it handles its faults, rather than by how it brags about its virtues?

In April 1974 a Methodist clergyman was sentenced to a 10 to 15 year jail term for criticizing South Korea's President Park. The U.M. Board of Global Ministries scheduled a presentation on repression in Korea at its April meeting the same year.

But in July 1976 a United Methodist bishop appeared before the House Subcommittee on International Organization and supported the repressive measures instituted by India's former prime minister, Mrs. Gandhi. How can repression be wrong in one part of the world and acceptable in another?

Pronouncements have been coming from church groups for a long time. All of them are similar in nature and cover the same theme in different words. It is far more interesting to talk about the "exciting future" than to discuss past failures. The Bishop's Call for Peace is much like the one the Federal Council of Churches issued in 1931, when they called for a complete reconstruction of the economic order and denounced capitalism as a complete failure. Capitalism made a rapid recovery. After World War II church construction began to climb. In the 60's church construction exceeded a billion dollars a year for several years, reaching a peak in 1965 when $1,205,000,000 was spent on new churches.

Following World War I, the National Catholic Welfare Conference became an important instrument of social action. The Rev. Edwin O'Hara summarized the 1938 conference thusly: "the principles which may be regarded as basic to the development of Christian social order in a democratic society."

In 1963 the Council of Bishops called upon all pastors and members and all the people of our land and all lands to so speak and so live as to deepen by word and deed the brotherhood of man and make this a reality instead of a hope.

Not too long ago, one minister wrote to his congregation in these words, "Many of us live in homes far too large and luxurious for our needs, while our brothers and sisters are squeezed into one and two room apartments. Why do we find it easy and joyful to share with our family but difficult or even impossible to share resources with those outside our own families?" This minister penned those words while sitting in an air conditioned, well furnished office located in a church costing several million dollars.

A supplement to "Together" magazine several years ago extolled the wealth in two United Methodist conferences. When the bishop of those conferences was asked why the emphasis on wealth and no information on how many had accepted Christ as their Savior, the bishop denied authorship.

More recently a United Methodist bishop took his conference to task for spending seven times more money on church construction and maintenance than was spent on benevolences. "What does it say about us?" he asked. "I would say that it is a pretty good barometer of deep spiritual trouble within the church. It shows we are more concerned about ourselves than the sick, the poor and others less fortunate than ourselves."

When a minister persuades his congregation to build a beautiful church structure, costing millions, and uses it as a stepping stone to the highest office his church can bestow, does he have more concern for the sick, the poor, and others less fortunate, or is self-interest of primary concern to him?

The Bishop's call for Peace and Self Development said nothing about the church's clergy being cleansed of self-interest. Regardless of the failure of the Bishop's Call, the church is still a factor in the lives of many. In a given year, all sports may attract some 290 million people, yet some 85 million attend church each week — that is over 4 billion a year. Three major sports grossed $221 million one year. In the same year, churches and synagogues collected over $11 billion.

The Bishop's Declaration declares that self interest is an enemy of peace. It seems to me that the United Methodist clergy should show us, by personal example, how self-interest can be purged from the human soul.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, O. Dillon Neal, is a member of the First UMC in Wichita, Konsas.

Any reader may submit an article for consideration (maximum of three typewritten, double-spaced pages) to: "Here I Stand," TM/UMR, P.O. Box 1076, Dallas, Texas 75221.

Letters to the Editor

Mission causes need to be personalized

To the Editor:

Your editorial "Approach to ethnic church priority: paddling against a raging current" (TM/UMR, Sept. 30) prompts a responsive note in me. It seems to me that the church says two things when it talks about missions. On the one hand, it says, "We need to keep our mission giving anonymous and impersonal because it embarrasses the receiver." On the other hand, the church is saying, at least non-verbally, "We cannot justify adding a new anonymous asking, so let's identify it so people will respond more generously." They have done this with the ministerial education fund (all of us want to support our minister's education), the black college fund, and now the ethnic minority fund and the mass communication fund.

Are we arriving at a time and place where we need to be honest with ourselves and recognize that personalized missions bring responses from people? By this I mean we need to be more aware of how our money is being used to further God's kingdom on earth. This does not mean that we embarrass people who receive aid; rather, it means that we need to have a knowledge that what we give makes a difference in people's lives. It is just as important to learn how to receive gifts in a grateful manner as it is to give in a grateful manner. All we know now is that in what we give to missions we will continue to "paddle against a raging current," until we find a deep satisfaction that our giving does make a difference in people's lives.

James N. Bussey
Kingman, Arizona

Specify the need and the church will respond

To the Editor:

I am in agreement with your October 7 editorial asking what ethnic minority local church projects will receive our offerings. The request for specific information is a reasonable one.

The churches of which I am pastor have honored our annual conference request to give the fifth Sunday Church School offerings to help strengthen ethnic minority churches. But this response came from my informing the members as to some specific situations in our own conference that we had been told would be the recipients of some of their giving. I had no information to provide them beyond our own conference situation. It is only right that United Methodists be given specific information as to where their money will be directed in the cause of ethnic minority churches. I hope the request of the Council of Bishops will be honored.

I believe you are right in stating, "At such time as those responsible decide to lay out the needs of our ethnic local churches in clear and understandable detail, we can expect United Methodists to respond gladly and generously with their dollars." This is not to question the needs of the minority churches, but an appeal to inform us about specific situations and their needs. When this is done, I believe the response will be more gratifying. Certainly it will be better than it has been thus far.

W. E. Moore
Nashville, Tennessee

Look who we're sleeping with in' abortion support

To the Editor:

Your news item "Abortion rights group protests refusal to meet" (TM/UMR, Sept. 30) is misleading in referring to President Carter's refusal to meet with national leaders of 11 Protestant and Jewish organizations on the abortion issue.

Two of the 11 organizations are the American Ethical Union and the American Humanist Association. Your calling these "Protestant" is stretching the meaning clear out of the word! They are in no sense Protestant. United Methodists should realize that nearly half, or five, of the 11 organizations are decidedly non-Christian groups. It is enlightening to know just who we are sleeping with on the issue of fetal killing.

James W. Ross
Rochester, Minnesota

UMC doesn't speak for me on Panama Canal treaty

To the Editor:

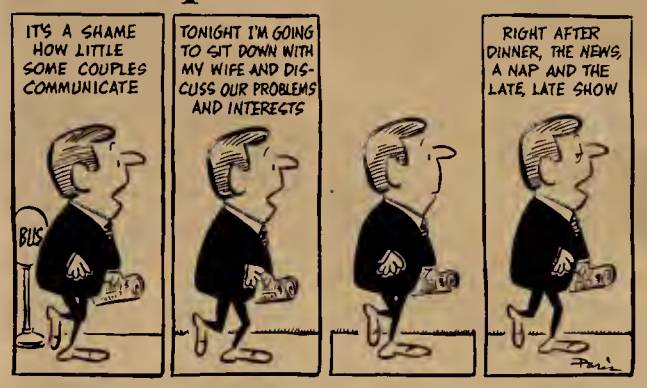
In reference to "Canal treaties supported" in the Sept. 23 issue, I never cease to be amazed at the demands of the National Council of Churches, and the United Methodist Church, in particular, of which I am a member.

Who are they to "formally demand" that the Panama Canal treaty be approved? I, for one, think it is foolhardy and dangerous to even entertain the thought of such a treaty; therefore, I protest the action of anyone to speak for me.

The United Methodist General Conference should stick to the work of the church and quit meddling in politics. Jesus Christ said "Render to Caesar the things that are Caesar's and unto God the things that are God's." He knew how fickle humans can be in doing "things" in the name of God and the church, when all along it is a big rip-off.

Let us get back to doing God's work and leave things alone that we have no right to intervene into. Don't be speaking for me.

Mrs. E. E. Cannon
Waco, Texas



Propaganda in literature?

To the Editor:

I am writing in the hope that prayer, thought and discussion will shine some light on a matter that has been burdening me.

The current United Methodist middle elementary educational materials provide some excellent introductory lessons on "Making the Bible Yours," the title. However, chapter nine (page 40 in the student book and page 43 in the teacher's) begins a chapter on the prophets. There is a brief explanation of the historical prophets' mission and the teacher's guidebook defines a prophet as "someone who lives so close to God that God can speak through that person." Then, page 43 of the student book asks, "Do we have prophets today?" It lists Ralph Carson, Cesar Chavez and Martin Luther King as possibilities and asks students to decide if they should be called prophets.

With only a cursory explanation of prophecy, far too little information about the individuals suggested, and no reference to biblical lessons on discernment of false spirits or prophets, nine and ten year old children are asked to make judgments that more mature Christians are not called to make. Given this presentation, one can assume that the inclusion of these controversial choices may be more propagandistic than biblical. Discussions may only succeed in pointing out the listed individuals' virtues or failings — judging, or in identification of the individuals with men like Isaiah or Jeremiah whose professed aim was God's glorification.

This type of burden is carried today by Dr. Francis Schaeffer who warns us that the secular world is "eating up" the sacred, and people have become confused in recognizing the holy from the worldly. I believe this particular lesson is an example of that danger and I ask teachers, parents, etc. to consider these ideas carefully before accepting them for instruction on October 30.

Bonnie Spain
Dos Palos, California

Literature very challenging

To the Editor:

I have been disturbed when I read the letters criticizing our Methodist church school literature; I find our literature very challenging and applicable to the times in which we are living.

I appreciate the questions raised which prompt us to search our lives and our local church to see what we are doing to change things in our community and society, and to see our responsibility toward the injustices and suffering near us and abroad.

I do not wonder why some young adults no longer attend church school, when lessons are taught as if they were still children.

I have found teachers who are willing to spend time and effort studying our literature and approve of it. Those who want the easy way are using different literature which does not disturb the ideas they have always held.

R. M. Beine
Reynolds, North Dakota

Our church colleges should teach churchmanship

To the Editor:

Clyde Chesnutt's interview with Dr. Durwood Fleming concerning church colleges (TM/UMR, Sept. 30) was not only timely, but needed.

However, I feel our church colleges and Wesley Foundations could do more in fulfilling the church's mission by offering elective courses in: (1) United Methodist Church history; (2) the mission and purpose of the United Methodist Church; (3) the organization and administration of the general church and the local churches; and (4) Methodist theology in lay language. Dr. Fleming said, "The tap root of each one of our colleges is theological." Concerning the closing of some of our colleges, he noted, "They close because they cease to fulfill the theological purpose for which they are organized."

These elective studies may be specialized, but they are not narrow. There is no narrowness in knowing who and what and why we are Methodist and where we are going. When United Methodist lay persons graduate from Methodist colleges and enter business and professional worlds, they can easily enter into the world of the local church as well — serving with knowledge and confidence as members of the administrative board, as teachers in the church school and in other work areas of the church. Such courses would bring a pragmatic approach to the genius of Methodism: the union of "knowledge and vital piety."

Let our Methodist colleges and Wesley Foundations send their graduates out not only trained for secular careers, but also trained in Methodist churchmanship. Let the church college continue to be distinctive by being a church college.

Karl Z. Larcin
Gallatin, Tennessee

On the TM/UMR Beat

Bud Herron

God likely thinks we're as funny as we are sinful

When I was about nine years old my family visited my Aunt in West Virginia, and somehow we wound up sightseeing at the Pittsburgh airport. I particularly remember that experience because it was the first time I had ever seen an airport and also the first time I had ever ridden an escalator.

I remember riding the escalator to the observation deck, and looking down at the people as they walked with their luggage to the planes. I was struck with the feeling that "this must be the way people look to God" — just a bunch of felt hats, bald spots and hair, with ears sticking out on each side.

Since then I've been exposed to more enlightened theology about where God is and how He looks at us, but one thing I haven't given up is the idea that we surely must look funny to Him.

Can you imagine what we would look like to a humorless God? He was there when a minister friend of mine dropped a wafer down the dress of a woman as she knelt to take Communion one Sunday. He was there when an acolyte in a church I attended thanked the preacher for letting him be an "alcoholic" and light the candles every week. He was there (along with two newspaper photographers) when the handle broke out of the "golden-bladed shovel" at a ground-breaking ceremony for a new sanctuary. He was there when a recent edition of TM/UMR proudly announced that a local church had set a goal to raise funds to renovate and redecorate the church "secretary" (the word should have been "sanctuary").

I could go on and on. The point is, I believe we humans take ourselves too seriously most of the time. We fail to recognize that God probably has a sense of humor and wants us to make use of the sense of humor He has given us.

I can't help but believe that God sees us as being every bit as funny as we are sinful. And if your life is like mine, that's a blessing.

—BUD HERRON

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Decoded diaries fill gaps in Wesleyan lore

By THOMAS S. McANALLY
United Methodist Communications

DALLAS — The belief that John Wesley was "converted" during his heart-warming experience at Aldersgate is a notion that the founder of Methodism himself would deny, according to a United Methodist historian here who is in the process of decoding Wesley's personal diaries.

Wesley began keeping his coded diaries in 1725 when he was a student at Oxford University but it was not until 1969 that an American scholar visiting London accidentally found the key to the strange hieroglyphs. Making that discovery was the Rev. Richard P. Heitzenrater (See TM/UMR, May 27), a ministerial member of the Western Pennsylvania Conference who is working on Wesley material at Perkins School of Theology, Southern Methodist University.

Only 12 of the Wesley diaries are known to exist and Dr. Heitzenrater has 10 of them on loan from the British Methodist Archives. Emory University, Atlanta, Ga., owns one diary and another is at Wesley College, Bristol, England. Having decoded about half of the diaries, Dr. Heitzenrater said he has found "nothing startling" but many facts are given which fill in gaps in the knowledge of Wesley's life.

One such gap covers the period at Oxford prior to the Aldersgate experience, which many Methodists point to as the spiritual birth of the church.

"It is misstating the fact to say Wesley was converted at Aldersgate," says Dr. Heitzenrater. "The term is wrong and Wesley would not have used it. Conversion implies changing from non-Christian to Christian but the diaries and letters of Wesley reflect a sophisticated process of theological and religious development in which Aldersgate was only one crucial step."

American Methodists have usually looked at Aldersgate in 19th century frontier revival terms, he said. "We have looked back at Wesley through an American denominational experience."

Dr. Heitzenrater's interest in the diaries began when he was studying at Duke Divinity School in the early 1960s and heard Prof. Frank Baker tell of seeing the Wesley diary at Emory University. The fact that it was written in a secret code intrigued Dr. Heitzenrater.

Finding the key to Wesley's code in an old, wrongly labeled book in London was an unexpected surprise. "I was looking for a diary written by James Hervey," he recalls. "When I took the book from the shelf and opened it, I was amazed because it was obvious to me it was a diary written in the exact same style as John Wesley's diary. I discovered it was not the Hervey diary, although his name had been scribbled in the front, but was in fact that of Benjamin Ingham, a contemporary of Wesley and a member of the 'Holy Club' at Oxford. The diary contained a detailed key to the code."

John Wesley began his coded diary in April, 1725, and later taught the method to his brother Charles who started his own coded diary. In turn, Charles taught the method to Ingham. According to information uncovered by Dr. Heitzenrater, it was common practice for members of the Holy Club to share their diaries.

But why a secret code? Dr. Heitzenrater says the reasons are religious, political and social. It was common for persons of the day to have religious diaries as a way of keeping their "spiritual pulse." Wesley recorded detailed and complicated lists of self-examinations, confessions, sins, and resolutions. Each day he gave a coded response to 15 questions concerning his spiritual life, a kind of score-card.

Dr. Heitzenrater believes Wesley also kept the diary in code because he was a Tory, the opposition party, and had strong opinions about governmental activity.

Socially Wesley may have had other reasons for keeping his observations in code, specifically his relationship with women. When asked if the diaries reveal anything which might embarrass Wesley, Dr. Heitzenrater smiles. "They don't include anything shocking although some of the social customs of the day would very likely raise a few eyebrows today."

Richard Heitzenrater

ENCINO, Calif. — "That Darned Cat," pictured here, may have started it all for United Methodist authors Gordon and Milly Gordon. But the Gordons, whose book and subsequent film about their cat made them famous, received new honors this month for their latest novel, "Ordeal," chosen by Religion in Media as "the best fiction work of the year with a high moral value." Fifteen-year-old "D.C." (Darned Cat) is still going strong, the Gordons report, but they've given him a vacation from their novels because "we didn't want to play Boswell to a cat for the rest of our lives."

U.M. authors prove 'moral' needn't mean 'preachy'

By PAT SITES
Staff Writer

ENCINO, Calif. — It isn't every day, these days, that an "adult" suspense novel wins a religious award for its high moral value.

But then United Methodist co-authors Gordon and Milly Gordon here aren't everyday "adult" book authors, in today's sense of the word.

Winners of a Religion in Media award this month for their novel, "Ordeal," these are the same people who brought you "That Darned Cat," of book and Disney-movie fame. And they're the first people to tell you that a book, no matter what its audience, can be moral without being "preachy" and still be good entertainment. They wouldn't consider writing any other kind.

"As a writer, you have to be true to yourself, to the way you feel, to what you believe," Mrs. Gordon told TM/UMR last week.

Therefore, as committed Christians and lifelong United Methodists, they feel an obligation to maintain high standards in their books, said her husband. (In their talk as in their books, they work as a team and thoughts seem to flow uninterrupted from one to the other.)

The Gordons' highly successful books — and "Ordeal" is their 19th — are "pure escape reading, not message books," they're quick to say. But they have ways of standing for something: "Our couples are either married or engaged, for example; they aren't just living together." And their main characters, they note, hold certain values to be important.

In "Ordeal," the story of a girl flyer whose plane crashes in a canyon with a half-million dollars aboard (and the predators who race to find her and the money), the heroine is obviously a "practicing" Christian, Mr. Gordon said.

"She feels compassion for the criminals. She believes that at least two of them would be different if they had had the Christian background she has. She believes if each person tried to love more, the world could be changed." And she wears a cross.

But doesn't today's publishing industry tend to class such works as "juvenile"? Perhaps, the Gordons say. But they feel fortunate to publish with a company (Doubleday) they call "still a family enterprise, not a strictly-for-profit corporation" which welcomes fiction like theirs. Furthermore, their readership, they say, is broad: everyone from teenagers to professional persons.

Concerned about "so much trash" in today's fiction, Mrs. Gordon says she's especially disturbed that it's "good Christians and good Jews, who make up a large percentage of all readers, who buy the trash. Otherwise it wouldn't sell."

The Gordons feel a special obligation, they note, to a "Christian church family" which has sustained them over the years — especially last year when Mrs. Gordon was diagnosed to have a terminal illness. Longtime members of Sherman Oaks UMC, they drew "love, support, prayers" not only from that congregation but from Christians and Jews all over. Tests are now negative — "I'm a walking miracle," Mrs. Gordon says, "but I learned the overwhelming lesson that people do care and that faith and prayer do amazing things."

An Advertisement

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Board condemns mass arrests

Mission body deals with problems in Southern Africa

By BUD HERRON
Associate Editor

ATLANTA — Problems in strife-ridden Southern Africa came center-stage here last week as directors of United Methodism's top mission agency condemned recent political arrests in South Africa and rushed emergency financial aid to the denomination's annual conference in Rhodesia (Zimbabwe).

Board of Global Ministries directors, meeting for their annual session here Oct. 14-22, issued a wide-angle condemnation of racial policies in the Union of South Africa and called on the United States government to expand its pressure on that nation toward bringing about majority black rule. Specifically mentioning the mass arrests of black leaders and the outlawing of numerous black organizations in recent days, the directors voted unanimously to reaffirm its commitment to the "liberation of South Africa."

Other parts of the board's resolution:

• Urge "all United Methodists to escalate their activities and educational efforts in supporting the cause of freedom in South Africa."

• Call into question "the diplomatic strategy of the U.S. government which implies that South Africa can be instrumental in bringing about majority rule in Rhodesia."

• Call on the U.S. government "to recognize and support those groups within and outside South Africa seeking freedom and liberation for South Africa."

• Request that the president of the Board of Global Ministries send a letter to President Jimmy Carter expressing the opinions of the board related to South Africa.

Rhodesia to be aided

Meanwhile, the arm of the board responsible for overseas mission efforts voted to commit $70,000 to aid the UMC's Rhodesian (Zimbabwean) Annual Conference which has been hit by serious financial difficulties as a result of the war there. That agency, the World Division, also set in motion a request for a special fund to be set up through the church's Advance Special program to raise an additional $100,000 for the emergency.

The money will be used to prevent confiscation of church property by creditors who have demanded immediate, full-payment of outstanding loans owed by the conference. The crisis developed when numerous schools, medical facilities and other institutions in eastern Rhodesia had to be closed because of heavy military activity there. The closings shut off school fees and government grants which would have covered the loan payments.

To complicate the situation, Rhodesian whites, who are fleeing the country as the war escalates, are demanding immediate payment of outstanding loans before they leave — further strapping conference resources.

The appeal for aid was personally delivered to the board by Dr. John Kurewa, Zimbabwean United Methodist minister and one-time administrative assistant to Bishop Abel T. Muzorewa.

Dr. Kurewa stressed that there had been no mismanagement of funds and said the conference had depleted all its resources in trying to pay its creditors before turning to the American church for help.

"Please help us so we will know we can have a brighter day tomorrow," Dr. Kurewa told the 159 mission directors.

In addition to approving the financial aid, the World Division will send Dr. Isaac Bivens, top board executive for Africa, to Rhodesia in two weeks. Dr. Bivens will further assess the seriousness of the situation and will aid the church leaders there in negotiating settlements with creditors.

In a third action related to Southern Africa, the board approved a joint resolution from its World and Women's Divisions for it to join with the UMC Board of Church and Society in beginning conversations with the church's national finance agency to assure that church funds are not invested in banks which do business with South Africa.

The resolution asks the General Council on Finance and Administration to consider its investments in light of the UMC's Social Principles and positions of General Conference on racial injustices in South Africa.

Other actions

In other action related to international issues, the board:

• Refused to reconsider the statement it passed last spring calling for "one China" and asking for the U.S. government to cut off diplomatic relations with Nationalist China and to establish such relations with the People's Republic of China (mainland). After that action, the United Methodist Church of Nationalist China (Taiwan) severed relations with the mission board and filed a protest which asked that the action be reconsidered.

In rejecting the request for reconsideration, with only a few votes in favor of reconsideration, the board voted to send a letter to the church on Taiwan "expressing appreciation for their concern, noting that Christians who come to a problem from different perspectives may well respond to it differently" and expressing a "desire to remain in fellowship and relationship" with the church on Taiwan.

• Overwhelmingly supported the Panama Canal treaty recently negotiated by President Jimmy Carter and General Omar Torrijos of Panama.

The board resolution says the treaty is "highly symbolic of the U.S. stance toward the entire developing world" and that "defeat of the treaty (by the U.S. Congress) would mean increasing tension and conflict in hemispheric relations."

Bishops' plea unheeded

Boycott of non-ERA states upheld

TM/UMR Staff Special

ATLANTA — A six-month-old policy of not holding national meetings of United Methodism's chief missions agency in states which have not approved the Equal Rights Amendment (ERA) was held in place here Oct. 22 in the face of a request by Southern bishops that the policy be reconsidered.

The Board of Global Ministries voted overwhelmingly not to reconsider its previous action — which the denomination's Southeastern Jurisdiction College of Bishops termed in a letter of protest an act of "one church agency discriminating against another." A similar statement of protest came from that jurisdiction's Council on Ministries.

Those charges grew out of the recent cancellation of a mission board-related meeting scheduled at Lake Junaluska Assembly, which is owned by the Southeastern Jurisdiction. The meeting was cancelled because Lake Junaluska is located in North Carolina, a state which has not ratified the Equal Rights Amendment.

The "flap" between the two church bodies did not center on the merits of the Equal Rights Amendment itself, but on the procedure of one church body boycotting the facilities of another because of the state where those facilities happen to be located.

Letter sent

In a letter to the mission board, Bishop Joel D. McDavid of the Florida Area and Bishop Mack B. Stokes of the Jackson (Miss.) Area, representing the College of Bishops, called the board action a "retaliation against sixteen annual conferences in the (Southeastern) Jurisdiction, against an historic mission center and against a national and international Methodist headquarters which houses the World Methodist Council and the General Commission on Archives and History."

The letter strongly urged that the action be reconsidered and, if the boycott was to remain, that Lake Junaluska be made an exception to the policy, since it is not owned by the conferences of North Carolina, but by the entire jurisdiction. It went on to say that, in any case, the Southeastern Jurisdiction will "continue to make Lake Junaluska a center of missional concerns, even if we must do it without the support of the Board of Global Ministries."

Plea considered

The plea for reconsideration was read at the opening plenary of the mission board and was considered in several subgroups before being rejected by the overwhelming vote of the entire body on the final day of the board's annual session here. The directors then voted support for a letter written by Bishop D. Frederick Wertz, president of the mission board, in which he informed the Southern bishops of the action and expressed a "desire to re-affirm our long-term and continuing partnership with Lake Junaluska in the cause of Christian mission." The letter makes it clear, however, that no mission meetings of national scope will be held at Lake Junaluska. It does say Global Ministries meetings which are "not of a national character" will still be held at the center when arrangements can be made, and that board staff will continue to take part in events sponsored by others there.

The letter ends by saying: "A difference in strategy is no justification for brokenness. We salute you in love."

Immediately following board approval of the letter from Bishop Wertz, Bishop Jesse R. DeWitt of Wisconsin presented a motion calling for a communication to be sent to the denomination's Council of Bishops asking that body to affirm the position of not holding national meetings in states which have not ratified ERA. It also asks for the bishops to "take aggressive leadership in seeking ratification of the ERA in those states where it has not been acted upon favorably."

33 new missionaries sent out to 'take Gospel to all the world'

TM/UMR Staff Special

ATLANTA — In a moving, celebrative event attended by nearly 2,000 persons, 33 new missionaries were commissioned here Oct. 20 to serve God through the United Methodist Church.

Three bishops placed their hands on the heads of the kneeling missionaries as Bishop D. Frederick Wertz of Charleston, W. Va., charged them to "take the Gospel of our Lord Jesus Christ into all the world." The new missionaries will serve in the United States and 20 other countries. They include eleven regular-term, overseas missionaries; two home missionaries; two deaconesses and 18 mission interns who will serve a year overseas and a year in the United States.

Among the 2,000 persons taking part in the commissioning service were board members, retired missionaries, active missionaries and hundreds of Atlanta area churchpersons. The 2½ hour event was the first of its kind in several years. At one time, such national services were the usual method of commissioning, but in recent years the expense of gathering missionary candidates from all over the nation in a single place for such a service has made such events uncommon.

Bishop William R. Cannon of the Atlanta Area welcomed board members and others to the service and said the people of Georgia are proud of the work of the Board of Global Ministries in the church.

"As you work for the material welfare of people, for human rights and justice, we know you will give leadership in the saving of souls and the following of Jesus," Bishop Cannon said. "We do not have a blueprint for society apart from that of the Kingdom of God. Give us a vision of that Kingdom, and we will work to bring that vision to reality."

Later, in a major address, Dr. James T. Laney, president of United Methodist-related Emory University and a former missionary himself, said "mission is never simple" and was not simple "even in the days when it seemed so" to some people.

Dr. Laney warned of two powers which must be contended with as the church goes about its mission today: the power of intimidation and the power of seduction. He said Christians can laugh in the face of intimidation, just as Christ did. He said Christians must not allow themselves to be seduced by cultural and trivial things

Mission news briefs

EDITOR'S NOTE: The following newsbriefs are a round-up of some of the actions taken by the United Methodist Board of Global Ministries during its Oct. 14-22 meeting in Atlanta, Ga. Additional articles will appear in next week's issue of TM/UMR.

Affirmative action supported in Bakke case

The United Methodist Board of Global Ministries has unanimously supported the concept of affirmative action in the Supreme Court case filed by a California man who charges the University of California with "reverse discrimination" because some admissions spots are reserved for non-whites.

The board issued a statement here Oct. 22 saying the "eradication of the effects of discrimination require not passivity or neutrality but a measure of 'distributive justice' — positive steps to include minorities in the benefits of American life."

The statement calls for all United Methodists to support affirmative action and to let their feelings be known to government leaders at all levels.

UMCOR issues 'SOS' for refugee sponsors

The United Methodist Committee on Relief (UMCOR) has issued an "SOS" for local churches to volunteer to sponsor Vietnam refugee families needing resettlement in the United States.

Dr. Harry Haines, top executive of UMCOR, said during a meeting of the Board of Global Ministries here Oct. 20 that 250-300 churches are desperately needed for the resettlement. He said the refugees have a wide variety of skills and include engineers, medics and boatbuilders.

He asked that interested churches contact his office by calling 212-678-6283.

Also during the meeting here, UMCOR approved special grants to 74 projects around the world, totalling $1,321,200.

90 missionary candidates approved for service

Ninety candidates for missionary service through the National and World divisions of the United Methodist Board of Global Ministries were approved unanimously at the board's meeting in Atlanta, Ga., Oct. 19.

Five will serve as National Division deaconesses, five will serve as home missionaries, seven will serve in church and community ministry, 23 will serve as short-term U.S. missionaries (US-2's), and 50 will be assigned to mission work overseas.

One of the approved candidates is Gloria Perez, who has been the subject of controversy since applying for overseas service, because of statements she made several months ago about her motivation for service (see TM/UMR, Oct. 7).

A question was raised about Ms. Perez's "theological qualifications" during the plenary session at which the missionaries were approved. Mrs. Florence Isaacs, who heads the committee on personnel, said "Ms. Perez has joined the United Methodist Church and thus accepted the vows of membership." Other staff members have made similar statements attesting to the "soundness" of Ms. Perez's commitment and theology.

Two stockholder actions refiled

The World Division of the United Methodist Board of Global Ministries voted here Oct. 21 to refile two stockholder resolutions with the J. P. Stevens Company asking for disclosure of information related to equal opportunity employment and labor relations.

Similar resolutions were filed in 1976 and addressed by division personnel at the firm's March shareholder's meeting.

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ATLANTA — Older women here for the Oct. 18 forum "Commitment to a Better Life: Older Women and Their Concerns" chatted during discussion breaks with each other and numbers of men and women who came for the event. Dr. Louise Branscomb, right, a retired physician from Birmingham, Ala., told participants older people should not allow responsibilities to be taken from them.

—PHOTOS BY SHARON MIELKE

At Georgia forum

Older women's needs eyed

By SHARON MIELKE
Senior Staff Writer

ATLANTA — Older women in America face a grim economic future which is largely the result of long standing inequities between the sexes, United Methodists learned at a forum on the concerns of older women held here last week.

But a retired United Methodist doctor reminded participants that age also has its compensations and drew applause when she said, "We can't have a society without justice, but we can't live by bread alone eitber. We can have joy and happiness as we do battle for justice."

Dr. Louise Branscomb, Birmingham, Ala., said she dislikes the common assumption that older persons have no responsibility. She said, "You have no right to take it from us, but we shouldn't let responsibility be taken from us either." She called on the older women to "take part, make a fuss, get together and organize."

The four-hour forum here Oct. 18 was intended to reflect the social, economic, legal, physical and spiritual supports women need today and will need in the next century to live full and independent lives, according to the moderator, Dr. Barbara Payne, a U.M. teacher on aging.

Sbe said it was designed as "a positive effort to look at the status of women" in Georgia during the Board of Global Ministries meeting here. The board voted to boycott states which have not ratified the Equal Rights Amendment for national meeting sites last April, but since contracts were already signed in Atlanta before the board's ERA action, the annual meeting was held here.

The forum was sponsored jointly by North Georgia Conference United Methodist Women, the Women's Divison and the Division of Health & Welfare Ministries of the mission agency.

Janet Douglas, executive for the City of Atlanta's Commission on the Status of Women, said older women are not on the agenda in much of the women's movement today — largely as a result of the fascination with youth culture.

Statistics tell their own story about the status of older women. With 81 years now the average life expectancy, women over 65 now outnumber men 144 to 100, women and men were told.

While they outnumber and outlive men, many women are poorer than men. The median income for elderly women in 1975 was $2,642, and for men $4,959. Far more live alone — 36 percent of elderly women to 14 percent of older men. Twenty percent of all women over 65 live below the poverty level; 36 percent of older black women live below the poverty level.

Dr. Paula Stephan, a teacher of economics at Georgia State University, also analyzed the present economic status of working women.

The status of women now in the working force, she noted, has implications for the future status of older women. She believes it will be improved over the next 50 years but the differential between the sexes will not go away.

Two trends need changing and watching if women are to find a better future both in employment years and retirement, she said.

She said the socialization process which goes on in both the home and school must work to broaden the number of occupations women are willing to enter. Today about half of all working women are clustered in 21 out of more than 250 different occupations. The result is oversupply, depressed demand and low wages, as, for instance, with elementary teachers.

Secondly, Dr. Stephan said, the way women are promoted must be watched. Today, women are earning less for equal skills and are promoted at a much slower rate.

Addressing the spiritual concerns of the aged, a theologian told the approximately 125 participants that "Science has added years to life. Now we must add life to those extra years." Dr. Grant Shockley, president of Interdenominational Theological Seminary in Atlanta, said 20 million Americans over 65 are exposed to one or more of the nation's four most virulent diseases — agism, racism, sexism and classism.

Underscoring new tasks for the church in relation to older women, Dr. Shockley pointed out that older persons need to have a continuing useful role in society, respect, opportunities to love and be loved, physical security, and a perspective on life that embraces time and eternity.

Worship leaders zero in on liturgy

Ways sought to make worship an urgent church concern

By CLYDE CHESNUTT
Associate Editor

NASHVILLE—A trial balloon to make worship a quadrennial emphasis in 1980 for United Methodists was hoisted and then shot down by a consultation of 60 worship leaders and teachers last week.

Participants in the Consultation on Worship, held here Oct. 21-22, agreed the United Methodist Church needs a thorough study of its worship practices and its theology of baptism and the Lord's Supper. But they decided a more productive channel than a four-year church-wide emphasis should be developed.

Recommendations for developing such channels will be sent to the Section on Worship of the Board of Discipleship (BOD) and the Division of Ordained Ministry of the Board of Higher Education and Ministry (BHEM), which sponsored the consultation.

This was the first time in ten years that professors of worship and preaching in schools of theology, leaders of worship in annual conferences and general board members and staff have gathered for a worship consultation, officials said.

"I hope we have more of these consultations," Louise Shown, Hudson, Ind., chairperson of the BOD Section on Worship, told the group. "Other things won't happen in the church until people experience vital worship. What we experience in worship affects our attitude toward everything else — stewardship, missions, jobs, everything in life. Our clergy and laity need this kind of education and help."

Six prominent U.M. worship leaders presented papers on liturgical theology, baptism, spiritual formation and preaching. Officials indicated the lectures will be published in book form later.

United Methodism's "immense challenge for re-education" about baptism, confirmation and renewal — after centuries of "confusion and misunderstanding" — was explained by Dr. Lawrence Stookey, Wesley Theological School, Washington, D.C. He sees baptism as a sacrament through which persons are "incorporated into the New Covenant of Jesus Christ."

Baptism is not repeated from God's side, he says, which means no re-baptism. But it can be renewed and "from time to time it is appropriate to signal this fact liturgically. This provision is made in the 1976 rite for baptismal renewal."

Dr. Stookey says through baptism the Holy Spirit creates the church. He then stresses that the sacrament is to be administered in the presence of the congregation — not in a private service — and that all baptized persons should be welcome at the Communion table, including baptized children. He further says that since baptism is incorporation into Christ's family, "surely there is no such thing as a preparatory state of membership" — a category the UMC now uses for baptized children until confirmation.

Dr. James F. White described the 1972 alternative U.M. Communion service as the "first official Communion service in our history which is not simply a revision of an older one." Dr. White, professor of worship at Perkins School of Theology, Dallas, attributed the popularity of the service — which has sold over one million copies — to the service's "clarity in teaching the laity how to think and feel about our relationship to God. The service is, in short, a good school of theology."

Other presentations were "Design First the Altar" by the Rev. Benjamin Garrison, pastor, St. Paul UMC, Lincoln, Neb.; "Notes Toward a United Methodist Liturgical Theology" by Dr. J. Robert Nelson, Boston School of Theology; "Spiritual Formation" by Dr. Don E. Saliers, Candler School of Theology, Atlanta; and "A Liturgical Theology in the Light of Our Doctrinal Standards" by Dr. Robert Thornburg, BHEM Division of Ordained Ministry, Nashville.

644 diaconal ministers now listed

OLIVE BRANCH, Miss. — One year after General Conference created the category of "diaconal minister" for consecrated lay professionals in the United Methodist Church, 644 persons have identified with the office. Persons eligible for the designation are former lay workers, deaconesses and home missionaries.

This announcement came from R. Harold Hipps, associate general secretary of the Division of Diaconal Ministry, during the annual meeting of the Board of Higher Education and Ministry here Oct. 11-14. He also reported that all but four annual conferences have named and/or organized Boards of Diaconal Ministry. "This is a phenomenal accomplishment in only one year," observed Mr. Hipps.

Staff member Edith Goodwin, noted that of the 644 diaconal ministers, one-third are men, laying to rest the notion that the office is populated almost entirely by women. She added that the Southeastern Jurisdiction and the South Central Jurisdiction have the largest number of these lay professionals; the New Mexico Conference leads with 41 such persons.

Ms. Goodwin reported that Christian educators comprise the largest group of diaconal ministers, with directors of music having the second largest number.

Indian missionary conference sees gains

OKLAHOMA CITY — The Oklahoma Indian Missionary Conference has reported a net gain of 277 persons for 1975, the most recent year with available figures, according to resident Bishop Paul W. Milhouse here. Additions by confession of faith accounted for 155, 16 more than the previous year and baptisms were 60 more than the previous year. Membership for the United Methodist conference stands at 8029.

Church school is up with 544 more members enrolled than in 1975, and 100 of those enrolled joined the church — 40 more than the previous year. Giving was $50,020 more than the previous year.

Writing in the "Advocate," the conference edition of TM/UMR, Bishop Milhouse said he was "pleased with the forward look and outreach that the report indicates." However, he said he was concerned about reaching people when it takes, "theoretically, a team of 30 members working 52 weeks to secure an increase of one in our membership."

Nod given to history of women's role

LAKE JUNALUSKA, N.C. (UMC) — A history of women's contribution to the United Methodist Church took another step here Oct. 15, with authorization to seek funds and a project director.

Directed by the 1976 General Conference to undertake such a project, but with no funds provided, the General Commission on Archives and History unanimously backed the proposal of its committee on the status and role of women for next steps.

The project director will be involved in developing and coordinating preliminary research and writing projects such as a major bibliography, in preparing proposals for funding and in several stages of publication, as well as in the collection of oral history.

The project was characterized as "not just women's history but social history" by Dr. Margaret Crahan, associate professor of Latin American history at City University of New York, who is a consultant. She and Dr. Norma Taylor Mitchell, of the history faculty at Troy State University in Alabama, committee chairperson, said parts of Methodist history have been "obscured and ignored" and women's participation, especially, is buried in the archives. Dr. Crahan added that Methodist women had major roles in United States history as well.

The commission also authorized seeking grants to enable a project of collecting oral and written history regarding ethnic minorities within the church, and to encourage annual conferences to designate historic ethnic church sites as possible shrines or landmarks.

The next General Conference will be petitioned to make a committee on records and history mandatory in the local church. It is now optional.

Methodist-Catholic talks focus on Spirit

BAD SODEN, W. Germany (UMC) — The role of the Holy Spirit in individuals and communities surrounded by secularizing influences which deny the reality of God was the major focus at the third five-year series of conversations between the World Methodist Council and the Roman Catholic Church held here Oct. 3-6.

"Life in the Spirit" will be the continuing theme for future discussions. Participants here included 12 persons from five continents.

"If we can reach agreement on this one major doctrine, we have the opportunity to make both a creative and a far-reaching contribution to the total course of ecumenical relationships," United Methodist Bishop William R. Cannon of Atlanta, Ga., said in assessing the talks here. A president of WMC, Bishop Cannon is a co-chairman of the conversations with Bishop J. Francis Stafford, auxiliary of the Catholic Archdiocese of Baltimore, Md.

Bishop Stafford said "the openness of the discussions, the awareness of the Spirit among us and the commitment to Christ . . . give us a solid foundation for a closer relationship in the future."

The 1978 sessions, set for Rome, will publish a series of studies and a statement on the Holy Spirit as an act of common witness for both Roman Catholics and Methodists. In 1979 the participants will consider such topics about the life of the church as baptism, eucharist, ministry, authority, models of unity and confessional heritages.

Moral problems which perplex people today will be considered at the 1980 meeting, and in 1981 all the reports will be presented to the Vatican Secretariat for Promoting Christian Unity and the World Methodist Council.

Methodists include Bishop James M. Ault of Philadelphia, Penn.; the Rev. Kwesi Dickson of the University of Ghana; the Rev. A. Raymond George of Wesley College, Bristol, England; the Rev. Joe Hale, general secretary of the WMC; the Rev. Albert C. Outler of Perkins School of Theology in Dallas, Tex.; and the Rev. Norman Young of Queen's College, Victoria, Australia.

In Florida conference

Caring emphasis urged

LAKELAND, Fla.—United Methodist churches of the Florida Conference have been asked to cancel all other meetings the first two weeks in February so they can concentrate on a "caring ministry."

Bishop Joel D. McDavid's Call to Evangelism will be launched with the Convocation on Evangelism at Florida Southern College Feb. 3-5, 1978. The following week, local churches will demonstrate they care for members of their constituency through visitation, according to the Florida conference edition of TM/UMR.

Laypersons will join their pastors in caring for four basic groups:

• The shut-ins who are unable to participate in worship and other church activities;

• Inactive members who once professed faith in Christ and belonged to the local church but have become disenchanted, disinterested and inactive;

• Prospects for membership who have expressed an interest in the church or who are newcomers into the community;

• Prospects for confirmation or profession of faith — children, youth and adults. At the close of that week it is hoped every church will have plans completed for a confirmation class with membership to be received on Palm Sunday or Easter.

The week of caring is a program recommended by the UMC's Board of Discipleship and called, "Visitation Evangelism, a Relational Ministry."

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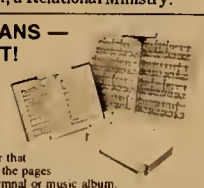

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the church today

Black women plead for more representation

ATLANTA (UMC) — Some 65 black women attending a consultation here Oct. 8-10 made a strong plea for more leadership development and representation on nominations committees of annual conferences and jurisdictions of the United Methodist Church.

The United Methodist Women's Division called the Black Women's Consultation in response to a mandate to explore what has happened to black leadership since the abolition of the Central Jurisdiction. Many of the division's black directors were present at the consultation.

Until black women are included in nominations committees, the group said, they will continue to be absent from decision-making positions in the church structure. The group also suggested leadership development of black women could be done in regional schools of missions.

5,000 United Methodists expected at evangelism congress

MIAMI BEACH, Fla. (UMC) — One of the largest national gatherings of United Methodists during 1978 will be a "22-in-one" Congress on Evangelism to be held here during the first week of the new year.

As many as 5,000 persons are expected at the Jan. 2-6 congress. Within the congress format, 22 smaller conferences will focus on such topics as church growth, worship, prayer, preaching, the Holy Spirit, new churches, young ministers and their spouses, Bible study, the church school, stewardship, youth and Spanish-speaking congregations.

"Committed to Christ — Born to Grow" will be the theme of the congress, which is being sponsored by the Council on Evangelism, an auxiliary of the United Methodist Board of Discipleship.

Joe Mathews, Ecumenical Institute dean, dies at 66

CHICAGO, Ill. (UMC) — Dr. Joseph Wesley Mathews, 66, well-known educator, theologian and dean of the Ecumenical Institute here since 1962, died Oct. 16 in Chicago following a brief illness.

A native of Breezewood, Penn., and member of the Southwest Texas Annual Conference since 1941, he was the brother of Bishop James K. Mathews, episcopal leader of the Washington, D.C., Area.

Prior to joining the Ecumenical Institute, he was professor of the philosophy of religion at Colgate University, professor of Christian ethics at Southern Methodist University's Perkins School of Theology and dean of the Christian Faith and Life Community in Austin, Tex.

Women's Division challenges federal abortion legislation

ATLANTA — The national directors of United Methodist Women voted to enter a nationwide class action suit here last week which challenges federal restrictions on the funding of abortions for poor women.

The Women's Division will become a plaintiff in the suit MacRae v. Califano and will also seek to identify United Methodist women to become individual plaintiffs. The vote was 41 in favor, 10 opposed and 14 abstentions.

This is the first time the division has engaged in a court action.

The suit challenges present restrictions as a violation of the free exercise of religion clause of the Constitution, as well as the prohibition against entanglement of church and state

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Church school merger lifts off

MINNEAPOLIS — Balloons are hoisted and then released in a Rally Day celebration of the merging of church school classes by Trinity United Methodist Church and St. Matthews Episcopal Church here last month. Separated physically by only an alley, the two pastors — the Rev. Ronald Hume of Trinity (left) and the Rev. Robert Lyga of St. Matthew — also lead a class on the differences in histories and theologies of the two denominations. While the Junior High class is a requirement for confirmation students of both congregations, each church conducts its own worship service. MINNESOTA UMR PHOTO

What -- or who -- is 'diaconate'?

Ancient church calling seen reviving in several traditions

By Religious News Service

United Methodists along with other Christians are hearing more and more about the "diaconate" these days. Just what or who is a deacon?

"Deacons are baptized men and women ordained to exemplify the interdependence of worship and service as well as the encounter between the Gospel and the needs of the world. It therefore belongs to the office of deacons, in fellowship with their bishop, to give help to the poor, the sick and those who are in any way afflicted or in trouble; to nurture both youth and adults in the meaning of the Christian faith; to participate with presbyters in the ministry of Word and Sacrament; and to extend the reign of justice, peace and joy which is the fulfillment of God's rule in the world."

That recent description of an ancient church calling is part of "In Quest of a Church of Christ Uniting," a proposed "common theological basis" for the eventual union of 10 U.S. denominations — including the UMC. It reflects a contemporary concern about "diakonia" (service), often grouped with two other Greek words — "kerygma" (the message of salvation in Jesus Christ) and "koinonia" (the community of the faithful) — to describe what the church should be about.

Though the diaconal function has been a major constant in church history, the diaconal form has varied greatly. Prominent in the early centuries of the church, the diaconate went into a millenium of eclipse with the advent of the Middle Ages. There are signs in several U.S. Christian traditions that that eclipse is gradually fading.

UMC forms new category

The 1976 General Conference of the United Methodist Church established a new ministerial category — consecrated diaconal minister — for those engaged in various kinds of church work other than that usually done by ordained U.M. elders. (The ordained diaconate as a probationary period before being ordained an elder continues in United Methodist practice.)

In other traditions, either the liturgical or social service components of the diaconate have come to predominate. Lutheran deaconesses, for instance, have not traditionally taken a distinctive part in the conduct of worship. On the other hand, commenting on the role of deacons in his tradition, the Rev. Jerald Kirkpatrick says that in congregations of the Christian Church (Disciples of Christ) "in most places, all that most deacons' do is to line up on Sunday morning, take the offering and serve communion." Writing in the "Disciple" magazine, he calls for a "renewed common diaconate" to link social and liturgical service.

The revived diaconate has also been seen as a way to open church leadership roles to those who often do not have them, such as minorities and women.

Six years before it allowed the ordination of women as priests and bishops last year, the Episcopal Church General Convention authorized their ordination as deacons.

Deacons been around awhile

Deacons have been around for a long time. Some scholars see the account of the setting apart of seven assistants to the apostles in Acts 6 as describing what would later come to be understood as an ordination of deacons. The account notes that there was "disagreement" between the Hellenist and Hebrew Christians of the time about the daily distribution among the widows of each respective group.

"The apostles saw," writes Deacon Joshua Alves in the "Church World," weekly of the Roman Catholic Diocese of Portland (Maine), "that the Greek Christians could be appeased and assured of proper care only by ordaining Greek Christians to the office of deacon. One might say they were the first native clergy."

In the early centuries, he notes, "the diaconate flourished, and we find deacons as administrators of dioceses. We find them attending councils in the name of bishops, performing special political work for bishops, organizing and funding works of charity, performing the traditional functions associated with the deacon."

But eventually, "because the deacon became powerful and controlled the money and assigned priests to their parishes, envy developed between the priest and the deacon. Priests and bishops began to restrict the deacon's rule. By the Middle Ages, although the deacon still performed his traditional role in a limited way, he was basically relegated to liturgical functions," and "was considered an inferior participant."

The latter-day diaconate revival is not without its own contemporary problems, in part because the diaconate had for so long atrophied. Observes the Rev. H. H. Breul, rector of the Episcopal Church of St. Thomas, Washington, D.C., and long active in Associated Parishes, an Episcopal liturgical renewal movement:

Contemporary problems

"The loss of the diaconate for a thousand years has served to put all other orders out of focus. The distance between laity and the episcopate and priesthood has lengthened as years have passed, and all of the ministerial functions have lodged in the ordained ministry of bishop and priest, while the laity have more and more become the telegraph poles so colorfully described by Pope John."

Though not without difficulties, and at different paces in different traditions, an ancient understanding of the diaconate is being renewed among U.S. Christians. On occasion, Roman Catholic training programs have taken on an ecumenical dimension with the inclusion of Episcopalians and Lutherans.

Most significant to many, contemporary deacons can be a sign that the church's ministers and ministries are much more varied than often thought. Since most deacons have jobs outside the institutional church, they become a visible church presence in the secular world, where many do not expect to find Christian ministers. As Deacon Alves observes, "Office buildings, factories, police stations, schools, truck stops — are all being seen as places of ministry."

Choir school seeks answer

'How shall we sing Lord's song?'

By MARY SUE BEST

NORTH WEBSTER, Ind. — On the shores of Lake Webster each August a group of choral and instrumental musicians gather to answer this question. They are students and leaders at the week-long Epworth Forest Choir School, conceived by Varner M. Chance, initiated by the North Indiana Conference of the United Methodist Church, and functioning uniquely in the nation.

For both singers and instrumentalists bring with them a desire to further their own abilities and ultimately enrich their church music back home. Alumni of the school, which is as much an exercise in daily Christian living as it is in academics, now reside in almost every state, including Hawaii, and several foreign countries.

"For years I've been trying to tell others what Choir School is," one leader says. Admittedly, it is hard to describe, except through experience; the intangibles one absorbs: cooperation and concern, fun and fellowship, creative expression and support, joy and peace. In varying degrees, these do touch the participants, about 250 of them, so much so that leaving often brings tears.

Choir School may seem a limiting term. To the novice, it may simply denote choir members in classes learning how to become better choirs. But to the devotee, the one who's been there five, 10, or more years of the school's 23-year existence, other connotations abound. To many it means Varner Chance, who still leads activities.

There exists discipline among the trained voices, seeking to perfect new techniques for themselves or their choral groups. There's an every-minute-filled schedule: morning devotions and rehearsals, afternoon classes and more rehearsals, evening worship followed by entertainment, socializing and just-before-bedtime devotions.

Hymns, chosen to undergird the week's spiritual theme, resound at devotions and vespers. This year's messages, delivered by Dr. Richard Brownfield of Normal, Ill., explored "Beliefs That Make A Difference." Organ and voice amplified his messages.

The Wednesday night campfire calls those circled round to the traditional, "I've Got a Home in Glory Land," "Kum Ba Yah," "Jacob's Ladder." Time unfolds for sharing, for examining one's life-style, and perhaps vowing to redirect one's ways toward more positive Christian action. As one youth said, "I've been a real drag at home, acting sophisticated and cynical, but no more. I'll work hard to develop closer relationships with my parents."

Students seem as varied in age as in occupation. One is a Catholic sister who teaches in a Chicago ghetto. One, a sightless United Methodist minister. There's a husband and wife, both ordained by the Christian Church, who team up to preach, teach and counsel. Newlyweds spent a honeymoon there. School teachers and school kids come, as do choir directors and organists, composers, housewives and retirees.

Culmination of the week's efforts come at the Sacred Music Concert on Sunday afternoon, featuring the mixed and the women's choirs. New arrangements and old favorites become soaring affirmations of faith, commitments to Christ and praise to the Lord for both those who perform and those who listen.

Surprisingly, no gap exists — generation, religious, cultural, or otherwise — at Choir School. Those who know why they've lifted their voices to glorify God and edify humanity, have also learned better how to sing the Lord's songs.

Ms. Best is a free-lance writer living in Indianapolis.

LAKE WEBSTER, Inc. — Rehearsing in the outdoor amphitheater at the Epworth Forest Choir School here are instrumentalists preparing for the annual Saturday production. This year it was the musical "Show Boat." Taking a rest from teaching a class in organ literature each afternoon during the choir school is Russ Sonafrank (right photo). He is a church organist and president of the choir school board. PHOTOS BY M. S. BEST

Editor calls church to face trends

PASADENA, Calif. (EP) — Every trend in society has a counter trend and every thrust has a backlash which evangelicals must face today, declared William J. Petersen, editor of "Eternity" magazine at a meeting here of the Philadelphia-based periodical.

The editor identified 10 trends with which the church must deal today:

- the churches' emphasis on the family, while the needs of singles were increasingly neglected;
- the end of the youth culture and the rise of "gray power";
- the rise of relational theology's "here and now" emphasis and at the same time a continuing of "body-life" worship and a move toward traditionalism;
- rapprochement between Catholics and Protestants along with the rise of denominationalism;
- the quieting of the women's movement while great strides were still being made by female citizens;
- a publicizing of viewpoints against homosexuality, while ways of ministering to such were being fashioned;
- a change in life style to share with the poor while embracing materialism;
- feelings of isolationism while expressing missionary interest in the "world community";
- a rebellion against authority with a growth of thrusts like Bill Gothard's "Chain of Command," and more emphasis on literal biblical interpretation.

Editor Petersen urged the group of Christian leaders to pray for "grace and courage" to deal with these issues.

Bing--devoted to family and religion

HOLLYWOOD — Bing Crosby shakes his finger at Barry Fitzgerald in a scene from the 1944 film "Going My Way," in which the crooner won an Oscar for his role as a priest in the movie. The famed singer and actor who died Oct. 14 at the age of 73, was also known for his personal humility and quiet devotion to family life and religion.

A Roman Catholic, he supported many religious causes during his 50-year career.

The Washington Post said "one respected Crosby particularly for the things about his life that he kept private. Though he played a priest at least three times in the movies, his Catholicism remained something personal; he never really tried to drag God into the act in self-aggrandizing show-biz style." RELIGIOUS NEWS SERVICE PHOTO

Amnesty group also honored

Irish women win Nobel Peace Prize

OSLO, Norway (RNS) — The two Northern Ireland Roman Catholic women who launched a peace movement in the troubled British province were retroactively awarded the 1976 Nobel Peace Prize on Oct. 10.

At the same time, Amnesty International, the London-based organization that works on behalf of political prisoners around the world, was named winner of the 1977 prize.

The women — Mrs. Betty Williams, 34, and Miss Mairead Corrigan, 33 — were honored for organizing a broad-based movement aimed at awakening the conscience of Northern Ireland against the campaign of sectarian bombings and shootings that has lasted there for more than eight years and claimed more than 1,700 lives.

"Mairead Corrigan and Betty Williams acted from a profound conviction that the individual can make a meaningful contribution to peace through constructive reconciliation," said the Norwegian Nobel committee.

The committee called Amnesty International a "bulwark" against increased brutality and the internationalization of violence and terrorism.

Mrs. Williams and Miss Corrigan launched their peace movement, called today the Community of Peace People, in August 1976, after Mrs. Williams saw three children crushed to death by a runaway car. Its driver, identified as a Provisional Irish Republican Army gunman, had been shot by British soldiers. Miss Corrigan is the aunt of the slain children.

Braving threats on their lives by extremists, including Provisional IRA supporters, the women organized peaceful marches by thousands of Protestants and Catholics in Northern Ireland, the Irish Republic and London, England.

Amnesty International today has 100,000 dues-paying members in 78 countries who seek to safeguard the rights of political prisoners — except those known to espouse violence — through public reports and letter-writing campaigns directed at government officials in allegedly offending countries.

Women credited with grassroots movement

BELFAST (RNS) — Starting with about 200 persons, mostly women, Mrs. Betty Williams and Mairead Corrigan have literally built The Community of Peace People from the grassroots up, developing a spontaneous mass movement against violence in strife-torn Northern Ireland.

But they are quick to claim that their belated reception of the 1976 Nobel Peace Prize is only one small step toward their ultimate goal of a "peaceful, just and fair society" for people of all religious beliefs and political persuasions.

At a recent meeting in London, Mrs. Williams said that since the movement started violent deaths have decreased by 54 per cent in Northern Ireland.

Both women have acknowledged that the future of the peace movement is uncertain, but they are both determined to keep it alive.

"It must succeed," said Miss Corrigan, "because I honestly think that if the peace movement doesn't work, it will do more psychological damage than the whole seven years of violence . . . It's got to work."

Declaring that recently some people have expressed the fear that the movement is dying, Mrs. Williams said: "Well, I won't let that happen."

'Dear Deborah'

How can guilty feel forgiven?

Dear Deborah:

Two years ago I had an abortion. I am now married to the man I was going with at the time. We are very sorry about our decision for the abortion. We have been going to church, but I don't feel I belong there. Is it possible to be forgiven for such a horrible thing?

Guilt-ridden wife

Dear Wife:

The Good News of the Gospel is that God is loving and God forgives us our sins. The conditions are that we "repent and believe this good news" and that we are forgiven as we forgive others. Forgiveness is always available, we must only accept it. Could it be that you have some forgiving to do yourself? Could you be unforgiving toward another who was involved in this act? Accept God's forgiveness and move ahead in your Christian pilgrimage. God loves you!

Dear Deborah:

Over the years as a liturgist and in the pew I have dwelled on prayers of confession. Now I have a serious emotional problem with guilt. How can a person again feel forgiven, instead of being so totally depraved? The simple answer doesn't relieve me of the burden acquired in the church, where I should receive love and acceptance.

Thank you,
J.E.

Dear J. E.:

The above letter to the guilt ridden wife may seem "more of the same" to you. Your problem is surely very deep and troubling. Have you considered an appropriate time and place to acknowledge your guilt before another or others? It could be that this guilt lies so deep within you that you need the counsel of another. I suspect you may be a minister. Would you consider finding a minister of another denomination you could trust and share this problem with him/her? I pray you will find help soon.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah," P O Box 1076, Dallas, Tex 75221

Baptist cites 'secrets' of denomination's growth

ATLANTA (RNS) — What are the secrets of conservative church growth at a time when more liberal denominations are declining in membership?

Outreach through organizational effort is credited by a Southern Baptist expert in making his denomination of nearly 13 million members one of the fastest growing denominations in the country.

Dr. M. Wendell Belew, Southern Baptist authority on church growth, and an official of the SBC's Home Mission Board in Atlanta, pointed out in an interview that the denomination's success in church growth had been achieved largely by outreach for new people through and by organizations operating within the framework of the local church.

He said growth has been sparked by such organizations as the Sunday Schools, Young People's Societies, the Women's Missionary Unions and children's and men's organizations. Officials and members of these organizations often lead unaffiliated people to baptism and induction into church membership.

He noted that while his church sought to render social service to individuals in need and to influence the social order for good, as much as possible, social service has always ranked second to evangelistic emphasis. And all through the Vietnam War, he said, when social activism was emphasized in so many churches, most Southern Baptist pastors and their churches continued to hold to and to emphasize that evangelism was the church's first priority.

Dr. Belew also thinks of communication in various ways with people outside and inside the church as a principal means of promoting church growth. This communication, for him, takes place through the church's sermons, its teaching ministry, the church's musical programs, the individual member's witness in word and deed to the community and the church's many forms of service and programs. He believes that it is through these services and church programs, whether it be the counseling service offered by the church or giving food to the needy, that the Christian testimony is given, and the love of God is shown to people that may win them to Christ.

Another factor in Southern Baptist church growth lies in missionary endeavor, both at home and abroad, he said. New churches are established wherever possible. When many denominations are retrenching in their missionary outreach, Southern Baptists have just appointed 28 new missionaries, bringing their record number now serving around the globe to 2,715.

U.M. caucus formed by Asian women

CHICAGO, Ill. (UMC) — The National Asian and Pacific Island Women's Caucus of the United Methodist Church was officially constituted here recently. Participating in the action were 50 women who attended the third national seminar for Asian women sponsored by the United Methodist Women's Division.

A committee of six was named to work with Ms. Consuelo Urquiza, secretary for racial justice in the Women's Division, in planning a seminar in which the caucus members can brief the division on the problems of Asian women in the U.S.

Serving on the committee of six are representatives of the various nationalities: Korean, Japanese, Filipino, Chinese and Hawaiian who also come from the denomination's different jurisdictions.

The situation of 250,000 Asian wives of U.S. servicemen now in this country was discussed and concern expressed for the "high percentage" being deserted and/or severely abused physically and psychologically.

Local units of United Methodist Women and United Methodist Men were asked to support services for these women such as counseling, protection, information and referral.

The Dulac Community Center

Center of Community Life

Fall Newsletter
Phone: 504-563-4501

Spiller Milton, Director
Box 100
Dulac, La. 70353

If you are not a school for Indians, what are you?

Many people know the work in Dulac from years back and are often not aware of the changes that have taken place, or why. It is true the work was known as The Dulac Indian Mission School, but has since changed to Dulac Community Center. We are a multi-service agency attempting to break the educational, medical, and economic factors which contribute to the continuance of the poverty cycle among the 5000 people of this rural bayou community. This change represents success as well as increased services.

When Miss Hooper first came to Dulac, no church was in the area servicing the people. There are now at least a dozen different groups the Roman Catholic being the strongest. Today, if the center ceased to exist, religious services would continue to exist to meet the spiritual needs of the people.

Likewise, when Miss Hooper came, the Indian population had no opportunity for gaining an education. Through the years, the Center succeeded first in proving that the Indian population could learn and convincing the parish officials that education of the Indian population was public responsibility. The third step was the result of federal legislation requiring the integration of the three Public School Systems. Again, if the Center ceased to exist, the opportunity for the Indian to have an opportunity for public education would continue.

The Center's work today in education is motivational and supportive. The educational experiences of present parents is so weak that the Center is needed to assist in providing the proper background for the pre-school children so that they can and will take advantage of the opportunity for education. This we do through the Day Care and the Mother/Child Home Program.

Encouragement and motivation for the present school age children is needed as well, This we do through the Youth Work Incentive Program's, tutoring, and youth counseling. Also, six scholarships have been established to make it possible for some of the young people to go on to college.

As we move towards the future, the two main areas of need are medical and economic development. Medical first, because a sick man or woman cannot hold a job or care for a family. Coming up quickly behind these needs, is the need for housing.

We can all rejoice in the success of past work and past accomplishments. Hopefully you agree there is much work yet to be done just as important and vital as the educational work of an earlier day. It is to the credit of the Board of Directors that they stayed sensitive to the developing needs of the people.

Scholarship programs growing

The Scholarship Program of The Dulac Community Center has shown tremendous growth in its first year of existence, from one scholarship in January of 1976 to seven scholarships in August in 1977. Prior to this, only one Houma Indian had graduated from college, and only three others had completed more than two college courses.

The program began in the Fall of 1975 when the ladies of The Westlake United Methodist Church's United Methodist Women's organization learned the story of one young Indian girl. She came to the Center with tears in her eyes, crying, "Can you help me? I have struggled through to graduate from high school when more of the girls were dropping out. Now I cannot find work doing anything other than peeling shrimp heads in the factory. I didn't have to finish high school in order to do this."

The Center was able to put her to work in the Day Care program under a work experience grant. However, this was a limited arrangement. About the end of the work experience program, Rev. Ed House at Westlake called indicating the ladies interest in providing a tuition Scholarship. The next day, Rev. Larry Stafford at Kentwood called indicating that the ladies there wanted a special project. The Kentwood United Methodist Church and Mt. Hermon United Methodist Church youth and ladies put together an expense grant to go with the Westlake Tuition grant.

Since that first scholarship, six more have been added, all averaging $1,000.00 a year in tuition and expense assistance. Some have come from Church groups, some from individuals — in state and out of state, and some from District groups. If you, your church or your District would like to join this growing program, write to Spiller Milton, Director, for further details.

The following young people are now receiving scholarships:

Ms. Clarrisa Foret, a sophomore at Nicholls State University in the field of Special Education.

Mrs. Rita Dion, a sophomore at Nicholls State University in the field of accounting.

Ms. Jamie Janov, a sophomore at Nicholls State University in the field of accounting.

Ms. Nessie Voisin, a junior at Nicholls State University in the field of geological engineering.

Ms. Anna Billiot, a freshman at Nicholls State University in the field of nursing.

Mr. Freeman Billiot, a freshman at University of Southwest Louisiana, in the field of pre-medicine

Mrs. Lois Salinas, a freshman at Nicholls State University in the field of nursing, was assisted through a special summer program in preparation to enter the School of Nursing under a Special Education Grant.

Three other young people from the Houmas are presently enrolled in college: Ms. **Judy Trahan**, a Junior at University of Southwest Louisiana, in the field of Social work; Ms. **Cheryl Brunet**, a sophomore at Nicholls State University in the field of Special Education with an emphasis on working with the deaf and **Mr. Bruce Duthu**, a sophomore at Dartmouth College in New Hampshire in the field of religion. Bruce has proven such an outstanding student academically and personally that he has been chosen by his professors to participate in Dartmouth's Overseas Study Program. He will study at King's College in London, England, for three months; then he will study in Blois, France in a Dartmouth Language Program for three months. There will also, be some opportunities for him to tour other areas of Europe during his stay overseas

Trade your stamps for healthy bodies

You will be pleased to know we have undertaken a very worthwhile project with which you can help without our asking for one penny of cash. To help, just keep the Dulac Community Center in mind each time you go shopping.

We are working to earn a small Adult Activity Bus to be used to provide transportation, particularly for the elderly and the young, to the State Provided Medical Facility being built between Dulac and Houma. We must accumulate 7000 Trading Stamp books to reach our goal!

We have received approval from S&H Green Stamp, Gold Bond, Top Value and the coupon organizations related to them. They are willing to redeem the books and coupons for cash which we will then use to purchase the bus.

Please tell your friends and neighbors. Ask them to help you collect trading stamps and coupons.

Most people do not mind sharing a few stamps, for a good cause. Make certain they remember to ask for trading stamps and to check their food items for the coupons which are listed at the end of this article.

Many of you have heard us speak about the difficulty people in the Grand Caillou Dulac area are having receiving medical attention, especially the pre-school and the elderly.

Office calls must be paid in cash or proof of insurance must be presented. Otherwise, medical care is seventy miles away at Charity Hospital in New Orleans.

By the Spring of 1978, a branch of the Charity Hospital system will be opened in a new five story Hospital/clinic complex located south of Houma on the road leading to Dulac. This hospital will be operated and staffed by The Ochsners Foundation. This will greatly improve the medical care available in the parish.

One problem still remains, transportation. Many of the families put their money into a boat to earn their livelihood through shrimping, oystering, trapping, instead of purchasing a car.

The Activity Bus could be used to run a regular scheduled route for all the clinics and to provide transportation to and from the hospital for those who must enter the hospital for treatment. The additional bus would allow the bus we presently have to continue transporting the Day Care Children with no conflicts in schedules.

In addition, when the Activity Bus is not in use for medical transportation, it can be used for group activities for which the big bus is too expensive and impractical to operate. This could include Boy Scouts, Girls Clubs, Arts & Crafts Club, U.M.Y.F., and other groups that might get started if proper facilities were available.

The priority use will always be medical, which is the basic need of the people in the Grand Caillou/Dulac area. To earn a living in the very physical work of fishing and factory work, a healthy body is essential. A sick man or woman cannot hold their job. An unemployed man or woman cannot care for the needs of their family. Without proper care, the children contact disease and become ill. It is a vicious cycle that must be broken, if these people are to improve their standards of living.

Thanking you, in advance, we know we can count on your help for you have always been eager to help and serious on your support. Please send all stamps, coupons, donation certificates you collect to: Dulac Community Center, Box 100, Dulac, La. 70353.

The coupons that can be redeemed by us for cash to apply towards the purchase of the bus are the following:

Bonus Gifts Point Coupons which can be found on such items as Domino Sugar, Calgon Water Conditioner, Arrid products, Heinz products, Wesson oil, Lever Brothers products, Nabisco, Peter Paul, Scott, Swift and others, Gift Stars [watch for them on school supplies], Red Scissors, LMC cigarette coupons, Raleigh/Belair.

Additional Trading Stamp Books approved are: AML, Aloha, Buccaneer, Gold Crown, Gold Bond Stamps, Gold Bond of Canada, Gold Strike, Holded Red, Mahalo Stamps, Orange Premium [not customer merchant], Shur Valu, Three Star/LM.

Hold a "Lick'em, Count'em, Match'em" Party to put yours and your neighbors "loose" stamps and coupons into books and packets. This brings more stamps and coupons out of desk-drawers and off merchandise packages.

We regret to announce that we cannot redeem discount coupons for anything other than the 1/20 of a cent per coupon. The Clearing House is only authorized to redeem coupons from retail grocery stores and in accordance with the terms set forth by the individual manufacturers. This relates to discount coupons not the ones mentioned above. However the vast number of these available do justify processing them if you are willing to spend the time cutting and mailing them to us.

Scholarship program

Charity Hospital

The Louisiana State Legislature and Governor Edwards have given State Recognition to the Houma Alliance, Inc., as the governing body of the Houma Tribe in Terrebonne Parish and designated land given by the Dulac Community Center as a State Reservation for the Houma Tribe, paving the way for Federal Recognition.

Summertime and the living is busy

A covered dish supper was held in honor of Miss Wilhelmia Hooper who began the work in Dulac in 1932 and remained in the community until 1976. She was presented a silver tray, Bible and other gifts of love and appreciation.

The children are enjoying the swing set, purchased and installed by the youth of The Broadmoor United Methodist Church of Shreveport; as well as the newly repaired and painted gym which was given by the Palestine and Bethel United Methodist Churches near Pineville.

Thirty five young people are busy at work through the CETA program of the Federal Government doing such activities as Day Care Teachers' Aid, Remedial Education Teachers' Aid, Cooks' helper, Inside and Outside Maintenance, Office work, and Recreation planning and direction. The most unusual work is the group working on the Oral History project, gathering information from the older members of the community and compiling it into a booklet.

The worship services have been made more enjoyable by the completion of the remodeling of the Chapel and the

purchase of all new furniture. This was done by local church members; by the youth from the Slidell United Methodist Church who have taken part in the worship services with special music, drama, and worship settings; and The First United Methodist Church of Pineville youth, who conducted a Vacation Bible School for the Kindergarten through 12 year old children of Dulac. There was an average daily attendance of 100.

Advance special needs

1) **Production of 16 mm film from T.V. Video Tape**, to be used for public relations. $500.00
2) **16 mm Movie Projector** to use in presenting guidance counseling films as well as entertainment films to the youth, $900.00
3) **Lanier Carrivoice portable**, Battery powered, sound system, for community meetings held at the center. $200.00
4) **Overhead Transparency Projector** to be used in community meetings and classroom instructions. $200.00
5) **Eight round group activity tables** for children, to be used for small group, classroom instruction. ($150.00 each)
6) **200 all steel folding chairs** to be used for community meetings, etc ($4.25 each)
7) **5 Institutional Tricycles** for use in the Day Care Program. ($75.00 each)
8) **2 Red Wagons**, institutional strength, for Day Care Program. ($25.00 each)
9) **2 Heavy Duty Kitchen Series** for Day Care "Play House" area. ($115.00 each)
10) **Gestestner Mimeograph Machine**, Multi-purpose. $900.00
11) **Electric Floor Polisher** to clean and care for the building. $500.00
12) **Steel Beam See Saws** (up to four, we already have the pipe frame in place) by American Playground Device Co. ($70.00 each)

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The Louisiana United Methodist
P. O. Box 4325
Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 47

Send P.O. Form 3579 to Box 1076, Dallas, Tx. 75221

NOVEMBER 4, 1977

"And now brethren let us give in accordance with what we reported on Form 1040."

Methodist Campus Briefs

DILLARD CAPSULES

Gerald Ford to Lecture — Dillard is gearing up for the Nov. 17-18 visit of the former President Gerald R. Ford who will lecture here and at 10 other colleges and universities under the auspices of the American Enterprise Institutes' (AEI) multi-faceted outreach program. Dillard is the only southern school the President will visit on this lecture tour.

Dr. Albert Dent honored — Something wonderful was in the air on September 25. That day was not only Dr. Albert W. Dent's birthday, but was also the day that Dillard's president-emeritus received the Times-Picayune Loving Cup in recognition of his years of service to the community and in the fields of education and health.

Dr. Dent, president of Dillard for 28 years, was the first black so honored.

Dillard's Annual Founders' Day Convocation was held on Sunday, October 23, in Lawless Memorial Chapel on the Campus. The Honorable Andrew J. Young, Jr., U.S. Ambassador to the United Nations was the featured speaker.

Doctors Cook and Dent admire Loving Cup.

CENTENARY COLLEGE OF LOUISIANA

Tuesday morning Communion Service in Brown Memorial Chapel on the Centenary College campus has been steadily growing in participation.

Conducting the service is one of the nine Centenary Staff ministers: Dr. Donald A. Webb, president; chaplain Robert Ed Taylor, Assistant Chaplain Gene Finnell; Professors Webb Pomeroy, Donald Emler, Brian Kovacs and L. Hughes Cox; and the Reverends David Dykes and Bert Scott of the Church Careers program.

The service, initiated in September of this year, is ecumenical in nature and uses both the traditional and contemporary liturgy.

An informal weekly worship service, planned by a student worship committee and the Rev. Gene Finnell, the Assistant Chaplain of the College is continuing each Wednesday evening in the steeple of Brown Chapel.

A Shreveport attorney, Chatham H. Reed, 34, has been elected president of the **Centenary College Alumni Association**, succeeding Eugene W. Bryson, Jr.

Mr. Reed, a native of Vicksburg, Mississippi, was educated in Shreveport schools, Centenary, University of Strasbourg, France, Duke, University of Texas.

In 1973 he was admitted to the Bar and is now a member of the law firm of Simon, Fitzgerald, Fraser, and Cooke, Shreveport.

Work crews began reroofing Brown Chapel November 1. They will stop for any scheduled event in the Chapel.

HISTORIC SITE MARKERS AVAILABLE

Mrs. W. M. Nolan who worked with archives and history for many years and Rev. James Christie are shown with the HISTORIC SITE MARKER as it was presented at the 1977 Louisiana Annual Conference.

A closer view of the HISTORIC SITE MARKER with Diane Kaplan, Louisiana Conference Archivist.

Scattered through our conference are many "historical sites" — locations of early circuit churches possibly no longer in existence; buildings which are/were Methodist churches, sites of camp meetings, and sites institutions.

Rev. James Christie, chairperson of the Commission on Archives and History, reports 20 Louisiana Methodism HISTORIC SITE MARKERS available at $30.00 each.

Rev. Bill McCutcheon, vice-chairperson of this commission and in charge of the Historical Site Committee encourages applications to claim these sites using the following criteria: 1) relevance to Louisiana Methodism, 2) continuity of service, 3) identifiable history, 4) age of site (50 years or older).

These applications may be obtained through Ms. Diane Kaplan, Louisiana Conference Archivist, McGale Library, Centenary College, Shreveport, Louisiana 71104.

This action will also help the preparation of the DIRECTORY OF LOUISIANA METHODIST HISTORICAL SITES. The 1976 General Conference Commission on Archives and History has encouraged Annual Conferences to designate historic ethnic church sites as possible shrines or landmarks.

Reading Program

UNITED METHODIST WOMEN

Purpose

The purpose of the Reading Program for United Methodist Women is to encourage women through reading to become . . .

- informed, understanding and motivated to obedient participation in God's mission today;
- Sensitive to all human beings — their needs, interests and concerns, and to corporate or societal needs;
- alert to and knowledgeable about issues facing mankind today to which the Gospel speaks;
- aware of who one is and what one can do through self-understanding;
- educated and trained for involvement in Christian mission.

While the focus of the program points toward involvement and participation in Christian mission in its many forms, it is complementary to other aspects of Christian life. Participation in the program and use of the list are encouraged for sharing throughout the church.

How To Order

All books listed are available from Service Center, Board of Global Ministries, 7820 Reading Road, Cincinnati, Ohio 45237.

People, places, things

Pictured are: Front row (l to r) Betty Stephens, Margaret Dunlap, Darlene Wells & Dura Faye Dykes. Second raw (l to r) Barbara Sullivan, Allie Kahre, Anne Oliver, Kathy Garrett, Jackie Hilburn, Jerri Rivers, and Shirley Galatas. Third row (l to r) Brenda McCutcheon, Mary Miller, Judy Anderson, Marjorie Hall, Judy Gregory, Sissy Self, Lina Beavers, & Diane Thomas.

The United Methodist Women Circle of North Highlands UMC attained the 10% increase in membership goal for the total unit all within their Circle!

This night meeting group was organized in the Fall, 1975 by Mrs. June Sumrall, Executive President, and Mrs. Martha Garrett. Starting with five members, they now have a membership of twenty. ALL of the members are active in one or more other Church groups, i.e., Sunday School, Choir, Administrative Board, Council on Ministries, Parsonage Committee, and MYF Counselors.

Mrs. Anne Oliver was the 1975-76 Chairperson of the Circle and currently Mrs. Marjorie Hall is Chairperson. Rev. Bob Galatas is the Pastor.

Rev. Spiller Milton, Director of Dulac Community center, was guest speaker for a special United Methodist Women's program "Christmas for Missions" at the **Zachary UMC** in October, with Mrs. Lucile Jacocks and Mrs. Rod Anders in charge. Other churches attending were Jackson, Clinton, Deerford, and Bethel. Rev. Roy L. Garrett is pastor.

THE YOUTH OF ST. ANDREW UMC IN NEW ORLEANS East held a garage sale on October 8 and 9. The praceeds will go toward a trip next summer. Joye Preston, Youth Counselor, Ann Rogers, Bobbie-Jo Bradshaw, Tim Durbin and David Eubanks paused to get this picture taken.

William I. Eubanks is the pastor . . .

94TH YEAR CELEBRATION OF HAVEN UNITED METHODIST CHURCH NEW ORLEANS, LOUISIANA REVEREND KENNETH FISHER, PASTOR

THEME: "WE HAVE COME THIS FAR BY FAITH"

A full week of activities, August 14-21 filled the calendar at Haven UMC. A talk show on New Orleans Channel 4 with Rev. Fisher and Rev. Robert J. Mulligan, S.S.J., St. Joan of Arc Catholic Church initiated the celebration. Participation by Dr. Alfred Norris, District Superintendent, Rev. Warren J. Ray, Jr., Second Free Mission Baptist Church; Rev. Gilbert R. Washington, St. John Baptist Church in weekday services, a parade, and an all-day dinner, Saturday was culminated the second Sunday with Bishop J. Kenneth Shamblin, speaking.

Rev. Merlin Merrill entertained as a magician for the children at the HODGE UMC, Hodge, La. in September at a "Family Night."

The Youth Choir of Chatham UMC furnished music in the sanctuary for the adults. Rev. Tim Lawson is the pastar of Hodge UMC.

The St. Matthew UMC New Orleans Sanctuary Choir hosted its Annual Choir Musical on Sunday, September 25, 1977. The theme was "There's A Sweet Spirit in This Place."

The musical was successful botb financially and spiritually. At the culmination of the program, Mrs. Lottie Jones, mother of our minister the Rev. Russell L. Jones was presented a "Love Bouquet" from the choir. The choir was directed by Mr. Henry Adams, Guest Organist. Harold Burrell, president, Russell L. Jones, Minister.

If Tut were here . . . . . .

If King Tut were to visit New Orleans, certainly he would not miss seeing the **Elysian Fields UMC** where the exposed beam pyramid-shaped Sanctuary, with its triangular stained glass windows in the ceiling and stained glass wall spanning the chancel, lends a unique dimension to the atmosphere of Christian worship.

Sunday, October 9, was observed as Laity Day. The theme for the day was "God's People," and members of the church, under the leadership of Mrs. Marjorie Jackson, church Lay-Leader, were in complete charge of the morning worship hour.

The guest speaker, Dr. James Gaffney, Associate Professor of Religion Studies at Loyola University, spoke on ancient Egyptian Religion and its influence upon semitic and Christian beliefs. Mrs. Jackson said, "We chose this emphasis during the presence of the King Tut exhibit in our city so that we could develop a deeper appreciation of where we have come from as "God's People." Dr. Gaffney is also scheduled to be the first non-Methodist featured speaker at the Fourth Annual Meeting of the John Wesley Theological Institute in Chicago on February 7, 1978.

Rev. T. R. Bergeron, Sr., is pastor.

1

2

More pictures just received from the Lab School in New Orleans at Munholland United Methodist Church.

1) Grades 1, 2 dress up for 'role play.'

2) Mark Stewart, Kindergarten Lab leader.

The internationally-known Centenary Choir directed by Dr. Will Andress has released their official portrait for 1977-78, taken at Hodges Gardens where their rehearsals begin each year. Their fall schedule will begin with a RHAPSODY IN VIEW CONCERT to be given at the Shreveport Civic Center November 1, 2.

Louisiana Conference United Methodist

Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce

Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

You can be a charter giver to the United Methodist Foundation by making a direct gift to the Foundation within the year 1977. You will be awarded a charter gift certificate.

Louisiana Methodists asked to write letters

Religious persecution is a very real thing to thousands of people living in Eastern Europe and the Soviet Union. The National Interreligious Task Force on Soviet Jewry was founded in Chicago, Ill. in 1972 to work for religious freedom of Soviet Jews and other oppressed people.

The task force includes among its leaders major personalities of the Roman Catholic, Protestant, Eastern Orthodox, Evangelical and Jewish communities.

One way fights for religious freedoms by mounting letter-writing campaigns on behalf of prisoners of conscience. These are people in the USSR who have claimed the right to live as Jews or Christians or to leave the USSR and instead received prison sentences.

Sister Ann Gillen, executive director of the task force, has asked that Louisiana Methodists join in the letter writing plan to benefit their co-religionists. This can be done by individuals or by church circles or groups.

Information on participation in the program can be obtained by writing Sister Ann Gillen, 1307 South Wabash, Chicago, Ill., 60605.

Of Special Interest On The Inside Pages

Entire UMC brought into Pacific Homes lawsuit page 3
Boycott of anti ERA states called ill conceived page 2
Observing mature love seen most important "sexuality study" page 2

New persons in mission

ATLANTA, Ga. (UMC) — The United Methodist Church, through its Board of Global Ministries, commissioned 33 new persons in mission here Oct. 20, and sent them into ministry throughout the world.

About 2,000 persons — board members and guests, active and retired missionaries and deaconesses, and hundreds of Atlanta Area United Methodists—participated in a "Celebration of Persons in Mission," a highlight of the board's meeting here Oct. 14-22.

Participating in the act of commissioning with Bishop Wertz were Bishop Roy C. Nichols, Pittsburgh, Pa., president of the board's World Division, and Bishop Jesse E. DeWitt, Madison, Wis., president of the National Division. The linking of the hands of the "home" and "overseas" leaders symbolized the unity of the mission.

The group included two home missionaries, two deaconesses, 11 missionaries of the World Division and 18 mission interns. They are going to places of service in the United States and more than 20 other countries.

The commissioning service was the first conducted at an annual board meeting in several years. Many other missionaries and deaconesses are commissioned in their home churches, at annual conferences and on other occasions.

OLIVE BRANCH, Miss. (UMC) — A total of 644 full-time lay professionals in the United Methodist church have become "diaconal ministers" since the new office was established a year ago by the 1976 General Conference.

The New Mexico Annual Conference leads all the conferences with a total of 41 diaconal ministers. Christian educators comprise the largest group, and directors of music comprise the second largest group. Louisiana commissioned two diaconal ministers at their 1977 Annual Conference and two were recognized

Mrs. Edith Goodwin, a staff member of the division, noted that of the 644 diaconal ministers, one-third are men, laying to rest the notion that the office is populated almost entirely with women.

During the division meeting, it was announced that 237 persons have completed seminars in lieu of a graduate degree required for certification as an Associate in Christian Education in the United Methodist Church. During the last 12 years, 67 seminars have been held in eight different United Methodist graduate schools. Another 292 persons are currently enrolled in the seminar program which involves four annual two-week sessions.

In a similar program for certified associates in music, 51 persons have completed the seminars and another 77 are currently enrolled. Twenty-one seminars have been held during the last nine years in three different United Methodist graduate schools.

Certification of professional lay workers in the church is one responsibility of the Division of Diaconal Ministry. For the first time, the division approved certification standards for United Methodist communicators

Correction

The article about the workshop on the Ecumenical and Inter-religious concerns in the LUM issue Oct. 21 listed the correct dates: Ruston, Trinity UMC, Nov. 10 at 7:00 p.m. and Baton Rouge, First UMC, Nov. 11 at 7:00 p.m.

However, the calendar in the Oct. 28 LUM issue erroneously entered them in January dates when Nov. 10 and 11 would have been correct.

Editorials

Boycott of 'anti-ERA states' is ill-conceived, counterproductive

Six months ago when the United Methodist Board of Global Ministries adopted a policy of not holding meetings in states which have not ratified the federal Equal Rights Amendment (ERA), we greeted that decision with mixed emotions.

On the one hand, TM/UMR has long supported editorially the ERA. We believe passage of that amendment to the U. S. Constitution would be a highly symbolic and beneficial act of justice for both men and women in our nation. As we believe that in Christ there is no man nor woman, we believe laws or cultural practices which relegate either of the sexes to inferior status are inconsistent with the Gospel of Jesus Christ.

At the same time, however, we are disturbed by the manner in which the Board of Global Ministries, and other church agencies since that time, have chosen to apply the use of a boycott to the ERA issue.

The ERA boycott is indiscriminate to the point of being unfair. While we believe boycotts may be valid tools of Christian witness when applied narrowly and precisely to specific industries, products or organizations, we also believe that less defined boycotts serve only the cause of unfairness.

In the case of the ERA boycott, persons and institutions in entire states are being penalized and chastized indiscriminately. Such a process is like hunting rabbits on a busy city street with a machine gun. Friend and foe alike fall in the melee.

Such a boycott breeds alienation and divisiveness on an issue which already fragments our Christian witness. If a boycott cannot be focused more precisely than on geographic areas of the country, then we believe it serves no valid Christian witness. In fact, it is counterproductive to the cause it espouses.

An example of this process is evidenced in the recent cancellation of a meeting by a mission board-related group at the Lake Junaluska Assembly, owned by the Southeastern Jurisdiction (see TM/UMR, Oct. 28). Since that assembly is located in North Carolina, a state which has not ratified the ERA, the board policy prohibits national mission meetings there.

Are we to assume that Lake Junaluska Assembly is guilty of opposing the ERA because it is located in North Carolina? Or are we to assume that assembly is being unjustly penalized for something beyond its control?

The ERA boycott of non-accepting states is an affront to the Christians in those states across the nation which have struggled with the issues and made decisions based on their Christian faith. And in the specific case of Lake Junaluska, the decision of the Board of Global Ministries is a slap in the face of Christian unity and a molder of false regional stereotypes.

We believe the Board of Global Ministries must speak to hard issues and sometimes must take unpopular stances. We applaud the board's courage and commitment when it has taken such stances. But when the method of protest is as ill-conceived as the board's stance on the ERA-boycott, it can only hurt both the church and the cause of equality.

TM/UMR welcomes new local editions

Three more local churches have joined the increasing number of congregations across the nation which each week receive local church editions of TM/UMR. They are: **Riverside UMC, Jacksonville, Florida (Florida Annual Conference); Essex UMC, Baltimore, Maryland (Baltimore Annual Conference); and Calvary UMC, Colorado Springs, Colorado (Rocky Mountain Annual Conference).**

With this issue, 700 subscriber-families at Riverside UMC and 550 subscriber-families at Essex UMC began receiving editions of TM/UMR in which their local church news is printed on the front page, annual conference news is printed on the back page, and general church news is printed on four inside pages. With our Oct. 28 issue, 400 subscriber-families at Calvary UMC began receiving local church edition with a similar format.

To these new subscribers we say "Welcome." We hope you will find your edition of TM/UMR informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

THE UNITED METHODIST **REPORTER**

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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I feel presence of living God

By DOROTHY S. HOLMES

Whether I look up into a clouded or a clearing sky
Face bright sunshine while I seek the shade
Feel the soft breeze that moves with rhythmic beat
Or with resurgence of a mighty power to topple trees
To reduce man's dream of strength to lifeless clay
Or look beneath my feet at buttercups and daisies
A needlepoint design on grass grown slopes
Or stumble up a rock-strewn path
Where many campers' feet have trod
I feel the presence of the living God.

Here I Stand

Observation of mature love is most important 'sexuality study'

By BEVERLY DICKERSON

During the last year one of the programs being stressed in our annual conference, and I suspect in other areas, is a course offered to teenagers on human sexuality. I would like to comment on it from the viewpoint of one who's been there.

I just spent an hour and a half sitting on an uncomfortable chair in a Council of Ministries meeting hearing concerned parents raise objection after objection to a course on human sexuality being offered to their teenagers. Their main concern was content, or rather their fear of the content.

The proponents of the course approached it with the solemnity of Buddha finding the Bo tree. They thought it (the course) extremely important. It isn't. Ninety percent of the children they deal with come from homes of conscientious parents or they couldn't be in the class in the first place. Their effect in the life of such a child is miniscule. Conscientious parents, like all others, make mistakes, but they never entirely gum up the works by the simple fact that they do care.

Two of the boys in our family were exposed to a similar course. It wasn't detrimental, but neither was it all that effective. Their words, not mine. The proponents of today's program espouse its advancement over the old one. Sorry, kids, I don't buy it.

An explanation of love and the accompanying sexual act will always be just that. An explanation. What you are doing is reassuring some parents they have help in an area where they are uncomfortable and the kids are wondering what all the fuss is about.

To you parents of the affected teenagers I also have a message. I hate to be the one to break it to you, but your teenagers are smarter than you are. As their teacher on Sunday morning I know they are thoughtful, sensible young people. We have only one in our class who is not. As a parent who used this method, I suggest that you ask your child if he wants to take such a course. He'll give you a thoughtful, sensible answer.

Margaret Mead said it best. She said Americans are good parents and lousy marriage partners. She's right. If you weren't conscientious, you wouldn't be worked into a snit over a course in human sexuality.

A five session course on human sexuality isn't going to turn your child into a good marriage partner. Day by day observation of mature love will teach your child this.

You are watching your children develop through a unique period in their lives. Stop gnashing your teeth over each new development. It's going to take place in spite of you. Sex is only one among many. Relax and enjoy your children. You'll both have better memories if you do. Whether your children take such a course or not, regardless of its content, is unimportant. What we have here, my friends, is a tempest in a teapot.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Beverly Dickerson, lives in Niwot, Colorado.

Letters to the Editor

Experiencing God through service important

To the Editor:

Page two in the October 14 issue is very interesting, with the accounts of "experiencing the reality of God." Evidently those who wrote are the ones who felt most keenly the presence of God.

I am interested that only one of the fourteen articles printed makes any reference to experiencing God in serving others. Martin Marty quotes Tom Wolfe ("Context," Jan. 15, 1977) as saying, "We live in the 'Me Decade.' A virtue has been made of thinking about and cultivating the self in T-groups and all the franchised therapies and short-order religions from coast to coast. Everybody's lifetime occupation is to find, preserve, protect, and defend, love, cherish, and obey Me. Of Me. By Me. For Me."

Dr. Albert Outler writes in "Theology in the Wesleyan Spirit," "We thought we had outgrown . . . the sort of private piety that clings to Jesus and ignores the human agonies of this world, this world for which Christ died."

Maybe I am too critical, but this aspect of these articles struck me forcefully.

Walter Vernon
Nashville, Tennessee

Where were laymen?

To the Editor:

It was a joy to read the essays on experiencing the reality of God written by some of your readers (TM/UMR, Oct. 14). But one thing bothered me. You noted that over 200 persons wrote you about their experiences, yet the 14 you printed were all written by women.

Didn't you get any responses from laymen? (I say laymen since I can see you might have wanted to limit this to the laity.) But what about the religious experiences of laymen? Surely some men must have written. Didn't they write as well? Weren't their experiences as significant, as interesting, as varied?

It interests me, and I am sure others, to know how many of those letters were by men and how it came about that not one of them was among the 14 printed. I assure you this is in no way intended as a criticism or an accusation of bias. But I am puzzled.

Roy Berger
Des Moines, Iowa

EDITOR'S NOTE: When final selections were made by our judges, we raised the same questions. Essays were judged on their merit, without regard to sex, geographical location or the lay/clergy status of the writers. The vast majority of those received were from lay women. All but three of the 40 finalists were by lay women.

Testimonies refreshing

To the Editor:

For many months I have searched the pages of TM/UMR for mention of the name of Jesus — too often with discouraging results. So it was a welcome, refreshing experience to read the personal testimonies of the several contributors in the October 14 issue.

Going back to the name of Jesus, everywhere I go, I find people rejoicing in that name. I find that a worldwide revival is now under way. Thousands upon thousands are being won to the Lord in Africa, South America, Asia and to a lesser degree, as yet, in North America and Europe. But there is an eagerness, a searching, a God-loneliness in the worldly America in which we live. People are being reached and they are being reached by those who proclaim the name of Jesus.

This leads to a question which I believe to be of preemptive importance to the church (not just the Methodist Church). Has the church left its first love? It seems to me that we go to extraordinary lengths to avoid using the name of Jesus. For example, I recently read a phrase "evangelistic vision" to describe the proclamation of the gospel. It's a nice phrase, but would it be overly simplistic to just lift up the name of Jesus? We read of great plans to program the church future and become the center of the next world revival. Planning is fine, indeed necessary, as a part of support of Jesus, but an abomination when it becomes a roadblock to the movement of the Spirit of God. Also, I might add, that the creative center of every great revival has always been the Holy Spirit moving in the hearts of men to lift up the name of Jesus. There is salvation in none other.

Larry Bowen
Hawkins, Texas

Knowledge must include values

To the Editor:

Please let me express appreciation for Clyde Chesnutt's recent article "Church colleges upheld," highlighting a survey with Dr. Durwood Fleming of Southwestern University (TM/UMR, Sept. 30). I was most appreciative for the comments from Dr. Fleming — especially his thoughts in reference to the fact that United Methodist people are supporting our schools of higher education.

With 106-plus colleges and universities across this country related to the United Methodist Church, I would think that only a very small few of them would be in existence if it were not for the support of United Methodist people on an individual basis as well as a church-wide support basis.

I also appreciated very much the comments of Dr. Fleming in reference to what it means to be a "church-related college." I think his attention to this particular subject is something all of us are having to study with extreme care and concern. Without any apology, we are proposing knowledge must be accompanied by Christian values if it is to serve the best interests of all humankind.

Jack C. Phillips
Nashville, Tennessee

Editorial idea helpful

To the Editor:

Our minister used the theme "every Christian has a ministry" as a message for Laity Day, October 9, as suggested in your October 7 editorial. The sermon was very well received.

It is worth noting that some ministers are using TM/UMR to good advantage.

Clarence L. Cadwell
Sacramento, California

'Two women and a blind man'

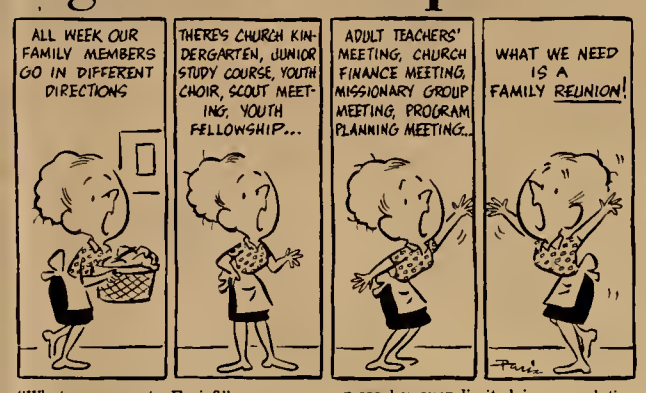
To the Editor:

"Two women and a blind man."

On Laity Sunday, October 9, those words were batted around during the worship service at our church. After the service similar comments were made in jest mixed with a certain amount of pride.

A passing remark by a man in the community from another denomination had brought a new awareness to our congregation — an awareness that the church does accept all persons into complete fellowship.

The church lay leader had selected three persons to speak on different aspects of church ministry for the morning service. One of the speakers — a church leader, businessman, and former mayor — just happens to be blind. This businessman was leaning back in his chair in his office on the previous Thursday. A customer passing by asked,



"What are you up to, Ernie?"

Conversation followed which revealed that this man and two women were participating in the Sunday morning service. "In my church," the visitor said, "women aren't allowed to do things like that."

To witness to Christ Jesus' acceptance of all persons is the role of the church. Sometimes United Methodists take this witness for granted. To other congregations, this witness may seem a unique and bold step. Let us be grateful that it is a commonplace happening in many churches today.

"There is no such thing as Jew and Greek, slave and freeman, male and female; for you are all one person in Christ Jesus." (Galatians 3:28).

Sandy Carter
Sunray, Texas

Joy is needed

To the Editor:

What a relief to find in the October 14 issue the story of Minnie Pearl calling the church to practice laughter.

This is a challenge to all — preachers, church school teachers and leaders, worship commission members, choir directors and all laymen — to try harder to get our lifestyles and worship so routined that we promote joy, gladness, smiles and good feeling.

It's not easy to find in any translation of the scriptures things that can be classified as joyous, but we can sing more hymns that proclaim "there shall be showers of blessings, etc." instead of the depressing sorrowful ones like "The Old Rugged Cross."

We fill our church with flowers at our funerals but when a precious baby is born, we place a single rosebud on the altar! When we report the concerns of the congregation, too often they are limited to the hospitalized and seldom do we hear anything to make us joyful.

Cape Caperton
Dallas, Texas

Race relations vital

To the Editor:

I find TM/UMR to be stimulating and informative.

Sharon Mielke's article in the October 7 issue headlined "Racism's grip on the church loosening?" brings us up to date on our church's progress in overcoming racial discrimination.

Some of us regret that she couldn't find more progress to report on the local church level.

Our church has emphasized "witnessing" in recent years. Wouldn't it be wonderful to read "Letters to the Editor" that "witnessed" to experiences of progress, however, limited, in race relations in the local church.

Ken Whitney
Platteville, Wisconsin

Evangelism priority reprints available

Reprints of a special tabloid insert on evangelism, produced by United Methodist Communications and included with the Sept. 23 issue of TM/UMR, are available at the following rates: six copies for $1.50 copies for $5; 100 copies for $8; 1,000 copies for $65.

Orders will be filled the same day they are received. Send orders with a check, money order or cash to: Evangelism Reprint, TM/UMR, P.O. Box 1076, Dallas, Texas, 75221.

On the TM/UMR Beat

Sharon Mielke

Response to coupon offer overwhelming; list drawn

Ruth Fort of Midland, Texas, sent a "Letter to the Editor" (Oct. 4) offering some help. Now, she needs help.

She wrote to offer her church's large accumulation of Betty Crocker coupons to a church or mission institution trying to secure furnishings or equipment by collecting coupons. The mission project for which First UMC members at Midland had been collecting had reached its goals. As a result they found themselves with coupons to spare.

Within just a few days of her letter's appearance in TM/UMR, Mrs. Fort received dozens of requests both by mail and telephone from across the nation. Her supply of coupons was soon dispersed with many requests left unfilled.

She has called on TM/UMR to help as more letters continue to arrive. She said, "I feel there just might be many other churches or individuals with coupons to spare who would be happy to share them."

TM/UMR suggests that if you or your church have coupons to spare — Betty Crocker, S&H Green Stamps, Campbell Soup labels — that you write to request a copy of the list of institutions and local churches that have told Mrs. Fort of their need.

Coupons are one of the small ways to help that is often overlooked. Perhaps we can help to bring supply and demand together. Also, readers may have additional suggestions for inexpensive ways of helping obtain items needed by local churches and church institutions.

If you would like to have a copy of the list of causes needing coupons, as compiled by Mrs. Fort, send your name and address to "Coupons," TM/UMR, P. O. Box 1076, Dallas, Texas, 75221, and I will send it to you.

— SHARON MIELKE

My Witness

Life experiences show me our 'multi-media' God

By WILLIAM C. SANFORD

On a number of occasions God has seemed to speak to me more movingly through my eyes than through my ears. It was so on February 20. I was in the balcony of the United Methodist Church in Springfield, Oregon. The regional "Conference on Christian Experience" was in its final minutes; the eleven o'clock service had reached the closing hymn.

I stood with the congregation to sing/pray: "Spirit of God, Descend Upon My Heart." As I sang, I looked down upon the choir in the chancel. I picked out my friend Daisy Lind. Then, in another section of the choir, I identified her daughter, Anna Marie. What I saw vividly symbolized for me the transferring of the baton of Christian faith to a new generation. I was reminded of the hymn title, "Look, Ye Saints! The Sight is Glorious." I thought: Anna Marie's got it and she's going to go with it. Fantastic! And I was charged with hope.

Then my eyes traveled over to the right side of the congregation where a couple were standing and singing, like other couples, but with this difference — this husband had his arm around his wife's waist. For me that was a visual sacrament. It was an outward and visible sign of the love they had for one another. By then I had to get out my handkerchief, not for my nose, but for my eyes.

After the service I went out for dinner with friends. Just as we were leaving the restaurant parking lot what sight should we see but a brilliant, complete ground-to-ground rainbow. It brought to mind three colored slides of rainbows which I value highly. One was taken near Kalispell, Montana on the afternoon of my ordination; one in Paradise, California over the rising framework of our new church; and one in Waitara, New Zealand over our "exchange" parsonage. I also recalled the Lord's words to Noah: "When the rainbow appears in the clouds, I will see it and remember the everlasting covenant between me and all living beings on earth. That is the sign of the promise which I am making to all living beings." (Genesis 9:16-17 TEV).

So, as I headed south on Interstate 5, I found myself looking to the future with faith and optimism. For the moment I felt that the Spirit of God had indeed descended on my heart and blessed me with faith and hope and love. Praise our multi-media God!

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, the Rev. William C. Sanford, is pastor of Kingsbury UMC in Kingsbury, California (California-Nevada Annual Conference).

Give now.

So she can learn today... and earn tomorrow.

Right now, thousands of young black women are seeking a college education. They want that opportunity to learn.

Since 1972 the United Methodist Church has supported twelve black colleges through the Black College Fund.

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The Black College Fund

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Sordid 'supermarket' for hungry children

SOUTH AMERICA — This dump outside an unidentified city here becomes a local "supermarket" as men, women and children follow a bulldozer, hunting for anything which might be sold to buy food. Meanwhile, at a garbage dump in New York recently, Christian Children's Fund representatives from 12 nations held a press conference to dramatize the need for improved distribution of world resources to feed hungry children. "Children—not oil—are the world's most precious natural resources," said a spokesperson. "We must do what we can with what we have, saving individual children one at a time. The results will mount."

RELIGIOUS NEWS SERVICE PHOTO

Church buying less U.M. literature

Discipleship board affirms quality, urges local church support

By SHARON MIELKE
Senior Staff Writer

NASHVILLE — With United Methodist church schools appearing to be on the upswing again, board members of the denomination's top local church serving agency were called here to face up to the fact that sales of church-produced literature continue a steady decline. Data indicates a seven percent loss in the last year.

The Board of Discipleship held its annual meeting here where the program agency is based, Oct. 26-28, and issued a statement urging local churches to use United Methodist curriculum resources "because of the high quality" and because "these materials are in keeping with the biblical and theological perspectives of the church."

The statement goes on to point out that the "Discipline" specifically directs the Council on Ministries and pastor of each local church "to encourage and facilitate the use of curriculum resources ... approved by the Board."

Board members acknowledged this affirmation of their strong support was helpful but did not really confront the problem of declining sales. Bishop Joel McDavid of the Florida Area, in a statement to the Education Division, called for a careful examination of whether "we are providing the materials needed" and "if necessary marketing techniques are being used to compete with other publishers?"

The statement was also a specific response to a situation in the Northwest Texas Conference. Church officials of First UMC, Brownfield, Tex. had taken action forbidding the use of U.M. curriculum. Several elementary teachers contested the action and tried to take it to the denomination's Judicial Council.

Since a church member cannot take a case to the council without going through the annual conference, the officials of the court referred it to the Board of Discipleship. The board's executive committee chose not to request a ruling on whether a local church could legally forbid use of church curriculum but approved the statement instead.

While the common assumption is that local churches are going to fundamentalist publishers, one staffer speculated, study of the situation would probably indicate an equal number using publishers on the other side of the theological spectrum.

In other education issues related to the denomination's pluralistic theology, a document which is supposed to be a "clear statement of the biblical and theological foundations of Christian education, consistent with the doctrine of the United Methodist Church" was sent back to the drawing boards again. A drafting committee has been writing and re-writing the statement since 1974. The latest draft, which was expected to be adopted here, did not meet with approval.

The statement, which is to be called "Teaching and Learning in the United Methodist Church" is intended to replace the "Foundations of Christian Teaching in United Methodist Churches" approved in 1960.

A motion calling for a specific statement of Christology (belief about Christ) to be written into every curriculum unit's objectives where appropriate "rather than assuming Christology is understood" was referred to the Curriculum Resources Committee after a lengthy debate.

The Rev. Ron Keller, director of the West Michigan Conference program staff, said he called for the action not because there is a total lack of references to Christology but a "noticeable lack."

Writers need reminding

Patricia Sprinkle, St. Petersburg, Fla., said curriculum writers need to be told that every lesson, every week should include Christian intent beyond the behavioral psychology kids get in school every day.

On the growing side, board members learned adult enrollments jumped in almost half (43 percent) of the 73 annual conferences during 1976, the latest year for which reports are available. Smaller percentage gains, but "significant" increases also occurred in nursery enrollments, baptisms, preparatory member enrollments, numbers of education workers, total church school membership and average attendance.

Dr. Warren Hartman, researcher in the church school development section, told TM/UMR "there definitely is a reversal." He believes there is real reason for optimism and confidence that the quadrennial push on the church school is beginning to work.

Approval was given to a 200th anniversary celebration of the Sunday school in 1980. With a forward look, the theme will be "Beginning the Third Century of the Sunday School."

The board also has responsibility for coordinating the missional priorities on evangelism and strengthening the ethnic minority local church plus the "lifestyles and values formation" portion of the world hunger priority. Board members experimented with "simple living" during their sessions here, listened to persons who have changed their lifestyles and approved criteria for world hunger projects. (see related story.)

Entire UMC brought into California homes lawsuit

By SHARON MIELKE
Senior Staff Writer

SAN DIEGO — A $220 million class-action suit filed here last month in Superior Court is against the United Methodist Church (as a denomination) as well as the Pacific and Southwest Annual Conference. The suit is on behalf of some 1900 residents of the Pacific Homes retirement facilities which are related to the annual conference.

It is one of two legal actions currently filed concerning Pacific Homes. In a second action, 150 residents have requested that their contracts be upheld rather than renegotiated, as the corporation has requested (see related story elsewhere on this page).

In the class action suit, summons have been served on several church officials including Bishop Paul Milhouse, Oklahoma City, president of the Council of Bishops.

The General Council on Finance and Administration, Evanston, is responsible for protecting the legal interests of the church and has retained an attorney to arrange for the defense of the general church, according to CFA executive Ewing Wayland. The Pacific and Southwest Conference has its own attorneys.

Colin W. Wied, San Diego attorney for the 109 residents who filed the suit on behalf of the other residents, told TM/UMR the plaintiff's position is that the church is legally responsible to perform the contracts entered into by residents of the seven retirement facilities in California, Arizona and Hawaii. "The suit is to compel the church to stand behind its legal obligations," he said.

The suit alleges that Pacific Homes, which filed for reorganization under federal bankruptcy procedures Feb. 18, 1977, is the agent of both the annual conference and the entire denomination.

Hearing is today

The Pacific Homes Plan of Reorganization will be before the Los Angeles Federal District Court today — (Nov. 4) for a confirmation hearing.

The outcome of the hearing — whether or not reorganization plans are approved and the homes continue to operate — will make a difference on the outcome of the class-action suit in the state court later, church attorneys believe.

Samuel W. Witwer, Chicago, who told TM/UMR the brief on behalf of the United Methodist Church "in its national aspect" will be filed not later than Nov. 23, said the class-action suit is predicated on the position that the reorganization plan will not be acceptable.

Any precedent?

Asked if there is any precedent for the suit claiming general church responsibility, Mr. Witwer said his research is not complete, but he does not believe the question has been the subject of any major case in the past.

He said, "It is a very interesting law suit which raises important questions affecting the church's legal position, structure and polity as a 'connection.' It must and will be defended vigorously."

"Circuit West," TM/UMR edition of the Pacific and Southwest conference, reported Oct. 28 that all the parties of interest involved in the bankruptcy reorganization proceedings have reached substantial agreement on the major components of the plan. The Residents Special Protective Committee, appointed by Judge James E. Moriarty to represent the interests of the homes' residents, issued a statement to all residents endorsing the plan. The plan also satisfies the Department of Health of the State of California.

In June the annual conference voted to raise and borrow $9 million in the next nine years to save the seven retirement homes from liquidation by court order.

Pacific Homes will liquidate if plans nixed

TM/UMR Staff Special

LOS ANGELES — Unless a new legal action taken by 150 disgruntled residents of United Methodist-related retirement homes in the Pacific and Southwest Annual Conference is withdrawn or dismissed within the next few days, the corporation which owns the homes will seek full bankruptcy and will begin "orderly liquidation of its assets."

That warning was issued here Oct. 26 in a statement by Randall C. Phillips, who heads the board of directors of the Pacific Homes Corporation. His comments referred to a request filed with the court by 150 retirement home residents, requesting that Pacific Homes honor its original contracts. As a part of the corporation's plan to keep the homes from bankruptcy, the contracts were to be renegotiated and rates adjusted upward for most of the 1,900 residents. (The action is a separate legal process than the class action suit filed by 109 residents earlier. See that story elsewhere on this page.)

Dr. Phillips said that unless the complaints can be "resolved by withdrawal or dismissal prior to the hearing on confirmation" (set for Nov. 4), Pacific Homes will have "no alternative" but to proceed with bankruptcy.

The reorganization and renegotiation plans were a part of a strategy passed at the annual session of the Pacific and Southwest Conference last June in an attempt to save the financially-troubled homes. At that time the conference committed about $9 million to the homes over the next nine years. Those funds, however, are contingent upon the approval of the reorganization and the renegotiation of contracts, conference officials have said.

Conference officials said funds have only been committed to the homes through Dec. 1 of this year. Additional funds will come only if the proposed "plan of arrangement" is approved by the court, with the support of home residents and other parties involved.

Judicial Council overturns health care stand, clergy couple rule

By WINSTON H. TAYLOR
United Methodist Communications

BOSTON — A United Methodist Church agency's support for national financing of health care insurance — and legislation aimed at making ministry by clergy couples more flexible — were both struck down here Oct. 29 by the denomination's Judicial Council.

Adoption of the health care financing proposal was "in direct contradiction of the (1976) General Conference" whose mandates denominational boards "must accept," the church's "Supreme Court" declared.

And the clergy couple provision — allowing couples to waive rights to minimum salary in order to share ministerial service — is unconstitutional, the council ruled. It called two paragraphs in the UMC's "Book of Discipline" "discriminatory on the basis of marital status" as well as "irreconcilably inconsistent and in conflict" with other regulations.

By a 5-3 vote, the council ruled invalid the health care action taken by the Board of Church and Society. Support for national financing of health care was voted last February by the board's executive committee and was later ratified by the whole board.

The council decision here stated that the executive committee "acted illegally in adopting, as a policy, the statement rejected by the 1976 General Conference. Action on policy should be the action of the total board, and not the action of the executive committee."

The action of the full board was also invalid, the council decreed. It called the board's contention that General Conference had not spoken on the financing issue (by rejecting two alternative proposals for financing) "fallacious." Instead, said the decision, "General Conference intentionally and deliberatively has omitted any approval for the financing of health care services," in spite of its "positive action" regarding health care in general.

While the council affirmed the "responsibility of program boards and agencies to use initiative and creativity in implementing the concerns of the General Conference," it said they are "accountable to the General Conference and must accept its decisions and mandates."

The council did not rule that the board's renewed membership in the Health Security Action Council, a lobbying coalition, was improper, as sought by Louisiana conference, because it did not have "sufficient evidence ... that the method of financing health care is such a major purpose or activity of that council as to make the board's membership improper."

Three members dissented on two counts — that the council had no jurisdiction to rule on the issue and that the General Conference had taken no position on financing by refusing to accept either national funding or an alternative private-public mix. Since General Conference last year adopted a resolution urging "equal access to the best available health care" and reform of the nation's system of health care delivery, the Board of Church and Society in October, 1976, debated whether to renew its support for national financing. Unable to decide then, it asked its executive committee to review the issue and the board's proper role. The smaller group approved the resolution 11-9 after extensive debate, largely on the propriety of such a statement in the light of General Conference action. The legal challenges considered here came from Western North Carolina, North Texas and Louisiana annual conferences.

Rights called discriminatory

In striking down the clergy couples' rights to waive minimum salary, the council called a provision for those rights discriminatory because they did not affirm the same rights to waivers for all ministers as they did for clergy couples, and not even for clergy couples in some cases. It pointed out the United Methodist constitution requires provisions of rights and privileges "regardless of race or status" and that status has been judicially defined to include marital status.

At the same time the "Supreme Court" recognized that General Conference "looked favorably upon the increased number of clergy couples" and expressed its own belief that that legislative body will "be able to find valid non-discriminatory ways to provide for less than fulltime service as a minister where circumstances make that at least temporarily necessary, without loss of essential rights" in denominational structure.

Recognizing that several pastoral appointments have already been made under the provisions adopted in April, 1976, the council said that "necessary adjustments must be made as soon as practically possible. No additional members of clergy couples may hereafter receive the sort of discriminatory appointments" which the invalidated rules allowed.

The question of the two paragraphs (451.2 and 934.6) has been faced since they were adopted by the 1976 General Conference, which at the same time asked for judicial review. They permitted members of clergy couples, of whom the church has more than 200, to waive their rights to minimum salary provisions, in order that they could serve pastorates together or nearby, receiving less than full salary.

Junk foods rapped

Can lifestyles change?

TM/UMR Staff Special

NASHVILLE — Growth of "junk food junky-ism" means tough going for United Methodism's world hunger missional priority, a Missouri grocer said here last week. (Junk foods are high in price and low in food value.)

Gary Swanson, manager of a $3 million dollar grocery operation in Savannah, Mo., said he was not optimistic that the Board' of Discipleship's plan to bring changes in church member's values and lifestyles related to hunger would meet with success. "We have a problem of enormous proportions," he said, and predicted that, at most, slight moderations in lifestyles might occur as awareness levels are raised.

He urged that the goal be to bring many small changes which add up to significant changes in values over a period of years.

The ultimate goal, of course, is for churchpersons to be aware of how meeting their own hunger needs works toward the end of allowing other people to eat who are now hungry, he said.

Mr. Swanson outlined several points where church members might make some changes — as seen from his side of the grocery check-out counter.

Gary Swanson

The young grocer said "people are eating poorly in spite of spending adequate amounts for food." He said poor decisions are made by shoppers on raw products, unbranded merchandise and convenience foods. For example, packages of budget bread and a highly advertised brand sit side by side on the shelf. "The only actual difference between the loaves is the wrapper since they are baked by the same baker and delivered by the same truck. However, the budget bread costs half as much."

Mr. Swanson said shoppers should beware of convenience foods. He said the price is disproportionately higher over the cost of raw products and frequently has less nutritional value. The same is true of meals eaten outside of the home. "Golden arches does it all for you, but you pay for it in both cost and nutrition," he contended.

He also urged persons looking for good food values to beware of coupons and sales items. Frequently, these become rationalizations to buy products that do not have a place in good food planning.

Asked in a question and answer period if he, as a grocer, made any attempt to choose products on the basis of nutritional value, etc., Mr. Swanson said "I can't make value judgments for my customers and survive in the business." He added, however, Swanson's Supermarket does not carry alcoholic beverages.

It's official: chapel to reopen on time!

LONDON (UMC) — It's official now. Wesley's Chapel will be open in time for Methodists around the world to celebrate the building's bi-centenary on Nov. 1, 1978. The Rev. Allen Birtwhistle (left), pastor of the historic church, discusses completing the restoration with Cyril Elston, foreman of carpenters. The turning point came this summer, Mr. Birtwhistle told the "Methodist Recorder," when the British Methodist Conference voted to underwrite the $1.7 million needed to complete the contract.

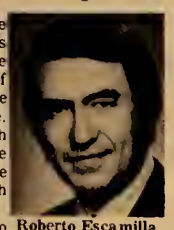
METHODIST RECORDER PHOTO

the church today

Hispanic named to major agency post

NASHVILLE — Dr. Roberto Escamilla became the first Hispanic to be elected an Associate General Secretary in the United Methodist Church last week. He was chosen to head the Division of Evangelism, Worship and Stewardship of the Board of Discipleship at the agency's annual meeting here.

He said the church has responded to the contributions of Hispanics for the church at large. "We are one church even though we recognize the ethnicity of each group."



Roberto Escamillo

Dr. Escamillo said he will stress the relationship of evangelism and efforts to strengthen ethnic local churches, nothing that ethnic and racial minorities represent the largest potential for church growth.

He moved to the new position from his former job as assistant general secretary of the section on worship for the program board.

Most missions money comes from Advance, says bishop

VALLEY FORGE, Pa. (UMC) — Contrary to popular belief, the largest single unit of support for the United Methodist Board of Global Ministries (BGM) is not the World Service dollar but Advance Specials or second-mile giving.

Bishop D. Frederick Wertz, president of the board and episcopal leader of the West Virginia Area, disclosed this fact to conference and district leadership for the BGM in the Northeastern Jurisdiction meeting here recently.

About 30 per cent of the budget for the mission and outreach of the church comes from the Advance, he reported. An additional 26 per cent of income is from United Methodist Women and only 22 per cent from World Service or apportioned giving. The remaining income is return on investments, publication sales, One Great Hour of Sharing and the Worldwide Communion Sunday offering, the bishop said.

Publishing firm nets $1.9 million

NASHVILLE (UMC) — A total of $600,000 has been allocated to the denomination's pension program from the $1.9 million net income of the United Methodist Publishing House for the fiscal year ended July 31, 1977.

The allocation was made by the 45-member governing body of the publishing house during its semi-annual meeting here Oct. 25-26.

The appropriation is an increase of $200,000 over the previous fiscal year.

In his seventh report to the board since becoming president and publisher, Dr. John E. Procter said a favorable combination of increased sales, substantially lower cost of goods sold and modest increase in expenses had been responsible for the $1.9 million net income.

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By U.M., other religious groups

South Africa ban protested

Compiled from New Releases

WASHINGTON, D.C. — South Africa's recent banning of several critics of apartheid was labeled here Oct. 21 as both a "gross violation of fundamental human rights" and "an act of desperation which will deepen the growing tragedy."

The seven top staff members of the United Methodist Board of Church and Society led by the Rev. George Outen, general secretary, issued a statement of protest which calls on church members to express their support for those repressed by communicating with President Carter and the South African Embassy. The statement also urges church boards to check their banking practices to assure non-involvement in support for apartheid; and appeals to the Council of Bishops to "awaken our churches and members to the gravity of the situation . . . and to the need to act quickly" toward achieving "justice and majority rule with a minimum of violence."

In New York the president and general secretary of the National Council of Churches expressed "outrage" at the South African government's crackdown on opponents of apartheid.

In a joint statement, William P. Thompson and Claire Randall called on South African government leaders "to recognize their responsibility for escalating the possibility of violence."

"We do not see how these latest events can do anything but lead to further frustration and the possibility of violent response," they said, charging that the South African government "has moved to cut off the very groups that have attempted to find nonviolent solutions to the problems facing South Africa."

They expressed particular concern for one of the banned organizations, the Christian Institute. The institute "has consistently worked to build bridges among the peoples of South Africa," they declared.

Dr. Beyers Naude, the Christian Institute director, who is an ordained clergyman of the Dutch Reformed Church, was placed under a five-year ban, as were other officials of the organization, including the Rev. Brian Brown, a Methodist minister, and the Rev. Theo Kotze, also a Methodist clergyman.

In the announcement of the government actions, South African Justice Minister James T. Kruger had said, "New grievances, new objectives and new processes are being devised almost from day to day to insure that the unrest prevails, and in an attempt to cause the desired confrontation between black and white."

He asserted that "many of these organizations which are declared unlawful, if judged merely by their names, do commendable work. The public is warned not to be misled hereby. The sweet-sounding names and aims of these organizations only serve as a smokescreen to cover their subversive activities."

Theologian raps stand on abortion

NOTRE DAME, Ind. (RNS) — A "Call to Concern" issued by 209 Christian and Jewish ethicists which said that "abortion may, in some instances, be the most loving act possible" (see TM/UMR, Oct. 21) has been called a "political manifesto rather than a professional paper," by Father James T. Burtchaell, C.S.C., a professor of theology at the University of Notre Dame.

The "Call to Concern" was highly critical of the Catholic Church's strong institutional stand against abortion.

According to Dr. J. Philip Wogaman, author of the "Call," the statement was not "for abortion, but for freedom of choice." It stressed that "'pro-life' must not be limited to concern for the unborn; it must also include a concern for the quality of life as a whole." Dr. Wogaman said the declaration is "not an anti-Catholic statement," but added that "the bishops have made anti-abortion a major campaign."

Father Burtchaell replies that the "rhetoric" of the "Call to Concern" sounds like what one might expect "in a Bronx election." Opposition to abortion, he says, is described as "absolutist," "rigid," "relentless," and "dangerous," while the "signers' position is sanctified" with words such as "sound," "moral," "affirmation," and "professional responsibility."

The 43-year-old theologian states that the Catholic Church's anti-abortion position is "misrepresented" in the "Call to Concern."

That position, he says, "is not that abortion must always be morally wrong, but that anyone undertaking it bears the burden of justifying it."

He says the Roman Catholic Church's efforts to "protect the lives of unborn children" must be equated with its efforts "for prison reform, for the right of farm workers to organize, for recognition of conscientious objection, for racial justice and for an end to the Vietnam War."

Survey shows prayer alive

CHICAGO — Prayer is thriving.

That's one of the conclusions of a major survey of readers by the national magazine, "U.S. Catholic," published here by the Claretian Fathers.

"Prayer seems to stand apart from confusion in the churches, ministers searching for identity and continual experimentation with ritual and prayer forms," says Father Dennis Geaney, O.S.A., whom the magazine asked to comment on the survey results.

The magazine asked readers how, when, where and why they prayed:

•Prayer of petition is the most popular form of prayer, followed by prayer of thanksgiving, followed by prayer of praise.

•Sitting down is more popular than kneeling for prayer; 66 percent say meal prayers; 11 percent say they pray in tongues.

•Most readers say spontaneous prayers more frequently than formula prayers.

•75 percent pray several times a day; most readers have scheduled a special time for prayer.

•90 percent believe God answers their prayers.

• 87 percent believe prayer can help heal emotional illness; 75 percent believe prayer can help heal physical illness.

•50 percent learned to pray from their parents; 20 percent learned from a priest, nun or brother; 16 percent learned on their own.

"Considering our secular culture and considering that Mass attendance and church membership have declined," says Fr. Geaney, "prayer is very well."

Pulling together as a church

BUFFALO GROVE, Ill. — Pulling together to help break ground for their new educational building this fall, some 400 members of Kingswood United Methodist Church here pulled an old fashioned cultivator with three 125-foot ropes. Instead of using a shovel to break ground, the congregation used the cultivator which they will keep as a visible sign that a church "pulling together can make things happen for the cause of Christ." Chairwoman of the building committee, Nancy Moffitt, is seated on the cultivator, and the Rev. Stephen Dahl, pastor, is pictured at right.

NORTHERN ILLINOIS UMR PHOTO

Evangelist files '76 statement

MINNEAPOLIS (RNS) — The Billy Graham Evangelistic Association (BGEA) has filed its 1976 financial statement with the state of Minnesota in a move seeking re-registration of its charitable gift annuity program with the state's Securities Division.

The statement covered only the association and not its affiliates. It revealed few surprises.

Income for the association in 1976 totaled $28.7 million, of which $26.9 million came from gifts, $1.4 million from income from estates, and $359,022 from interest and other income.

Expenditures totaled $27.7 million, of which $10.4 million or 35 percent went to evangelism ministries, including expenses incurred for community crusades, spiritual counseling and literature, mail processing and gifts to other organizations.

The next largest category of expenses, totaling $8.8 million or 32 percent, went for radio, television and films.

Publishing "Decision" magazine, the association's major publication, cost $2.8 million or 10 percent.

Expenses for foreign ministries and world emergencies totaled $2.5 million or nine percent of the total.

Revenues exceeded expenses by $953,656 last year, bringing the association's net worth at the end of the year available for future ministries and planned programs to slightly over $3 million.

Assets of the association at the end of 1976 were reported to be $15.1 million.

Shepherd's camp feeds souls as Psalmist's world revisited

By PAT SITES
Staff Writer

TAOS, N.M. — There's a deafening silence in the mountains here early in the morning — a silence broken only by the bleating of sheep. For a handful of United Methodists dotted around the hillside one weekend last summer, the sights and sounds were not only biblical, they were spiritual.

Each person at "Shepherd's Camp," a retreat sponsored by little El Pueblito UMC, sat apart from the others on that hillside. One person painted a picture. Another read Psalms. Another just watched intently as the sheep milled aimlessly and a watchful shepherd on horseback rode among them.

All of them around the campfire that night would share the experiences and insights they had gained during the day in their "chairs of solitude." And they would be, the Rev. William Glaser, pastor, predicted, emotionally drained as well as inspired. "It is draining when you try to struggle, along with the psalmist, to contact the Lord and deal with your earthly problems."

Purpose of the camp, Mr. Glaser says, is just that: to separate yourself from the everyday world, enter the world of the psalmist and get to know yourself and your God better.

"There's a lot of hurt and anguish revealed in the Psalms," he said. As you sit alone and read them in such a setting, with the constant bleating a reminder of the world's needs, you seem to find a deeper awareness."

Lambs call their mothers — a reminder that people everywhere cry out for help, food, recognition, identity. Lambs wander off and could get lost, if it weren't for the shepherd who moves out quietly to lead them back.

But no other noise intrudes, Mr. Glaser says, and the chance to "know myself and my place in the world" is a strong antidote to the conflicting demands of everyday life.

The idea came, he explains, several years ago when he was serving another church and one day found his road blocked by a flock of sheep. What would happen, he asked himself, if we could experience the loneliness, the awesome responsibility, the time for reflection that David and the shepherds did? "Would we yell to God, as they did, 'What's going on?' Would we understand things better?"

Enough of his parishioners did, he says, during four subsequent "Shepherd's Camps" there, to encourage him to have one here last summer. Next summer he plans a camp which may include some urban church members from Albuquerque — "where it's even harder to find this kind of solitude."

The camps aren't for everyone, he admits — especially junior high aged persons who, he discovered, need persons around them too much to appreciate being alone. Some senior highs, too, are not interested in going "out by themselves and sitting on a hillside and reading the Bible." But most adults, he has found, are invigorated by the experience.

Hopefully, their "Shepherd's Camp" experience will stay with them a long time — certainly as long as the rock or stick he encourages them to pick up on that hillside and take home to remind them that it all really happened.

TAOS, N.M. — Alone on a mountainside surveying the sheep, a participant in El Puehlito UMC's "Shepherd's Camp" here takes time to find himself — and God.

PHOTO BY WILLIAM GLASER

Board of Global Ministries news briefs

EDITOR'S NOTE: The following news items are a wrap up of some of the actions taken during the Oct. 14-22 meeting of the United Methodist Board of Global Ministries in Atlanta, Ga. For other coverage, see TM/UMR Oct. 28 issue.

Committee formed to deal with handicapped ministry

Health and Welfare Ministries Division of the United Methodist Board of Global Ministries has begun organizing a committee on ministry to the handicapped and the mentally retarded.

The committee, requested by action of the denomination's 1976 General Conference, will draw up proposals concerning ministry to and empowerment of handicapped persons and will submit the proposals to the next General Conference in 1980.

Four members of the division's board of directors will serve on the committee along with four persons who are physically limited, speech or hearing impaired, or emotionally or physically disfunctional.

Division members are urging handicapped United Methodists who are interested in serving on the committee to send resumes to June Shimokawa, Health and Welfare Ministries Division, 475 Riverside Drive, New York, N.Y., 10027, by Nov. 15.

Mission agency objects to missionary listing

The national agency responsible for United Methodism's overseas mission effort plans to "privately" protest the distribution of a list of "evangelical" missionaries by the Good News Movement, a caucus of UMC "evangelicals."

Meeting in Atlanta Oct. 21, the World Division of the Board of Global Ministries voted unanimously to have Bishop Roy Nichols, president of the division, "communicate privately" with "Good News" officials and express concern "that the selective listing of 'evangelicals' and the dissemination of such a list through the church is a divisive influence, hurtful to the unity and morale of the missionary community related to the division."

The list in question was first circulated last August during the "Good News" national convocation in Anderson, Ind. "Good News" officials at that time said the list was drawn up at the request of many local churchpersons who had requested the names of "evangelical" missionaries they could support. According to "Good News" leaders the list was compiled through answers to a questionnaires sent to missionaries asking if they desired to be included in such a listing.

National mission shift seen in UMC

The head of United Methodism's main agency for national mission efforts has predicted that the years ahead will be marked by a shift in the function of his agency.

Dr. Randolph Nugent, top executive of the National Division of the United Methodist Board of Global Ministries told directors of his division Oct. 20 that the "services of the National Division will be designed to move intelligence, expertise and experience behind local efforts at church development and community development."

Dr. Nugent said that declining financial resources will make the emphasis on the division as a "grant-making agency" for mission projects impossible. He said such grants in the future will have to be "targeted to those situations that maximize returns in the form of new learning with promise for replication."

Study of institutional racism completed for board

A 95-page report on institutional racism within the United Methodist Board of Global Ministries has been presented to its board of directors for study and recommendations.

The study lists 22 specific "indicators" of institutional racism in the board and makes recommendations about how the situation can be changed. The study was compiled by an organization called "Training Ecumenically to Advance Mission" (TEAM), at the request of the board. The purpose was to "assess the impact of institutional racism" on the board as an organization.

Results of the study will now be considered by a committee of the board and recommendations presented to the board at a later meeting.

Questions raised over Fuller appointment

The appointment several weeks ago of a furloughed United Methodist missionary to serve under mission board salary on the staff of the inter-denominational School of Missions at Fuller Theological Seminary in California came under fire during a plenary session of the Board of Global Ministries in Atlanta, Ga., Oct. 22.

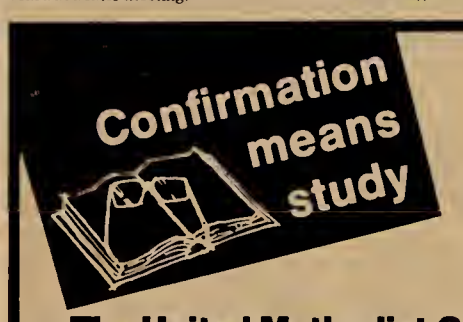
Dr. Ignacio Castuera, a board member who teaches at the United Methodist Claremont School of Theology, questioned the "motivation behind" the appointment and termed it a violation of board policy and the "Disciplinary rules" of the church.

He charged that the staff of the board's World Division had overstepped its bounds in appointing Dr. Dean Gilliland to Fuller "without consulting with the Board of Higher Education and Ministry, the board's personnel office, the National Division or the Pacific and Southwest Conference (where Fuller is located)."

Dr. Castuera said he was "particularly bothered" by press statements made by staff members in which the appointment was termed "a forging of new links with evangelicals." He said such a statement seems to deny that United Methodist seminaries are evangelical, a denial he said is offensive to those involved in the seminaries.

Dr. Tracey K. Jones, top executive of the board, defended the right of the World Division staff to make such an appointment, but admitted "our connectional efforts in this matter were not what they should have been."

The World Division will pay Dr. Gillilands' total salary at Fuller for the first year of service, half salary for the second, and Fuller will take over on the third.



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Cost of a single subscription $3.00 per year
Send all subscription requests to
The Louisiana United Methodist P. O. Box 4325 Shreveport, Louisiana 71104.

The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 48

Send P.O. Form 3579 to Box 1076, Dallas, Tx. 75221

NOVEMBER 11, 1977

THE PONY EXPRESS
Is traveling through Louisiana

Ecumenical Institute helps people help themselves

By JOE R. THOMAS

As the old man looked down on his village of Maliwada he thought of the miracles that had been wrought in the past 21 months. The village income has increased five times. Three new industries had brought a steady, salaried job to at least one person in each of the 400 families. The farmers were using hybrid seeds and putting fertilizer on their fields enhancing the yield four-fold. 200 villagers opened savings accounts in a newly opened local branch bank. They drank uncontaminated water for the first time in their lives and the little pills which were provided by the new health outpost eliminated the parasites in their bodies allowing them to experience a new kind of vitality never before known. All the children, even the little ones, were in school, India's hope for the future. And with the electricity that the old man himself insisted upon, the adults were attending evening literacy classes. People of different castes and religions were working together for the first time in his memory. And as Suryabahn, the village elder, reflected on what happened in Maliwada, he said, "Once I was an old man. Then the village was reborn and now I greet each day as a young lion." This man, with thousands of others like him around the world, is participating in one of twenty-four Human Development Projects in 19 nations initiated by the Institute of Cultural Affairs (ICA), an outgrowth of the Ecumenical Institute of Chicago. Acting as consultants, the ICA is discovering that local people themselves are the key to socio-economic development in their villages and neighborhoods. The project described above was spearheaded by the late R. D. Joshi, Bishop of Bombay, who invited the ICA to undertake the challenge of rural development in India. Recently the Commission on Relief has recognized the work in Maliwada as worthy of support from the United Methodist Church.

One of the men appointed from the Louisiana Conference to assist the Institute in their efforts is Rev. George Holcombe, who, along with his wife Wanda, were recently designated to replicate their successful project with the Aboriginals on reservations in Australia. The ICA is the same group that is coordinating the Town Meeting program across the United States of which 25 have been held in Louisiana with 40 more scheduled in the next six months. Over 200 Shreveport residents attended an ICA sponsored Town Meeting last October. The approach in all these programs is essentially the same. Using the local wisdom in a series of think-tanks or workshops, the people themselves derive the proposals to deal with the challenges facing their own community. The ICA has been refining these methods over the last 20 years and has demonstrated their effectiveness with an inner city ghetto area in Chicago, in direct consultation with over 120 local congregations across North America, with a number of national and international corporations such as Colgate-Palmolive, in the Trust Territory of the Marshall Islands, and in a small rural town in the Mississippi Delta. Thus far some 2000 towns or neighborhoods in the United States have been affected by these methods of planning and community development.

The churches of Louisiana have a unique opportunity to participate in this kind of work. The Institute, which is an approved Advance Special, is in need of support from local congregations in four ways: First, help sponsor a locally organized Town Meeting. Secondly, they are in need of short-term lay missionaries who would be able to go to one of the village development projects around the world. These volunteer "consultants," who would pay their own transportation and expenses, would train local people in their area of expertise. Thirdly, the ICA needs youth groups who will go this summer to one of the projects in North America for at least one week to do a work-camp. Fourthly, the Institute is in need of funds, especially for its work in India where 250 other villages with ICA trained village staff are planning to engage in the same kind of socio-economic development as Maliwada. The ICA has been successful in getting public and private financial support from Indian sources and in fact the greatest share will be borne by the villages themselves in the form of loan repayments. What congregations could do would be to "adopt" one of the villages and supply the necessary initiation costs. Interested groups or persons could contact the Council Office or write directly to the ICA's New Orleans office at 1925 Milan Street.

THAT'S HIM! The Rev. and Mrs. U. S. Gray and daughter, Lady Gray Else, look at family pictures of the Grays' foster son Bennie Warner elected to the Methodist Episcopacy in 1972 and who was inaugurated as vice-president of Liberia, October 31, 1977. Rev. Gray is Dean of Men at Wiley College in Marshall and Mrs. Gray is Director of Admissions.

Liberian Vice President Bennie D. Warner and family — wife Ino, Mardea, Kamah and young Bennie D.

Mouser represents Louisiana Conference in Pittsburgh,

The Rev. Roy E. Mouser, Pastor of First United Methodist Church, New Iberia, will attend a meeting of the United Methodist Church's General Board of Pensions Task Force, of which he is a member, November 14-16, in Pittsburg, Pa.

The task force, which was named after the 1976 General Conference, is to work throughout this quadrennium toward bringing to the General Conference of 1980 a new pension plan replacing or considerably altering the present Methodist Reserve Pensions Fund.

During the four meetings conducted since its appointment the task force has examined the plans of eight other denominations and has heard presentations made by the administrators of several of these.

The Rev. Mr. Mouser is secretary, and formerly the chairperson of the Louisiana Conference Board of Pensions. He is also a former member of the General Board of Pensions of the Church.

Focal Point-Evangelism Mt. Sequoyah

The October 18-20 workshop followed the one in Dallas September 23-24. The vivid, orange, yellow and red of the autumn oaks and maple trees made Mt. Sequoyah a burst of color. The format of the workshop was similar with some change in personnel. Bishop Kenneth Hicks, was the resident bishop. Bishop Monk Bryan. Lincoln, Nebraska gave words of challenge in the Mildred and Paul Martin Chapel.

Attending from Louisiana were: Rev. and Mrs. Luman Douglas, Rev. and Mrs. James Christie, Dr. Virgil Morris, retired from the Louisiana Conference, Dr. and Mrs. George Pearce, Jr.

Director's message
St. Mark's Community Center

St. Mark's is one of the largest community programs of its kind in New Orleans. On an average day 300 young people are seen. They come to school, to the game room, to swim, to play in the gymnasium, to attend the dance classes and to participate in the various small groups — Karate, drama, and Cub Scouts. St. Mark's is a beehive of activity. The swarm never stops.

New efforts are on the horizon. In October, we began the Ethnic Heritage Study Project which will be the year-long gathering of an oral history of the Treme-Seventh Ward. In January, we will start a Pre-Vocational Guidance Program designed to assist youth in making career decision and in refining those skills necessary to compete in the job market. These two efforts make for an interesting combination. One looks to the past, the other to the future. Both are meant to help give young people some security — a foundation of experiences that will help them confront the realities of their lives. The purpose is to provide well-rounded and exciting educational and recreational activities for persons 12 to 20 years of age. This is a big task!

St. Mark's needs the support of the conference. Programs can continue to exist only through the generosity of people who believe in their program.

As newspapers write about juvenile crime, the failure of our schools, the problems of teenage pregnancy, drug addiction, and child abuse, remember St. Mark's and the work they are doing. No young person enters St. Mark's and leaves without receiving something — new hope in school, a Big Sister, the discovery of unknown talents in music and dance, an appreciation for the science of Karate, or just a welcome from someone who's there when he or she needs someone. St. Mark's cares. We ask that you care with us.

David Billings,
Executive Director,
St. Mark's Community Center

SPECIAL TID BITS FROM ST. MARK'S

FAMILY SLEEPING IN CAR FINDS EMERGENCY HELP: The members of St. Mark's United Methodist Church recently gave $140 in emergency monies to help a family in crisis — broke and forced to sleep in a car. With this assistance and that of Lynn Hood and Emily Hohenschultz of the United Churches of Algiers, the family was found housing, food, and clothing.

DIRECTOR IS PICKED AS LOCAL LEADERSHIP EXPERT: DAVID BILLINGS has been selected as one of 75 participants in the New Orleans Metropolitan Area Committee's Leadership Forum ta be held aver the next three months at Tulane University.

COLOR FILM ON CENTER ACTIVITIES IS NOW AVAILABLE; "ST. MARK'S: WHERE PEOPLE CARE ABOUT PEOPLE" — a 20 minute, color documentary on super-8 millimeter film of the center's programs prepared by Pisces Productions is complete and available for showing to church groups and organizations. Call the center, if you would like to see it or arrange a showiag for a group.

MIDDAY: SHARING THE GYM: Not every school in the neighborhood is as lucky as St. Mark's with a terrific gym and pool, so elementary school children come for physical education growing that young people need.

The program is funded through the ESAA grant (money given to us under the Emergency School Assistance Act).

Baton Rouge UMW honors leaders in final celebration

A Fellowship Dinner at the completion of the year's work, was held as a final celebration before the Baton Rouge UMW District was divided to become part of the Hammond and Lafayette Districts. Gathering in the LSU Union Ballroom on September 31, some 85 persons enjoyed the food and fellowship. Solo selections were rendered by Mrs. Ardessie C. Prophet, who also led a song fest. Mrs. John B. Blackman and Dr. Allie Bayne Webb were in charge of arrangements.

All offices having been terminated before reorganization, the 28 members of the Executive Committee (elected, appointed and honorary) received recognition. Mrs. C. B. McGowan, former member of the Women's Division and loyal supporter of the District, presided over the presentations. Special Memberships went to District Superintendent and Mrs. Robert B. Crichlow. Others receiving Special Memberships were: Mrs. Chris H. Hall, Mrs. Carlyle H. Chapman, Mrs. Charles W. Titkemeyer, Mrs. Jean W. Bezette, Mrs. Ardessie C. Prophet, Mrs. Lamar E. Smith, Mrs. John B. Blackman, Mrs. Walter McLean, Dr. Allie Bayne Webb, Mrs. Joseph C. Daniels and Mrs. James F. Harvey. Gifts to Mission honored Mrs. Inez W. Chrisentery, Mrs. C. B. McGowan, Mrs. Walter H. Brock, Mrs. Robert H. Brupbacher, Mrs. Marcus L. Burks, Mrs. Clifford Ratliff, Mrs. J. A. McCarstle, Mrs. Elizabeth N. Thomas, and Mrs. John Nelson. Love Gifts to Mission were given for Mrs. Mary M. Gordon, Mrs. John Jones, Mrs. Kirklin Alfred, Mrs. Bruce Lovelace, Miss Virtle T. Jones and Mrs. Ford H. Longsdorf.

Around the conference

Munholland UMC announces the first musical event of its recital series. Guest artist will be organist Robert Anderson, presented in concert on Sunday, November 13, 1977, at 8:00 p.m. in the church sanctuary. Co-sponsored by the New Orleans chapter of the American Guild of Organists, the recital is open to the public free of charge.

Dr. Anderson, professor and head of the Organ Department at Southern Methodist University, has performed and given master classes in many U. S. cities, Mexico, and European countries. He will play the 3-manual, 27-rank Schantz organ, installed June, 1977. The instrument provides the performer with a complete stop list for both service playing and concert work.

The 60 minute program includes works by Bach, Heiller, Franck, Vierne, and Reger. Rev. William C. Blakely is pastor.

The use of puppets in Christian education was explained by Mrs. Inez Chrisentery, Conference Council on Ministries representative, at the First UMC, Denham Springs, Oct. 6.

Surrounding churches represented were Bethel-Magnolia, Friendship, Francis Asbury and Robert's Chapel, all in the Baton Rouge-Hammond district.

Mrs. Chrisentery showed a film on puppet ministry and held a workshop on making puppets. Rev. George Duerson is pastor.

Doyline United Methodist Youth — The youth of our church recently had a car wash to raise funds for a trip. The youth group gave approximately one-half of the proceeds raised from the car wash to the local church to go on our special fund for Centenary College. H. Austin Smith is the pastor.

St. Paul's UMC was the host for the Monroe District's Educational Growth Experience. Over 150 people attended, representing 24 churches throughout the district. The purpose of this experience was to give new ways and methods of reaching through teaching and to bring new ideas into focus on creativity, class presentation, individual responsibilities, and developing church-wide mission studies. Rev. Stone Caraway is pastor.

In the picture are: Rev. Wayne Flowers, student pastor of the church, The D.S., Ed Thomas, Carl Holstead, church treasurer.

Leaders of the different areas of concern were: Pre-School - Mrs. Donna Davis; Youth - Rev. Steve Caraway, Jim Meyer; Adult - Dr. Don Emler, Mrs. Jo Marie Hannah; Chairman of Education and Church School Superintendent - Rev. Odell Simmons; Elementary 1-3 - Mrs. Inez Christentery; Elementary 4-6 - Mrs. Sally Montgomery; Older Adult - Dr. Harry Hale; Family Life - Rev. Don Hall; Missions - Mrs. Helen Owen, Mr. Harold LaGrone.

Pictured are some of the men involved in preparing the food. From left to right: Randy Crowthers, St. Mark's; Jim Spencer, Crew Lake; Bentley Curry, Crew Lake; Rick Sain, St. Mark's. Rev. M C. Cady is the pastor.

Saturday, Oct. 22 a couchon de lait was sponsored by the St. Mark's, Crew Lake UMM. Funds raised by the event were dedicated to the Centenary College Fund Drive for the two churches.

Although rain was forecast, a fair autumn day contributed to a good turnout for the outdoor event. The result was a success. From this single event enough money was cleared to nearly meet the commitment of both churches to Centenary College. Also some warm Christian fellowship was enjoyed by the men who worked and kept the all night vigil that is necessary to prepare the couchon de lait.

Brooks United Methodist Church Women recently honored Mrs. Bessye Rumph, who has served as local, conference and jurisdictional officer in the Woman's Society of Christian Services (CJ) and the United Methodist Women. She was praised for her work in the Church School and other local church activities. A plaque was presented to her by Mrs. Sara Gaines, local UMW president. Rev. O. W. Christopher is the minister.

The Douglas United Methodist Church Ruston District, at the Charge Conference October 26 presented to their District Superintendent a check covering the full amount of the special "fair share" asking for Centenary College. This is significant in view of the fact that Douglas is in the midst of a building campaign. The church membership which totals 104, though very busy with the building program, is fully committed to the work of the conference and district. This year they will pay in full all district and conference asking.

"Commit your way to the Lord"

BR-Lafayette UMW organizational meeting
Louisiana Memorial UMC, Opelousas, October 8

Mrs. Mary Adele Compton, Women's Division, BGM, conducted the election and installed the officers: Pictured are Mrs. Truman L. Ward, President Louisiana Conference UMW; Mrs. Chris H. Hall, District President; Mrs. Richard A. Wiley, Vice-President; Mrs. Kirklin Alfred, District Secretary; Mrs. Louis Soileau, District Treasurer.

Baton Rouge-Lafayette District Mission Coordinators, left to right are: Mrs. Ardessie C. Prophet, Christian Personhood; Mrs. Edgar Smith, Christian Social Involvement; Mrs. Lee Autry Hampton, Supportive Community.

Baton Rouge-Lafayette District, left to right. Mrs. Jean W. Bezette, Secretary of Program Resources; Mrs. Lamar E. Smith, Chp., Committee on Membership; Mrs. W. F. Atkinson, Chp., Committee on Nominations.

Editorials

Judicial Council commended for striking health insurance action

The United Methodist Judicial Council is to be commended for its recent decision to strike down an action by the UMC's General Board of Church and Society supporting federally-financed national health insurance (see TM/UMR, Nov. 4). We believe this decision is important to the future health of our church.

At stake was whether or not a general church board can adopt as policy a position specifically rejected by the United Methodist General Conference. The board had adopted as policy a statement on national health care financing which was rejected by delegates to the 1976 General Conference. Three annual conferences requested a Judicial Council ruling on the legality of the board's action.

The Judicial Council's decision not only declared the board's action on this issue "illegal" and "in direct contradiction of the General Conference." It also reaffirmed the General Conference's right to make policy decisions — or non-decisions — for the church, and stated that the church's general boards and agencies must abide by General Conference decisions.

We appreciate the dilemma faced by the Board of Church and Society in this matter. On the one hand, the board was given a General Conference resolution affirming the concept of health insurance for all members of our society; on the other hand, the board was given a resolution from which proposals to fund such a concept were specifically deleted by General Conference.

The overriding issue is not national health care policy, however, but accountability within our connectional church. Had the Judicial Council allowed the board's policy to stand, it would have added immeasurably to the suspicion held by some church members that general boards do as they please — regardless of what the UMC's General Conference says. By ruling as it did, the Judicial Council has upheld the finality of policy decisions made by General Conference — even if some individuals and groups within the church consider those decisions contradictory and/or misguided.

UMC needs better ministry to handicapped

As many as ten percent of the members of our denomination are in some way physically or mentally handicapped, according to preliminary indications in studies done by the Health and Welfare Division of the UMC's Board of Global Ministries.

That stark fact lends considerable credence to charges by some persons that the handicapped are an often overlooked group within our church — a church which defines "inclusiveness" as one of its goals. From the inaccessible physical designs of most of our church buildings, to the lack of efforts in many congregations to make the handicapped a part of church activities, most of us stand guilty of insensitivity on this issue.

We urge local churches across the nation to begin making specific efforts to improve their ministries with and to the handicapped. And where there appear to be no handicapped persons taking part in church life, we urge congregations to ask themselves "why," and then take action to become more inclusive.

At the national level we are pleased that the Health and Welfare Division — at the direction of the 1976 General Conference — has begun organizing a committee to propose legislation related to the handicapped for presentation to the 1980 General Conference (see TM/UMR, Nov. 4). That committee will be composed of four division members and four handicapped persons from the church-at-large.

We hope the church at every level in the months and years ahead will work toward removing those barriers which have made our ministry to and through the handicapped less effective than it should be.

Evangelism priority reprints available

Reprints of a special tabloid insert on evangelism, produced by United Methodist Communications and included with the Sept. 23 issue of TM/UMR, are available at the following rates: six copies for $1.50 copies for $5; 100 copies for $8; 1,000 copies for $65.

Orders will be filled the same day they are received. Send orders with a check, money order or cash to: Evangelism Reprint, TM/UMR, P.O. Box 1076, Dallas, Texas, 75221.

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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Readers like 'Oh, God!'

'Green weenie' not relished

To the Editor:

Concerning your article "Ads get green weenie award" in the October 21 issue of TM/UMR, I would like to strongly disagree. Let me first of all clarify the fact that I realize your editorial was not an attack on the movie, but rather an attack on the ad campaign for the movie. But that doesn't excuse you. You claim that you are "sufficiently turned off" by the ads and that you have no intention of wasting your time and money going to see "Oh, God!" Your judgment of the film by its ads is grossly premature and reminds me of last spring when criticisms of a yet unseen film called "Jesus of Nazareth" escalated into full scale degradation long before it had been seen. As we both know, it is a landmark film in proclaiming the gospel.

"Oh, God!" is also a landmark film in that it deals directly with our God (assuming ours are the same) on a human level. The ads depict the humor, but not sacrilegiously so. Even in the most pious, liturgical, Christian life, there is humor and good naturedness.

Go see "Oh, God!" and take your sense of humor. You'll need it. But then, don't you need it in everyday dealings with others, including God? I'm disappointed that you would take such a stand because I feel that if you let the ads turn you off, you missed a great film. "Sufficiently turned off," indeed!

David N. Capehart
Houston, Texas

'You have completely lost your sense of humor

To the Editor:

Regarding the "green weenie" award for "Oh, God!", your first observation is the more correct, you have completely lost your sense of humor. I strongly urge you to regain it, even if you only get it back long enough to go see the movie. The film is excellent! Not only is it funny and entertaining, but it is one of the most theologically valid God-movies I've seen in a long time.

One thing for certain, the Almighty does not need your well-reasoned defense. While minorities and institutions may need or benefit from your editorial admonishments, surely God can manage very well without them.

Most religious observers warn us believers that we are too serious and sober in the first place. Humor is such a beautiful way to share. It is such a marvelous way to make contact with one another. Humor is one of God's most precious gifts. It is one that we all can benefit from to enrich ourselves and one another. I hope we can relax enough to laugh at ourselves, our friends and loved ones and to laugh with God Himself. Surely He has enjoyed watching His creative children playing together with His creative gifts of talent, movie machines, advertising, etc., while enjoying these fruits of His creation.

Thomas Wright
Minneapolis, Minnesota

'Puce pen' award offered to TM/UMR

To the Editor:

It is too bad that the tasteless advertising described in your "green weenie" editorial on Oct. 21 was the basis for your final word on the movie "Oh, God!" The violence of your reaction to the TV commercial was exceeded only by the defensiveness of my reaction to your panning the first movie I'd taken time to see in a year or two!

Having missed the advertising, I thoroughly enjoyed the movie. It is built on a fantasy of an anthropomorphic God interfering in human affairs, and it takes advantage of that obviously ridiculous suggestion to fabricate some delightfully humorous anecdotes. In the process the story announces or "lets slip" some basic truths of which we need frequent reminding.

If it would, the church could learn from a movie such as this, something about communicating messages through an art form. We could learn about the usefulness of gentle humor in being able to laugh at ourselves and in dealing with our problems. We might even learn to trust the Lord to speak through the artist's suggestion, even if he or she is not an ecclesiastical authority.

I like reading TM/UMR each week and generally find that you are open to all kinds of possibilities in secular and religious life. But I was disappointed in this editorial and hereby offer it my "puce pen" award for rendering such a negative judgment on a film you have not even seen.

Patricia M. Kelso
Yardley, Pennsylvania

God doesn't need our protection

To the Editor:

Regarding the October 21 editorial awarding a "green weenie" to the advertisers of "Oh, God!": you have lost your sense of humor!

The ads are poking fun at us, not "the holy, loving, creating and sustaining Source of all life." It is not possible to poke fun at God — only at our concepts of God.

Even if it were possible, it is difficult to believe that God needs us to be protectors. Proclaimers, interpreters, prophets, yes — but protectors?

Charles J. Meyer
Midlothian, Illinois

Verdict rendered before all the evidence was in

To the Editor:

Regarding your editorial on "Oh, God!", it is unfortunate that you rendered a verdict before all the evidence was in. (You said you had not seen the movie.)

I, too, had misgivings about the prospects of a movie with that title and the kind of promotion it was getting. But, oh God, I am glad I went to see it.

Far from "making fun of One we believe to be the holy, loving, creating and sustaining Source of all life," it has a profound message for the religious and irreligious alike — and in fact puts on the spot those who do not really believe in the reality of One who is the holy, loving, creating and sustaining Source of life and its meaningful relationships.

The acting is well done and in delightfully good taste. For me and many with whom I have talked, it was a deeply moving religious experience. I only wish we in the church could consistently articulate the gospel as well. I am recommending that all my friends — religious and irreligious — see the film, in spite of the misleading advertising.

Wm. Clifton Moore
East Natick, Massachusetts

Movie's message is one of hope

To the Editor:

Whatever you may think about the television and newspaper ads for "Oh, God!", it's rather unfair to judge the entire movie by them. The God depicted by George Burns did not seem to me to be "obviously very human." Instead the movie shows some very human reactions of people confronted by what they don't understand.

If you had taken the time to view the movie, no doubt you would have found some points of disagreement, as I did. Yet nothing shown there did violence to my concept of what is sacred. All in all, "Oh, God!" has a message of hope, in a time when a lot of people are not getting the message.

Sandra D. Essinger
Denver, Colorado

'I'll even pay for your ticket'

To the Editor:

I was disappointed in your editorial concerning "Oh, God!" (TM/UMR, Oct. 21). The show is one of the finest statements of faith in many a day.

Concerning the ads, I was intrigued by them because it made God so approachable. For too long we have been too sophisticated in our concept of the nature of God. We take ourselves and God too seriously. I feel it is unthinkable to criticize a movie before seeing it. I think you have lost your sense of humor.

But you will rediscover it quickly if you will go and see "Oh, God!" I'll even pay for your ticket. I can't give you the time.

E. Frank Leach
Fort Worth, Texas

On the TM/UMR Beat

It's a big job, but I think Glenn Olds can do it

Clyde Chesnutt

What possesses a man to leave the presidency of a state university in the middle of civilization with 27,000 students, eight campuses and a multi-million dollar budget to serve a church college on the edge of the wilderness with 88 students, no faculty and a $3 million debt?

Sheer determination, that's what. Backed by a conviction that God has called him to this moment in history.

I met this remarkable person several weeks ago and felt stimulated by the ideas he kept spinning out. Other folks did, too; the church's Board of Higher Education and Ministry gave him a standing ovation after he addressed them.

The man is Glenn A. Olds. This United Methodist minister-educator left the presidency of Kent State University, Kent, Ohio, this summer to tackle the huge job of putting the pieces of Alaska Methodist University in Anchorage back together.

"It's like moving a 10-ton truck from a stalled position up a hill," he confessed.

Yet if anyone can do it, I believe he can.

Journalists by instinct carry a streak of cynicism in their professional make-up that cautions them against falling for just any pitch or person. But Dr. Olds makes you want to throw caution to the wind. He projects such an exciting challenge with such a contagious spirit, and presents such a refreshing approach to church-related higher education, that you want to sign on the dotted line.

Here are some samples from his fertile mind:

"The way to start school is with dirty hands. We are wedding liberal education with work at AMU . . .

"Higher education ought to address the future. Lower education can conserve values . . .

"We're going to have a gulf stream of the best minds from the United Nations swirling through the campus . . .

"Why should a competent professor need tenure? Our faculty will have no tenure . . .

"Alaska casts a mystical spell on you because of the sheer majesty of its wilderness. It's the only Third World in the United States. It is the only developing country in the U.S. . . .

"We're not getting ready for life at AMU, we're living it . . .

"Why should the church support AMU? Because it needs to transcend itself. The church is so preoccupied with itself that it needs renewal; it needs to serve and love others . . ."

Right now Dr. Olds is offering a vision. He sees our university — the only four-year church-related college in Alaska — dynamically presenting a life-preparing education on a frontier bursting with people-potential, ecological promise, cultural and ethnic enrichment and spiritual possibilities.

Can he pull it off? Not by himself, certainly. He must have the continuing — and immediate — support of United Methodists across the country.

I have a hunch he will succeed. It wouldn't be the first time God has used a visionary to revive His church and to propel His people in a new direction.

—CLYDE CHESNUTT

Letters to the Editor

ESP is not 'Christ-centered'

To the Editor:

I would like to comment on Lisa Michel's article "ESP, Christianity: Is There a Link?" (TM/UMR, Oct. 14). I don't agree that ESP should be used in Christian worship. In the Bible there are spiritual experiences that are not Christian (Deut. 18:9-13). I feel that ESP is not Christ-centered and therefore is not Christian. ESP comes from a person's mind through personal control of mental powers. This is not to the glory of God because such people do not have Christ as the center.

The question that I raise with ESP is where the power comes from. Does God provide the power or does the individual rely completely on concentration of mental power? A spiritual Christian can and must grow in spiritual insight, but the controlling factor must be God, by the Holy Spirit and the purpose, to exalt Jesus as the living Christ!

Joseph H. Klotz, Jr.
Manhattan, Kansas

'Wrong spirit' used

To the Editor:

The recent article by Lisa Michels entitled "ESP, Christianity: Is There a Link?" (TM/UMR, Oct. 14) really upset me. I am surprised that the people connected with your paper do not know enough about the baptism in the Holy Spirit of Jesus to recognize the counterfeit spirits taught and exercised by Morton T. Kelsey.

It is true that the modern day church does not know enough about the Power in the name of Jesus and in the blood of Jesus. Jesus has given us power to overcome, just as He gave power to the Christians in the Book of Acts. Yes, Christians can have visions; they can hear the Lord speaking audibly to them; they can lay hands on the sick and they shall recover. But all of these can be counterfeited by demonic spirits. The glory must go to Jesus and this is where Mr. Kelsey and his colleagues fail.

Yes, ESP, clairvoyance, telepathy, etc. are real, but they are of the wrong spirit. They are an abomination to the Lord.

Please United Methodist people, wake up! Try the spirits to see if they are God. Let the baptism of Jesus penetrate your hearts and become real in your lives.

Leilani Savick
Homerville, Ohio

Canal treaty opposed

To the Editor:

Again the United Methodist Church mixes religion and politics in resolving to work actively for ratification of the Panama Canal treaty (TM/UMR, Sept. 23).

I disagree with the resolution of the church and am working hard to defeat the treaty. The Panamanians could not operate the canal and would turn it over to the communists.

Don't stick your neck out where it shouldn't be.

Robert W. Brown,
Lafayette Hill, Pennsylvania

Canal treaty affirmed

To the Editor:

Two issues continue to be debated in your "Letters to the Editor" column: homosexuality and the proposed Panama Canal Treaty. I feel that I as an ordained United Methodist clergyman should speak on both issues.

First, the question of the morality of homosexuality will be debated for a long time to come. My own opinion, based on the reading I have done, is that homosexuality is not a moral but a biological issue. But that is secondary. The primary issue has to do with the civil rights of homosexuals. Anita Bryant and her followers notwithstanding, the issue is whether homosexuals have a right to equal protection under the law, the right to work and live like any other citizen. The question is not whether they have the right to corrupt and abuse children. No one has that right, whether they be "gay" or "straight." But every citizen of this country should have the same civil rights as those who oppose homosexuality on moral or religious grounds.

Second, it is very curious to me that Christians cannot see that the Panama Canal is in Panama and therefore ought to belong to Panamanians. America has benefitted more from the canal than the people of Panama. And it seems only logical at this point in history — when nations are seeking self-determination and an end to colonialism — that this country would relinquish control of the canal with certain safeguards. There may be risks involved, but this country will not suffer economically or politically. We are both too rich and too powerful for that.

Richard R. Hicks
Washington, D.C.

Don't downgrade nuclear power plants

To the Editor:

It was a disappointment to see the September 30 "Letter to the Editor" from Jim Wilson expressing such a strong fear of nuclear power plants. Indications from the academic community are that oil and gas will run out in 20 to 30 years. There are long lead times to develop clean use of coal and large scale use of solar, wind or geothermal power.

On the safety issue, the mining and use of nuclear energy is comparable to the drilling, processing and use of oil — and both are ten times safer than mining, transporting and burning an equivalent amount of coal. For those living within ten miles of a commercial nuclear power plant, the probability of death by nuclear radiation is equal to the probability of being hit by a meteorite.

Please don't downgrade nuclear power as part of the answer to our energy needs from 1977 through 2020. But why should this be of interest to United Methodists? It is because we favor a reasonably stable economic climate, a fair distribution of our energy resources, and air to breathe that is not harmful to our health.

Don Blose
Riverside, California

J. P. Stevens supported

To the Editor:

In your October 21 issue under "the church today" was an article headlined "Board supports J. P. Stevens boycott."

My husband worked for J. P. Stevens his last twenty-three years. He chose to go with them because of their integrity and excellent employee relationship.

Three years after joining them, he had a serious heart attack. No one could have done more for us all during the ten months before he could return to work. The security we had from all their help and caring played a great part in his recovery.

Before his disability retirement, my husband again had many problems and once again they were right there helping in every way possible, and caring.

After thirty-eight years of living with a man in the textile business, I question if the forty-two men who voted for this resolution know anything about the subject. I am with the one person who voted against it. Nothing can convince me that my church or religion requires me to aid the labor unions. When I speak of J. P. Stevens, I know what I'm talking about. Needless to say, I went right out and bought Stevens products, and I hope others will do the same.

Harriette Schroeder
Naples, Florida

Bakke backed

To the Editor:

Regarding the article in the October 21 issue of TM/UMR which advised that the United Methodist Board of Church and Society issued a statement supporting the overturn of the Bakke decision, I must ask who is this group that advocates discrimination against whites? I do not believe this could possibly be a Christian attitude.

In this same vein, who is the Board of Church and Society? Who do they purport to speak for? Are they elected or do they ever attempt to determine how the Methodist people feel about a subject before they speak out or support a cause?

I suggest all United Methodists become aware of the stands this board is taking and if they disagree, let the board know their feelings.

Jerry Childress
Honolulu, Hawaii

Letter unsupported

To the Editor:

Regarding the "Letter to the Editor" entitled "Soap harmless" (TM/UMR, Oct. 21), the author (who was not identified) made several broad, general statements that I believe would be difficult to support.

The author sees all who oppose the series as being "too narrow-minded, ignorant and simplistic to accept the harmless humor in the show." It is certainly not true that all who oppose "Soap" are narrow-minded, ignorant and simplistic, and in my opinion the humor is not completely harmless.

Near the end of the letter there was an appeal for those who oppose the series to "enjoy it for what it is — a comedy aimed at the darker side of life, directed at helping our society accept the way things are." The real danger of "Soap" and other series like it is that we will accept the way things are.

And finally, I would like to know the source of the "sound, scientific proof" the author claims to have concerning those who opposed "Mary Hartman, Mary Hartman."

I was surprised to find that a letter containing such broad general statements as this letter contained was published without the author's name.

Jerden Davis
Cisco, Texas

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WASHINGTON, D.C. — The U.S. Postal Service has announced it will issue two 1977 Christmas stamps. One showing a rural mailbox against a snowy background, left, will be issued at Omaha, Neb. and the other of Gen. George Washington kneeling in prayer during the winter of 1777-78 at Valley Forge, Pa., will be issued in that city. RELIGIOUS NEWS SERVICE PHOTO

Christmas stamps: religious or not??

By LUCILLE J. GOODYEAR

Every Christmas season stamp collectors, dealers and users of the holiday mails have a choice — a religious or a non-religious U.S. postage stamp.

It all began when the U.S. Postal Service issued a special four-cent stamp suitable for Christmas mailings in November 1962. Issued as part of the regular postage issue rather than being a commemorative, the stamp design depicted two holiday symbols — burning tapers and an evergreen wreath accented with a red ribbon bow.

This initial Christmas stamp was followed by a stamp showing the National Christmas tree, with an illuminated White House in the background. In 1964, four different five-cent Christmas postage stamps, printed on the same sheet, were issued. Each stamp portrayed a different traditional Christmas symbol: holly, mistletoe, poinsettia and a conifer sprig with pine cone.

In a matter of a few years the Christmas postage issues had become popular and an accepted part of the holiday season. However, with the appearance of the 1966 issue, a design based on a painting by the 15th century Flemish painter, Hans Memling — a wave of dissent became apparent. The depiction of Memling's "Madonna and Child with Angels" brought about heated discussions as to whether a religious theme belonged on a U.S. postage stamp.

The following year the same "Madonna and Child With Angels" reappeared as the Christmas stamp issue. However, this time the stamp was nearly twice as large as the previous year's issue, so that the rich details of the painting could be more adequately portrayed.

As attractive as the enlarged stamp may have been artistically, it became the cause of an intensified furor. How dare the U.S. Postal Service be so biased as to present another religious themed stamp? Talk ran rampant regarding the separation of church and state.

"Protestants and Other Americans United for Separation of Church and State" became so enraged that they initiated a suit against the Postmaster General. The charge? The use of Christian imagery on U.S. postage stamps which was prohibited by the First Amendment. A national controversy ensued on the question "how - religious - should - Christmas - stamps-be?"

Interest was pin-pointed on the First Amendment statements concerning church and state, in which it is stated that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The "stamp suit" was brought into Federal Court before Judge Alexander Holtzoff, who reviewed the case and dismissed it. In doing so, he stated that the postage stamp could not be deemed in any sense "even remotely connected with an establishment of religion, or any limitation of free exercise thereof."

However, the judge's ruling was studied in minute detail and then reversed by the court of appeals on a technicality and returned to the courts for retrial. Evidently the case began to lose momentum and strength, as it was eventually dropped.

The question of a religious stamp versus a non-religious stamp was brought to further settlement when in 1970, the U.S. Postal Service presented a choice to the public.

Since that 1970 double Christmas stamp issue, there have been two stamps for the holiday mailing. Each year, the first part of November, the public has its first viewing of the year's Christmas stamps, and one thing is certain — there will be a non-religious themed stamp and one with a religious theme.

Ms. Goodyear is a free-lance writer living in Guatemala.

Church rapped for not prodding TV

Amazing how badly religion handles television, says exec

By SHARON MIELKE
Senior Staff Writer

NASHVILLE — Unprecedented numbers of objections to "blasphemy" on television are deluging CBS-TV offices, a network spokesman told United Methodist communicators Nov. 4, but he blasted the overall failure of churches and institutions concerned with moral values to knock on television executives' doors.

Van Gordon Sauter

Van Gordon Sauter, vice-president of program practices for CBS-TV, said "We never hear from the churches with the exception of the United Methodist Church and Everett Parker of the United Church of Christ. It is amazing how badly religion is handling TV." He addressed the Board of Managers of United Methodist Communications during its meeting here last week.

Mr. Sauter said he thinks "it is a tragedy" that religious groups are not being heard from in television — except for Sunday morning shows, and observed that in entertainment programming, "religion is fundamentally used as a comedic source."

Asked by TM/UMR Editor Spurgeon Dunnam III why, if television tries to mirror society, there never is a portrayal of normal, healthy religious experience, Mr. Sauter said this was the first time the issue had every been asked of him. He said a major reason is that people with strong religious convictions are not writing scripts.

The executive, who serves as CBS' TV's "censor," is responsible for seeing that the standards and values of the audience are served, said for some reason none of us understands people are devoting four and a half hours a day to watching television. "It's a fact of our lives and it will be for at least the next 20 years," he contended.

Mr. Sauter said the new sensitivity to blasphemy is "coming right out of the roots of this country." The deluge of mail at CBS about this use of language does not appear to be an organized campaign of any sort. "For some reason people are noticing and the network will respond," he said.

Mr. Sauter asserted that each of the three networks has a different set of values and peculiarities. He said these values are developed by six factors; tradition, affiliate stations, letters, consumer advocates, Congress and "our peculiar interests."

He particularly commended the activities of consumer advocacy groups "working in the democratic concept" such as the PTA, United Methodist Women, the Interfaith Center on Corporate Responsibility. "United Methodist Women prepared one of the best documents ever done on the content of TV as to how women are portrayed," he said.

Asked what CBS is doing about televised stereotypes of women by the Rev. David Chaney, Glen Ellyn, Ill., Mr. Sauter said "there is a new consciousness of the way women are portrayed and less denigration of women than a year ago." However, he noted that CBS had some "severe disagreements" with the women's organization which can be traced to the network's contention that television should not carry the banner of social change, but 'mirror' society and its tastes.

On other values issues in television, the executive said:

• **TV violence**: "When experiences are depicted which can be closely identified with the viewer's real life experience, I am concerned with the fact that TV acts as a ratifier or sanction. The contention that violence sells products is not an opinion shared widely."

• **Taste**: "We have seen a decline in taste in TV; we also see it in society and television is a mirror of it." There is a different standard of taste for daytime and evening programming i.e., (lower standard in daytime).

• **'Soap'**: "The Southern Baptist boycott drive goes to the heart of free speech. True, it's tawdry and could be a trend none of us want to see on TV, but last Tuesday 38 percent of all viewers were watching 'Soap.' "

• **Viewer responsibility**: "TV viewers have to assume responsibility for what they watch. There are plenty of devices to determine what is on. We offer a diversity of programs, but the viewer must make the selections."

• **Profits**: "Dollars are very important, but there are things we could do to get more dollars if that were all television cared about."

Money problems hit U.M. communicators

TM/UMR Staff Special

NASHVILLE — A budget deficit in 1977 of as much as $190,000 in the agency responsible for promoting giving to all United Methodist causes was reported to the managers of United Methodist Commuhications here last week.

Charles Cappleman, Los Angeles, president of the three-division agency, reported the financial problem during the opening session of the board in a statement prepared by the executive committee. He said the new executive for the only division affected — Dr. Readus Watkins, head of Program and Benevolence Interpretation — became aware of the problem shortly after moving into his position in July.

Austerity measures already taken, tighter financial procedures and further directions from the managers here are expected to resolve the deficit problem by the end of the quadrennium in 1980. The deficit situation will result in "belt-tightening" for "The Interpreter" — the church's journal of program helps. A cutback in the number of issues from 10 per year to nine was authorized but may not be necessary if savings in paper, ink, and number of pages can produce approximately $50,000 per year in savings.

Other specific cutbacks include not replacing retiring employees and lowering expenses for the Parish Paper Service.

The statement said part of the problem was generated by "prepaid promotional expenses" from 1976 by way of the "legitimate start up costs" required to prepare materials for the new quadrennium. These materials, now in the warehouse, will be used through 1980.

The other part of the problem comes from "over-expenditures" in these start up costs resulting in $320,000 of unpaid bills at the end of 1976 which were carried forward into the new quadrennium. Of this amount $150,000 was not depreciable and became a part of the 1977 budget.

"In keeping with generally accepted accounting procedures, $170,000 could be depreciated over several years. Of that amount $50,000 has been paid in 1977." The remaining will be paid off by 1980, according to the schedule approved by the managers.

The "over-expenditures" were attributed in the statement to "increased costs of materials delivered which exceeded budget estimates." Dr. Watkins said "inflated costs" were the problem "straight across the board."

Mr. Cappleman said apparently a 'no' should have been said to some users requesting production of materials. The problem developed from wanting to do too much with too little money. "Now our reporting procedures are timely, and before money is spent it has to be there."

Despite financial problems in one of its divisions, the agency managers approved negotiations involving the sale of their Nashville headquarters property and possibly building a million dollar facility next to the United Methodist Center here.

Managers learned that the new radio program, "Connection" which is being produced with funds from the special Mass Communications Fund authorized by the 1976 General Conference, is now placed on 43 stations. Placement on 300 stations is projected within the next year.

Robert Cheyne, chairperson of the Mass Media Division, Bentonville, Ark., urged local churches to buy time for the new program. "Go out and get this program on the air," he said, noting that the monies received get the program produced but are not adequate for buying radio time.

Sharon Mielke, TM/UMR Senior Staff Writer, receives one of her second place awards for excellence in religious news writing from Charles Cappleman, president of the 38-member board of United Methodist Communications and manager of CBS Television City in Los Angeles.

PHOTO BY CAROLYN OEHLER

'Good reporting'

Staff writer wins awards

TM/UMR Staff Special

NASHVILLE — Sharon Mielke, Senior Staff Writer for The Texas Methodist/United Methodist Reporter, received two of the four Arthur West Awards for excellence in religious news writing here last week.

The awards were initiated this year by United Methodist Commmunications in honor of Dr. West's quarter-century contribution to religious journalism and were presented during the communications agency's annual board of managers meeting.

Ms. Mielke received the second place awards in both the news writing and feature writing categories.

First place awards were presented to the Rev. John Workman, editor of the Arkansas Methodist — for a series of articles relating to the Methodist Children's Home in Arkansas — and to Ms. Billie Cheney Speed, religion editor of the Atlanta Journal — for a feature article on the United Methodist itinerant system and its impact on ministers' families.

Ms. Mielke was presented awards for her series of articles earlier this year about the housing of the Chicano Communications Center in church facilities in Albuquerque, N.M., and for a feature story describing the financial strains being experienced by United Methodist retirement homes.

Judges for the competition were Dr. Richard T. Baker of New York, administrator of the Pulitzer Price advisory board; Dr. Burton W. Margin, associate dean of the School of Communication at Syracuse University; and Gilbert M. Savery, assistant managing editor of the Lincoln (Nebr.) Journal.

In citing Ms. Mielke's series of articles on the Chicano Communications Center the judges stated: "It is a credit to the writer and the publication when highly controversial issues are dealt with in church publications. Writing skill and good reporting are evidenced and the stories demonstrate this writer's continuing success in reporting church news."

In presenting Ms. Mielke's award in the feature category the judges said: "The relationship of the church to the aged is a matter of continuing concern and it is dealt with skillfully."

The purpose of the awards competition is to "encourage excellence in journalistic writing about religion" in the tradition of Dr. Arthur West's work.

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FOR HIRE-UMC woman minister, feminist, with specialty in pastoral psychotherapy, excellent references, for further information write TM/UMR-11, P.O. Box 1076, Dallas, Tex. 75221.

Drug and Alcohol Sunday is Nov. 13

Church called to relieve alcohol-related suffering

By PAT SITES
Staff Writer

WASHINGTON, D.C. — Alcoholism is the number one health problem in black communities. Asian youth use drugs earlier and continue longer than other U.S. youth. A large percentage of Native Americans under 30 regularly use marijuana and alcohol.

And the United Methodist Church has thus far been unable to reach and minister to those persons adequately.

That, says Delores Wright, of the United Methodist Board of Church and Society's department of Drug and Alcohol Concerns, is good reason for local churches to focus on the ethnic minorities as they emphasize Drug and Alcohol Sunday on Nov. 13.

Calling the church's past efforts with minority abusers "commendable — but inadequate," Ms. Wright hopes to see services and programs designed just for minorities. And she adds that "paternalism and patronizing are not appropriate and are interpreted as racist regardless of the intent."

Problems have come, she told TM/UMR, because many of the church's caregivers are not minority group members and "we tend to think everybody thinks as we do." Thus caregivers both consciously and unconsciously impose middle-class expectations based on their own beliefs and values, she maintains.

Such insensitivity often causes minority abusers to give up the treatment they're getting and reject the counseling, she says.

She hopes local churches — both white and minority — will educate themselves about "where persons are coming from" who are not just like them, and design their ministries around a respect for differences and for cultural heritages.

Meanwhile, a broad range of ministries with drug and alcohol abusers is needed, she believes, at every church level:

• local church ministry with alcoholics other than providing space for Alcoholics Anonymous meetings;

• drug education courses in seminaries and other church-related schools;

• acceptance of alcoholism and drug abuse by U.M.-related hospitals as a medical-social-behavioral problem;

• special action programs which include prevention and education in the family, church and community.

TM/UMR spoke with two ministers active in the field of alcohol and drug abuse — whose basic approach to the problem differs — and filed the interviews in the following two articles.

Prevention

TOPEKA, Kans. — Rehabilitating drug and alcohol abusers is like trying to fill a bucket with a hole in it. The only cure for alcoholism in the U.S. is to get people to drink less alcohol, according to a United Methodist minister who for six years has spearheaded efforts to keep Kansas as "dry" as possible.

Richard Taylor

Too simple? Not to the Rev. Richard E. Taylor Jr., executive director of "Kansans For Life At Its Best." Eliminate availability, reduce consumption and you won't have alcoholics, he says flatly. "If you could remove one element from your diet and thus avoid all risk of cancer, you would, wouldn't you? You can do that with the disease of alcoholism."

Toward that end, Mr. Taylor admits he has turned Kansas legislators every way but loose each year to assure that liquor-by-the-drink will remain illegal in that state — and has so far been successful. He is thankful, he says, that per capita consumption in Kansas is half that of the national average.

Three simple maxims, he believes, will remove "the greatest single controllable cause of human suffering today": (1) it's better not to drink; (2) if you must drink, take no more than two drinks in 24 hours; (3) drink on fewer occasions.

Alcoholic suffering, he maintains, is directly proportional to per capita consumption. And alcoholism, he says, is the most serious drug problem in America today. (He refuses to separate "drugs" and "alcohol," asserting that alcohol is a drug and "social drinkers" are actually "recreational drug users.")

While he doesn't knock rehabilitation — he's proud of current efforts in Kansas — he says that alone, it's a waste of time. And he's clearly disappointed that many United Methodist pastors don't exert the leadership he feels they should in their local churches. While he gets strong support from many pastors in his efforts, others "are afraid even to mention the word 'alcohol' in their pulpits. They don't understand they can fight this thing in Christian love. They can accept persons and reject their opinions and practices — and they should."

Mr. Taylor rejects charges that his campaign is grounded in "morals." He never uses the word "moral," he says. "When you see human beings suffering in family, work, safety, health, how could anybody believe you are fighting for some kind of moral abstraction?"

Nor, he says, does he feel self-righteous. "Many of my friends are social drinkers — and many are far better people than I. We disagree in love." Users and non-users alike work together in Kansas, he claims, "to fight the pushers" — as he calls distributors and others who would relax liquor laws.

"If there were an old drunk on the floor of the Senate voting 'no' on relaxed laws, he would do a lot more good than a 'do-good teetotaller' who voted 'yes'," he said.

Rehabilitation

PLYMOUTH, Minn. — It's when the church reaches out to "real people who are suffering" and meets them where they are, not where it thinks they ought to be, that it does its best work in drug and alcohol abuse, says a United Methodist expert in the field.

Leonard Boche

Especially with alcohol, trying to reduce consumption is not the only or even the best answer. "We live in a drinking culture," the Rev. Leonard Boche, who administers an ecumenical chemical dependency treatment center here, maintains. Given that fact, he says, the overwhelming task is to try to minimize the problems that alcohol causes.

That means helping people to get help — with treatment, counseling and rehabilitation — and also helping develop a national consensus on "what is appropriate drinking and what is not."

It does not mean, according to Mr. Boche, "going to the pulpit with self-righteous, simplistic" pronouncements about drinking. "Too often when we fall into our historic affirmations, we fail to struggle along with our parishioners."

Public policy also takes that same pratfall, he charges, by dealing in "abstractions" from the reality felt by people and their families in their suffering. The National Institute for Alcohol Abuse, for example, says the answer is to reduce consumption. "We say — and there are statistics to back us up — that consumption is not a measure of problems. You can have low per capita consumption and a high problem rate."

The church does a good job, he believes, when it fills a pastoral role and deals one-on-one with persons with alcohol problems. But to do that takes first-hand knowledge. Many church persons find new understanding and compassion, he notes by attending Alcoholics Anonymous (AA) meetings, getting to know persons there, seeing their recovery and hearing their stories.

Otherwise, with little hard data available about the causes of alcoholism, many church persons are left with "gut feelings" and not enough knowledge to minister effectively.

Is there then no place for a campaign of prevention of alcoholism by reducing per capita drinking? On the contrary, he says, but "prevention should grow out of understanding and caring." John Wesley himself took a position of abstinence only after a ministry with drunkards, he says. "The judgment came out of compassionate interaction with people who suffered."

United Methodists have a real contribution to make, he believes, in helping the nation deal responsibly with its alcohol problems — "and we don't have to give up our own understanding. But we won't help by pitting 'wets' and 'dries' against one another. That serves no one's interest. We can help by rallying together around a ministry of care."

Mr. Boche is the former Minnesota state director of alcohol and drug programs.

Divorced voice hurts, seek aid from church

By CLYDE CHESNUTT
Associate Editor

DURHAM, N.C. — The church still has a long way to go in its understanding of and ministry to divorced persons. That was an opinion held by maoy United Methodists at a two-day workshop for "formerly marrieds" sponsored by the Duke University campus ministry association here last month.

The purpose of the workshop was to discuss the situation of divorced persons and how the church might help them. A fairly even mix of United Methodist campus ministers, pastors, laypersons and formerly marrieds composed the group of 48 men and women mainly from North Carolina.

It seemed important at the meeting to know who were the "wounded" and who were not. So, as each person i troduced himself or herself to the group, the person would state "I am divorced" or "I am not divorced."

Many of the "wounded" were critical of the church. They claimed church friends dropped them, ministers ignored them and the church programming emphasis on the family often excluded divorced or single parent families.

One woman complained that ministers seem more interested in saving marriages than in saving persons. A campus minister said people don't come to ministers because the church sees divorce as a sin, and divorced persons "don't need any more wrongness dumped on them." One man suggested people do not come to the church in divorce situations because "the church is not a center of forgiveness."

Other divorced persons, however, testified to strong local church support. "Without the people in my church," said a Durham woman, "I don't see how I could have made it."

Church can help

The Rev. Robert Raines, author, pastor and presently director of Kirkridge retreat center, Bangor, Penn., told the group a divorced person goes through two experiences the church can help with: (1) pain and loneliness and (2) a desire to return to the main stream of daily life and activities. Dr. Raines, who has divorced and remarried, said a congregation which understands the loneliness of the divorced person can redouble efforts to demonstrate concern. And church members can try to get the person back into regular church activities.

Dr. Joan Scagnelli, a Chapel Hill (N.C.) psychologist, listed six difficulties divorcing persons encounter: (1) just making decisions, "for you now question your own judgment"; (2) copiog with feelings of failure since the American fantasy is that "we get married and live happily ever after"; (3) fear of loneliness; (4) fear of lack of competency in everyday affairs with finances, sick children, etc.; (5) pain and guilt in hurting children in the separation; and (6) feelings of loss of self from the years of love and energy invested in the relationship that is being dissolved.

Dr. Scagnelli, who has divorced and remarried, compared divorce to loss by death. But divorce, she said, doesn't have the rituals, symbols and support system society has devised for the grieving family at death.

Both Dr. Raines and Dr. Scagnelli agreed that troubled marriages ought to be salvaged if the relationships can be healthy and meet the needs of both persons. And the two counselors emphasized the need "to get in touch with yourself" should be balanced with care for others so that "doing your own thing" will not turn into a selfish and destructive relationship.

Dr. Scagnelli said she does not believe divorce is "good or bad. It is just something. And we must adapt to it." She also said that, contrary to earlier opinions expressed, in her experience ministers were the first line of defense and help for people in marital trouble. She offered the explanation that some friends drop a divorced person because the marital break-up threatens them; they fear "if it happened to close friends, it could happen to us."

Both leaders affirmed the right of "single again" persons to "work out your own sexual adjustments." Dr. Raines said he believes the church can "encourage warm intimate relations between responsible persons."

The model the church ought to take toward divorced persons, Dr. Raines said, is the one demonstrated by Jesus. When he approached a sick person or one in bondage, he said essentially, "I am not where you are and I may not approve, but I love you." In that moment, Dr. Raines said, "grace is given and healing is possible."

Have saddlebag--will travel

GAITHERSBURG, Md. — A modern adaptation of the Pony Express gets underway here at Grace United Methodist Church with circuit coordinator Donald King passing a saddlebag of financial commitment materials to Bill Devlne and the Rev. Robert Rodeffer. Whatever the plan, most United Methodist churches across the country currently are explaining the budget and receiving financial commitments from members to underwrite the church's mission and ministry for 1978.

BALTIMORE CONF. CIRCUIT RIDER PHOTO

UMC homes ask court to operate network

By ROBERT LEAR
United Methodist Communications

LOS ANGELES — The Pacific Homes retirement network asked in federal bankruptcy court Nov. 4 for a change in status by which the court would appoint a trustee to oversee operation and reorganization of the corporation.

Faced with crippling losses and lack of funds, the Homes' board said it had no choice but to seek conversion of the bankruptcy proceedings from Chapter XI of the federal statutes to Chapter X.

In announcing this latest move, the Rev. Randall C. Phillips, chairman of the Homes' board of directors, said he anticipated Judge James E. Moriarty will name a receiver within a few days to conduct the affairs of the corporation until a formal hearing on the request Dec. 9.

Pacific Homes serves about 1,800 persons in seven retirement homes and convalescent hospitals in Southern California, Arizona and Hawaii. It is the largest such United Methodist-related network in the nation.

One effect of the Nov. 4 action will be to remove the Pacific Homes board of directors from immediate supervision of the operations.

Another effect will be to eliminate a request to the court by 150 residents that their present contracts and other claims be upheld. (see TM/UMR, Nov. 4.)

Bishop Charles F. Golden, Los Angeles, had stressed the Pacific and Southwest conference's commitment to raise $9 million over the next nine years was contingent upon the plan of reorganization under Chapter XI being approved by all parties not later than Dec. 1. He said this deadline would not be extended.

The Nov. 4 action has no direct effect on an earlier class action suit filed in state court by 109 residents seeking $120 million in compensatory damages to the residents and $100 million in punitive damages. This latter suit includes the United Methodist Church as a denomination among the defendants. (See TM/UMR, Nov. 4.)

Discipleship news briefs

Editor's Note: The following news items report some of the actions taken by the United Metbodist Board of Discipleship, meeting Oct. 26-28 in Nashville. For other coverage see TM/UMR, Nov. 4.

Liaison approved with U.M. charismatics

A request from United Methodist charismatics for a liaison relationship with the church's Board of Discipleship was given the nod here by the agency at its annual meeting.

Approval of the liaison with the Renewal Services Fellowship (a newly formed national fellowship of U.M. charismatics) carried with it a decision to refer matters of "endorsement, staff and support" to the agency's administrative council, according to Bishop Edward L. Tullis, South Carolina Area and president of the board's Division of Evangelism, Worship and Stewardship.

The charismatic fellowship said the relationship with the board would "provide opportunities for communication and ministry with this important group within the church and teod to reduce much of the polarization now felt in some quarters."

New marriage, church year rituals now at the press

Two new worship resources received final approval for publication here from the Board of Discipleship. "A Service of Christian Marriage" and "The Seasons of the Gospel" now are at the printers after a final review by members of the section on worship.

A third ritual entitled "From Death to Resurrection," which is an alternative funeral service, is expected to be ready for final approval by spring 1978.

Louise Shown, Hudson, Ind., stressed that the new rituals are alternatives to present rituals and are not replacements. She is chairperson of the section.

The worship section also has a supplemental song book task force beginning to compile materials for this new resource. Additionally, a feasibility study ordered by the General Conference on producing a new "Book of Hymns" and "Book of Worship" is underway.

Under consideration are a "black hymnal" and special music helps for other ethnic and racial minorities in the UMC.

A series of consultations on preaching will begin in Nashville in the fall 1978, the section announced.

Four-phase evangelism emphasis gets approval

"Fleshed out" plans for the church's evangelism priority were given the go-ahead by the Board of Discipleship. The "four-phase" program will include demonstration, research, instruction and mobilization.

Dr. George Hunter, evangelism executive, said the demonstration phase, using film, filmstrips and paperback books for wide distribution, will illustrate "what is possible in effective outreach and church growth," based on case studies oow in existence.

Research will develop tools local churches and conference program leaders can use to measure past and present effectiveness in evangelism.

The third phase — instruction — will begin in the summer of 1978 with the intensive training and certifying of 400 persons in "theologies, strategies and methods of evangelism and church growth."

Phase four will involve the above mentioned resources and trained leaders in thousands of congregations to "put it together" for effective outreach, Dr. Hunter reported.

Churches urged to support children's needs and rights

NEW YORK (RNS) — "Legislating for the needs and rights of children and youth can be seen from a Christian perspective as making good on the promises of baptism," an associate general secretary of the National Council of Churches said here.

James A. Hamilton, who heads the NCC's Washington, D.C., office, told more than 100 participants at the one-day Consultation on the Needs and Rights of Children and Youth that major church emphasis could impress the society "that the rights of children as individuals must be understood and taken seriously."

"We need now to develop a more systematic and comprehensive view of the needs and rights of children that encompasses . . . concerns . . . such as juvenile justice, youth employment, health and nutrition," he said.

"The Christian church," he said, "could give bold and creative leadership in this area."

Three-as-one executive

Women model new style for church

By PAT SITES
Staff Writer

EVANSTON, Ill. — Three women — one Asian-American, one black, one white — recently traced the "journeys" that brought them together as sisters and as partners in a ministry unique in the United Methodist Church.

One described the days of her Japanese family's internment during World War II.

Another drew on her early years as a black child in a southwestern city and as a black student in an overwhelmingly white state university.

The third told of her dreams of becoming a campus minister; of being ordained a deacon only to have her hopes of elder's orders dashed because her ordination would hurt her husband's career as a minister.

But if their struggles had been as different as their ethnic origins, the three told the Commission on the Status and Role of Women, their common struggles as women had created a strong bond. And that bond would now be a visible symbol to the church in the work they do together: leading the commission to press for the full participation of all women of all color in all the life of the church.

The three — Kiyoko Fujiu, Trudi Kibbe Preciphs and Nancy Grissom Self — are the commission's "executive secretariat": a three-person "executive" sharing the responsibilities and the authority normally vested in one "lone executive."

Admittedly the new model is an oddity in the church which many persons have trouble understanding, Ms. Preciphs told TM/UMR recently. But most are making an effort. And to the three women, as well as to the commission which created the design, it makes good practical sense as well as serving as an important symbol.

Three but equal

The design calls for three executives equal in status and responsibility. Each heads one part of the commission's work. Ms. Fujiu handles Third World women's concerns; Ms. Preciphs monitors and advocates for the church's "inclusiveness" of women; Ms. Self is in charge of communications and research.

But each can and does double for the other. They rotate the job of office "coordinator." And while they still tend to show up together at major church meetings, any one of them can represent the full secretariat.

The unique three-person "secretariat" of the UMC's Commission on the Status and Role of Women are Nancy Grissom Self (left), Kiyoko Fujiu and Trudi Kibbe Preciphs.

PHOTO BY DON MOYER

"One day last week all three of us hopped on the line to answer someone's request for information," Ms. Self chuckled. And no matter what a person's "portfolio," they say, all three have to stay on top of everything — "but that's what any staff should do."

Far more important, the women believe, is what this style of leadership can say to the church: There are other and better ways to lead the church's affairs than by an older "hierarchal" style which tends to "isolate" and "dehumanize" the person at the top — and lessen the effectiveness of the persons "below."

Other plusses seen

The women's commission also sees other plusses for three executives.

"Women in the church have been invisible," Ms. Self told TM/UMR. "When three of us show up at meetings, they have to see us — nor can they say 'all women's libbers are alike' because the three of us are so different" — not only in ethnic background, but also in personality and perspective, she noted.

Support for one another as they share decision-making means a lot, too, the three women say. "Who says one person has to carry that burden alone?"

How do other church agencies see the new model? A few leaders told TM/UMR the church clearly needs alternative styles like this one to look at.

"The church assumes one person at the top," said Dr. George Outen, general secretary of the Board of Church and Society. "We need to look at this model. It may be that only the smaller agencies can operate the way the commission does. Or, if it works well, we may need to change our thinking about other structures. It seems to be working well. Let's give it a year before we assess it."

Top executive of the UMC's General Council on Ministries, the Rev. Norman DeWire, is sold on team leadership, he said, and hopes the secretariat will move closer to working truly as a team, as a model for the church. That means, he said, being able to represent one another without all three covering every base together.

Ellen Kirby, an executive with the Women's Division, Board of Global Ministries, sees many advantages in a system which brings persons with different skills together to work in "collegial" style. Furthermore, she says, while the "secretariat" model is new to the general church, it may not be all that new to a local church which has experienced team ministry. "Maybe our local churches are the model and the general church is just catching up."

The goal of any structure should be, she believes, to serve more people better, not just to be experimental. If the secretariat meets that goal — and she thinks it stands a good chance, particularly with its ethnic representation — then it will have been extremely beneficial to the life of the church.

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—Book review—

Reviewer confesses a love affair with TV's Edith Bunker

"Edith the Good" by Spencer Marsh, Harper and Row, 1977, 82 pp., $5.95 cloth, $2.95 paper.

By JAMES RODGERS

For some time I've been having a love affair with a woman named Edith. No raving beauty and certainly no sex-symbol, nevertheless Edith gets better and better the longer the affair lasts.

Evidently I'm not the only one who loves Edith Bunker, for her name has become a part of the American vocabulary. Even for those who do not weekly watch "All in the Family," her name has come to stand for a certain quality of simple goodness which gives new hope for us all.

Like her television husband, Archie, we tend first to see Edith as "Dingbat." Then suddenly it comes to us that she is much more than this. "There's all kinds of smart. There's people smart and there's book smart." Edith is people smart and that's more important.

Edith Bunker is more than a fictional character from a popular television series. She is Edith the Good, a reminder that wholeness is not only for the elite, the educated and the cultured, but for all persons who will break out of the bonds which bind them. In her warmth and deceptive simplicity, she is a spokesman of hope to challenge the stifled side of all of us.

Using scripts and 25 stils from "All in the Family," Spencer Marsh's skinny volume is about women's liberation.

If you ve read much in this field, you prohahly won't find much new here. Yet somehow against the hackdrop of Edith, it comes out with new vitality. The ineffable spirit and special kind of beauty which is in Edith makes you believe that you can grow toward these same qualities in your own life. So perhaps this little book is not just about women's liberation, but about that which works to make us all whole and free spirits. Another book on women's lib I don't need, but I'll gladly pay the $5.95 they're asking for this 82-page volume.

As the author says, "Edith Bunker is unique and wonderfully made. When God created her, he had something fantastic in mind as he does with all human beings, and it is our right and duty to get on with the business of becoming all that he had in mind."

As you might guess from that, Spencer Marsh is a preacher, the pastor of Brentwood Presbyterian Church in Los Angeles, and at times he sounds more like a preacher than a writer. But obviously he is also a male chauvinist who is trying hard to be open to a movement which has often been its own worst enemy, but which may also be the voice of God speaking to us in our time. I identify with that, and I enjoyed his confessions in the preface almost as much as I enjoyed his insightful selection of illustrations from "All in the Family."

Most of all, though, Spencer Marsh confesses that he loves Edith Bunker. And a man who does that has to be a man of taste.

Mr Rodgers, pastor of Chapel Hill UMC, Oklahoma City, reviewed Mr. Marsh's first book on "God, Man and Archie Bunker" for TM/UMR last year

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Webb inauguration set for Dec. 1

Dr. Donald A. Webb, the 33rd president of Centenary College, will be inaugurated in the Gold Dome on Thursday, December 1, at 11:00. Several thousand persons are expected — students, faculty, administration, Dr. Webb's family, Trustees, representatives of the United Methodist Church including Bishop J. Kenneth Shamblin, representatives from other colleges, universities, and from learned Societies, public officials, and friends of the College.

Events planned in conjunction with the inaugural ceremony are a students' breakfast for the President; a luncheon buffet in Haynes Gymnasium at noon; an Inaugural Ball planned by the students in Haynes Gymnasium in the evening; and a faculty-trustee art show in the Magale Library.

Two of Dr. Webb's colleagues from the Methodist Theological School in Ohio, where he served as vice-president prior to his Centenary appointment, will take part in the inauguration. Dr. John Dickhaut, the President of Methesco, will deliver the charge to the new president and Dr. Van Bogard Dunn, the Dean of Methesco, will deliver the inaugural address. Dr. Webb will respond to the charge with passages from John Wesley's Covenant Service. George D. Nelson will represent the Board of Trustees at the ceremony.

The Inaugural Committee is chaired by Charles Ellis Brown. Lee Wheless Hogan will represent the Trustees and David Dykes the Centenary staff.

The December 1st ceremony will be, in many ways, a reminder of this historic relation between Centenary College and the Louisiana Annual Conference. Dr. Webb has stressed his intention to reaffirm the traditional ties between the Church and the College during his administration and the inauguration ceremony has been designed to be not only an investiture, but a consecration of the "New Day for Centenary" envisioned by the new president.

Renewal of church school projected 1978-79

The Renewal of the Church School, by Conference action, is the top program priority for Louisiana in 1978, 1979. At the Church School Rallies, Rev. L. Ray Branton, Council on Ministries Director, outlined ways the conference organization would support the local churches to implement this program:

1. **Training For All Pastors: Decision Point Church School: January 9-10, 12-13, 1978.** *January 9, 10 at Grace Church in Ruston and January 12, 13 at University Church in Baton Rouge. Dr. Roy Ryan, a leader in the development of the Decision Point: Church School program, and a staff person with the Board of Discipleship, will lead training in specific ways to implement the program in the local church. This intensive training session follows this introduction provided by Dr. Hartman.*

2. **Cluster Group Sessions for Local Church Leaders: February, 1978.** *The District Superintendents and the District Councils on Ministries will organize cluster groups of leaders from local churches to introduce the DECISION POINT: CHURCH SCHOOL program. Sessions held close to the churches will make travel easier. Pastors are asked to bring a large number of leaders (10-25) from each church including: church school teachers and workers; officers and leaders from the Administrative Board; and other key persons whose support is needed for the church school.*

3. **Solving Church School Problems: February, 1979.** *District Workshops, led by Rev. L. Roy Branton, under the guidance of the district superintendents and the district councils on ministries, will address major problems encountered by church school teachers and leaders in the Louisiana Conference.*

4. **Conference Board of Discipleship** — *will continue to sponsor Lab Schools and Training Schools on the district, subdistrict and local church levels. Many persons will be trained to provide leadership for short-term training courses for teachers and church school workers. Local churches desiring a lab school in their own church are urged to contact Rev. W. Odell Simmons, Chairman of the board, for information about financial help that is available. The generous response our churches have made to the Christian Education Sunday offering over the last three years makes help possible.*

5. **Conference Council on Ministries Staff,** *Ray Branton and Inez Chrisentery are available to come to any local church without additional expense or honorarium, to provide the following services related to the church school:*

Training Teachers of All Ages, Adults, Youth and Children.

The Church School of Small Membership

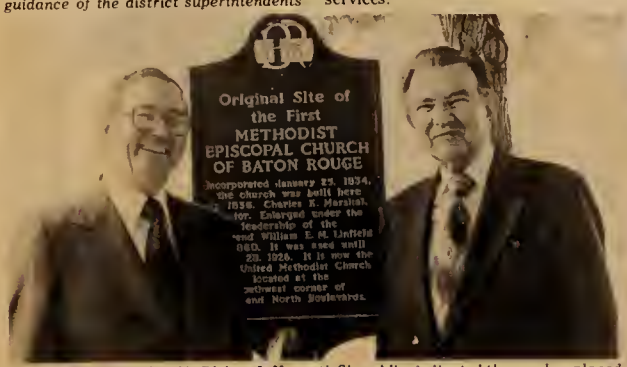
How To Start a Church School

Setting Minimum Standards for An Effective Church School

Workshop on United Methodist Curriculum Resources

Consultation on Church School Building

Contact the Conference Council on Ministries office for any of these services.



On Sunday, October 23, Bishop J. Kenneth Shamblin dedicated the marker placed at the corner of Fourth and Laurel Streets in Baton Rouge commemorating the original site of the first congregation of Methodists in Baton Rouge. Dr J. Woodrow Hearn, Rev. Burton Blair and Rev. Penn Morgan assisted the Bishop in the dedication.

Conference Ethnic Minority Local Church Committee announces special grant

The Conference Ethnic Minority Local Church Committee, recently received a Special Financial Grant from the Conference Council on Finance and Administration in the amount of $2,000.00 for a special one-time, pilot-project in Ethnic Minority Church in the Baton Rouge-Lafayette and Baton Rouge-Hammond Districts.

The grant will help provide a program of Nurture, in Leadership development-Lay Training in Ethnic Minority Churches. This training will involve, the strengthening of the Church School, ethnic curriculum, new models and innovative approaches; Stewardship training; promoting of effective Evangelism; and training about the connectional system of the United Methodist Church

Special: The renewal of the church school

700 persons hear Dr. Hartman, Bishop Shamblin

"Let us obey Jesus' command to go teach"

Bishop J. Kenneth Shamblin, speaking to the Church School Rallies in Ruston and Baton Rouge, told the church leaders, "We have not fulfilled Jesus' commission to make disciples of all nations because we have neglected the command to go teach.

Christian education has been important to the Methodist movement since John Wesley. Moreover, it has fresh importance today. Children need it, for the foundation of all true reform depends on education of the young. Youth require it, because we have given our youth freedom, but not the inner resources to handle that freedom. It is essential for adults, who need to be taught to be caring people, to assist the caring ministry of the church. The principal task of Christian education, is to remake culture after the mind of Christ.

The preacher needs to be a teacher, to be present during the church school session, to be involved. It is especially important for him to teach the teachers.

Stressing the importance of using United Methodist curriculum resources in our church schools, Bishop Shamblin expressed concern that 30% of the churches are not using Methodist literature in the Louisiana Conference. As chairman of the curriculum resources committee for the entire United Methodist Church, he outlined the process used to develop the resources. United Methodists from all across the church with a variety of theological perspectives reflect the basic heritage and the official position of our church. Criticisms and feedback received from church members are considered. Methodist literature is the best available anywhere in Christendom!

If a United Methodist does not use our curriculum resources, it is as if you took your Chevrolet to the dealer for repair and were told he didn't believe in GM products, and therefore only used service manuals for Volkswagens."

At the Church School Rally in Ruston: (l to r) Dr. Warren Hartman, Rev. L. Ray Branton, Bishop J. Kenneth Shamblin, Dr. Merlin W. Merrill, Rev. Edward R. Thomas.

"As goes the church school, so goes the church"

Dr. Warren Hartman, Assistant General Secretary for Church School Development of the Board of Discipleship, speaking to the Church School Rallies, Ruston Nov. 1 and B. R. Nov. 2, cited statistics to show how growth or decline in the church school reflects later church membership and worship attendance.

Statistics and trends in the United Methodist Church since 1952 show that smaller amounts for Christian education and evangelism were provided by the General Conference. A reduced emphasis on getting larger numbers together for training and inspiration in favor of more selective, issue-oriented approaches signalled a decline in church and church school. Church school membership peaked in 1962, followed by church membership in 1964. Trends then showed signs of bottoming out, and have not yet been reversed.

The Louisiana Conference, said Dr. Hartman, gives statistical evidence both of problems and of hope. Sixty per cent of churches in the Louisiana Conference had no confirmation class last year, and 109 churches reported no church school attendance for 1976 These figures are a source of concern because 80% of persons received on profession of faith come through the church school and confirmation classes. As a sign of hope, Dr. Hartman pointed to the 3000 member gain in church membership our conference has experienced in the last four years, and to the strong record we have maintained of persons received by transfer of membership.

Nationally, the downward trend in church and church school may be near an end. Participation in short-term courses, preparatory membership rolls, church school and morning worship attendance have showed encouraging gains in many conferences in the last year.

THE CHURCH SCHOOL APPEALS TO A VARIETY OF AUDIENCES. Five distinct audiences church school appeals to in the United Methodist Church are:

1. **THOSE SEEKING FELLOWSHIP - LARGEST GROUP.** *More persons come to church school for fellowship than for study. Young adults and older persons with a high level of education and income fit here. There is no theological pattern to this group, but they tend to move a lot. "We are not here for long, and we want to find our kind of people," they say. They want to know others, to have friends in the church, without which they tend to be lonely people.*

2. **TRADITIONALISTS - OLDEST GROUP.** *The lowest in income and education are in this group. They are long term United Methodists, conservative, and have the highest record of attendance at worship. They do not know whether to take the pastor or the radio preacher as their authority about the faith. Being opposed to the church at work in the world, they are the least supportive of controversial subjects. They prefer a lecture class, want Bible study, prayer, personal testimony, and singing as part of their church school experience.*

3. **SEEKING STUDY - YOUNGER GROUP AND MORE MEN.** *This group is more tolerant theologically, and believes in the involvement of the church in the community. Key leaders in the church often come from this category. The teacher is usually seen as a co-learner.*

4. **THOSE PRIMARILY CONCERNED FOR SOCIAL ACTION - OLDER WOMEN.** *With a relatively high income and education, these long-term United Methodists see themselves as like their pastor, or even more liberal. To them other members are as hopelessly conservative. They attend only when something specially interests them. The church school class is a launching pad for community involvement.*

5. **PERSONS WITH MULTIPLE INTERESTS - FIFTY-EIGHT PER CENT OF TOTAL GROUP.** *This largest number desire a combination of fellowship and study.*

Churches should pay attention to these audiences in creating church school classes, rather than setting up all classes on the basis of age or sex.

WHAT MAKES A CHURCH SCHOOL EFFECTIVE? Dr. Warren Hartman sought to answer this through a study of effective local church schools. The findings have now been translated into a program called Decision Point: Church School, endorsed by the General Conference for implementation in all churches.

These effective church schools were found to:

1. **Affirm the positive values of the United Methodist heritage through the use of United Methodist curriculum resources.**
2. **Evaluate the church school periodically and set specific goals.**
3. **Have a pastor who either teaches in the church school, or teaches the church school teachers.**
4. **Have a definite plan to communicate love, care and concern to members and friends.**
5. **Have a plan for reaching more persons for Christ and the church through the church school.**
6. **Provide specific help and guidance for the Chairperson of Christian Education, the Church School Superintendent and other persons involved in the administration of the church school.**
7. **Stress the importance of commitment to Christ and church membership, nurture in the Christian faith and life, and the development of skills to equip persons for service.**
8. **Develop plans for recruiting, and training teachers.**
9. **Through intensive Christian education experiences, prepare youth and adults for confirmation.**
10. **Build a broad base of support for Christian education by including parents and other church leaders.**

News briefs

The Veterans Administration Hospital, Shreveport, is now scheduling choirs to carol at the hospital December 19-23. Choirs and youth groups interested in participating in the caroling program should call the Chaplain's Office, Rev. Floyd Durham, 318-221-8411.

Two **projected meetings** of the Louisiana Board of Global Ministries are set for March 11, 1978 and October 7, 1978.

Around the Conference

Open Houses - B.R. Districts

The Baton Rouge-Lafayette District held Open House at the new District Parsonage on Sunday, November 6th. A host of people from throughout the district viewed the home located in Concord Estates.

Pictured in the receiving line are from left to right: Mrs. Fran Holl, President of the United Methodist Women of the Baton Rouge-Lafayette District; Mrs. Williamson and Rev. Harvey G. Williamson.

Pictured at the Open House in the District Parsonage for the Baton Rouge-Hammond District Ministers and their wives given by Rev. and Mrs. Robert B. Crichlow, Sr., District Superintendent, are: Front row from left to right; Rev. Lonnie Sibley, Mrs. J. Kenneth Shamblin, Mrs. Robert B. Crichlow, Sr., and Mrs John Lee; Back row, Bishop Shamblin, Mrs Sibley and Rev. Crichlow

W. D. Cotton was recently honored by the **Rayville United Methodist Church** when a new stained glass window, given by friends, was dedicated in his honor in recognition of his service and loyalty to the church. The window has within it an open Bible, with the Cross behind it, and is appropriately located near the pulpit of the Franklin Chapel. Mr. Cotton served as a member of the Building Committee when the sanctuary and chapel were constructed, has been a leader in the Rayville Church, has been a delegate to 7 General and 7 Jurisdictional Conferences. He presently serves as Chancellor of the Louisiana Conference, and has often been described as "Mr. Methodist of Louisiana." He is an inspiration to both clergy and laity throughout the state.

Four other stained glass windows, symbolizing baptism, communion, eternal life and matrimony, placed in the Franklin Chapel were dedicated as memorials to Ruth M. & Frank B. Hatch, Jr.; Mr. & Mrs. M. Eloi Girard; Nell Wheless Morgan; and Robert Woodrow Calvert, Jr.

Participating at the 101st Anniversary Celebration of Parker Memorial Church, New Orleans, were: Left to right, Dr. Alfred Norris, District Superintendent of the New Orleans-Houma District, Rev. Robert B. Crichlow, Jr., Pastor, and Bishop J Kenneth Shamblin who brought the message of the day.

Mrs. Ken Morris, mail clerk for Asbury's Pony Express Drive showing Billy Hengstenbery poster. With 72 "trail bosses," the total church membership has been involved in the Pony Express Drive.

This group is responsible for raising $800.00 towards pews for Wesley United Methodist in Wilson, La. The chairman of this group was Chris Weatherspoon.

Pictured from left to right are: Clarence Weatherspoon, Chris Weatherspoon, Pamela Sensley, the pastor Rev. James A Smith and Rodney Haynes, Jr.

The Memorial Prayer Garden, at **First UMC Slidell** was dedicated Sunday, October 30th. The garden, in the courtyard adjacent to the church sanctuary and bell tower which includes a fountain, plantings of evergreens, flowering shrubs, and small trees, was given in memory of "Bob" Fitzmorris and James G. Crockett, Jr. In the ceremonies, Rev. J. P. Woodland, pastor stated: "We hope across the years the garden will provide a refuge of quietness and beauty, where the weary may find rest, where the sorrowing may find comfort, where the confused may find guidance, where the anxious spirits may be calmed, where frightened hearts fresh courage take."

Mrs. Nora Bailey, Chairman of the Landscape Committee, was instrumental in designing the garden.

Grouped around the fountain, at the center of the Prayer Garden are (left to right) Leslie Fitzmorris, Mrs. Deane Duggan, Mrs. "Bob" Fitzmorris, Mrs. James G. Crockett, Jr. and her two sons Jay and Johnny.

Louisiana Conference

Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce

Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

Editorials

'Connections' needed to help in placing new radio program

Have you heard the new 30-minute radio program "United Methodist Connection"? Probably not, because it is brand new and is presently placed on only 43 radio stations across the country.

"Connection" is the initial result of our church's new Mass Communications Fund. It is designed for an adult audience, and attempts to connect people to faith, people to people, and people to God. We have heard the first six programs and consider "Connection" a project that all United Methodists can take pride in supporting. Professional broadcasters who have heard segments of the program have lauded its content, style and professional quality.

"Connection" is an excellent example of how United Methodists at all levels — from the local church to the general church — can work together. It is being funded by the contributions of church members. The program itself has been developed by the church's general communications agency. Now that the program is in production, its placement on the airwaves is dependent upon the efforts of annual conferences, districts, local churches and individual members.

Your help is needed to place "Connection" on one or more radio stations in your area. Upon request, you will be sent a segment of "Connection" on cassette tape and a packet of materials which provides information on how to go about placing the program on a local radio station.

United Methodist Communications has set a goal of placing "Connection" on a minimum of 300 stations by the end of 1978. Placement of the program on a station in your area would be an excellent project for your local church, your district, a cluster of churches in your community, or a group within your church.

To secure a sample of the program and related materials write to: Bill Richards, Director, United Methodist Connection, P.O. Box 6, Nashville, Tennessee 37202.

Focus on prayer vital to church

Prayer is fundamental to the Christian faith. The belief that God communicates with (speaks to and listens to) human beings is basic to the Judeo-Christian understanding of God.

Prayer also is a mystery to us mortals. Our rational minds cannot fully understand it, and even our most sophisticated and learned theologies cannot tell us exactly "how it works." The fact that prayer "does work" perhaps comes to us best in our individual prayer experiences.

Still, prayer is a stumbling block in the spiritual lives of many persons. Because of its mystery and our own rational-mindedness, prayer does not come easily for many Christians. Personal prayer is a topic of considerable "threat" and misunderstanding in many local congregations and for this reason sometimes has been sidestepped in the process of Christian education and enrichment.

Today, however, there is evidence that prayer and interest in the development of prayer lives may be entering a time of revival. More and more local congregations are taking seriously the need for "prayer education." Some are taking part in workshops such as the "Upper Room's" recent "Weekend Adventure of Living Prayer" held in Long Beach, Calif. (see story elsewhere in this issue). Such local church events are a rich method of helping local church members strengthen their prayer understandings and practices.

This renewed interest in prayer and meditation is cause for rejoicing. We believe prayer education is of vital importance to the spiritual growth of our church and its members. We hope congregations across the nation will begin or continue to focus on this need as a local priority.

My Witness

'Methodist traits' deserve consideration

By HOWARD B. WARREN

Man is a religious animal. From the beginning of time he has been a believer in the supernatural. The Infinite in one form or another has attracted his attention. Hence, the traits of Methodism make provision for a true religion. Let us consider some of them.

(1) **Methodism is a searching religion.** We believe that if we seek, we shall surely find. So we search everywhere for the pearl of great price. Year after year the search goes on. Every branch of knowledge is thoroughly investigated; every scientific break-through is scrutinized carefully; the entire cosmos is judged in the light of eternity. Our aim is to know the truth and to be free.

We use the microscope and the telescope to study the ion, the atom and the stars in the heavens. We study the land, the ocean and the sky to discover the unknown. Our inquisitive mind wants to know; we are willing to pay the price. To see, to know and to understand is to give life its richest endowment.

(2) **Another trait of Methodism is the love of the fine arts.** We love beauty wherever found. Whatever Methodism touches it beautifies. We want the greatest good out of life, and we strive always for excellence. For this reason, we have excellent colleges and universities, beautiful churches, beneficial hospitals, compassionate orphanages and homes for the aged. We are a singing church. Little wonder that the two greatest hymn writers, Charles Wesley and Fanny Crosby, have added much to our spiritual tone. Copies of masterpieces and art objects are to be found in our homes. Tapestries, musical instruments, and oriental rugs reveal a fine and cultured taste. The love of beauty is genuine and lasting. All nature fascinates us, and our outlook upon life is enhanced. The song of the bird, the beauty of a sunset in the North Sea, the twinkling of stars and the majestic grandeur of Mt. Fujiyama as seen from the Pacific Ocean thrills our souls. We follow the gleam as it leads us onward and upward.

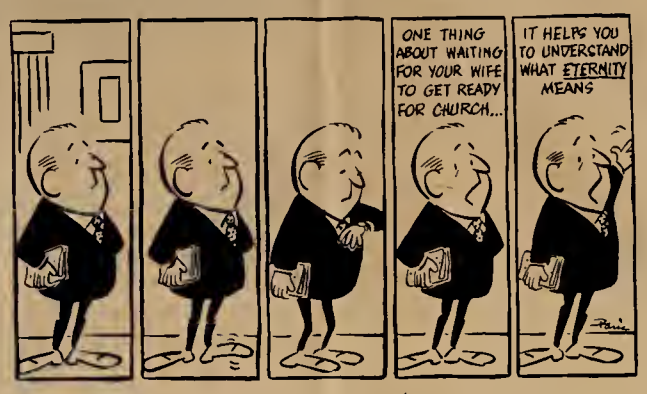
(3) **Methodism is a redeeming religion.** Christ came to seek and save the lost. In His name the Methodist Church does the same. We are an evangelistic church; we are never happier than when our altars are full of people seeking forgiveness and asking for salvation. We strive to save the individual and society. We want the total individual and his entire environment to be Christ-like. Inward and outward perfection is our goal. We must be born again. This is the first step, and then we must proceed to grow in grace, faith and love. We place emphasis upon the heart first, and the intellect second. Both are essential. The entire personality must undergo a complete metamorphosis from within; then like Paul we are "in Christ." Every Methodist can be what he wants to be with Christ's guidance. A higher power is available to help us at all times. We are not weak, but strong, for we can do all things with Divine help.

(4) **A Methodist is a triumphant person.** He lives a victorious life. Very soon he learns to overcome the world. So he faces the future with courage and determination. With Paul, he now "can do all things through Christ Who strengtheneth him." He stands on a rock, he is strong even amid conflicts and difficulties. Methodists are always in the front of every good movement and reform. Our leaders are not only opposed to alcoholism, drug abuse, gambling, prostitution and political corruption, but strive to cure these social ills. We may lose a skirmish here and there, but we always win in the end.

Our church renders a verdict on nearly every event that occurs in our world. Every political, social, economic and financial event has its effect on Methodism. To voyage successfully on the sea of our modern world, a Methodist must cultivate imagination, flexiblity of mind, and the ability to think clearly, independently and unemotionally, and most of all spiritually.

"My Witness" is a column through which TM/UMR readers may relate experiences of Christian life and express their beliefs.

This week's contributor, the Rev. Howard B. Warren, is a retired member of the UMC's New York Annual Conference. He now lives in Hebron, Md.



Letters to the Editor

Abortion stance only set up 'straw man'

To the Editor:

In reply to your October 28 editorial, "Ethicists' abortion position sound," I wish to show the unsoundness of that position. You and the so-called ethicists have set up a straw man — "'the absolutist position' on abortion, which says abortion is morally wrong in every situation."

No one is denying the constitutional right of a woman to the preservation of her life by abortion, if necessary. There are adequate safeguards in our laws for the life and welfare of the mother. However, since the infamous Supreme Court decision of Jan. 22, 1973, there are not adequate safeguards for the life and welfare of unborn babies. Indeed women have been given by judicial fiat the "right" to kill their unborn children, or, what amounts to the same thing, to have a doctor do the killing for them.

You speak of the fetus' "potential for human life." What is the difference in this "potential" of an aborted seven months fetus from the "potential" of a prematurely born seven month baby? Why can the first be thrown aside or suffocated while the second is given respiratory aid and intravenous feeding?

The United Methodist Social Principles do not "equally respect the sacredness of the life and well-being of the mother." The General Conference placed the well-being of the mother above the life of the child, and therein lies the heresy of its position. This position is decidedly not "in continuity with past Christian teaching." It makes me ashamed of the General Conference, not only on Scriptural grounds, but because of their sloppy scholarship. On this issue they and the "ethicists" and you have earned an "F" on Old Testament, New Testament, ethics and church history.

Robert E. Mussman
Fort Recovery, Ohio

Fetal life is sacred

To the Editor:

I write concerning your article entitled "Absolutist position on abortion opposed" (TM/UMR, Oct. 21).

Either fetal life is human and therefore sacred from a Christian point of view, or it is not. If it is not, then absolute opposition to abortion is ridiculous and should be exposed as nonsense. If, however, fetal life is recognized as human, then how can abortion be sanctioned as morally permissible under any circumstances?

Are there any conditions under which a fetus can be understood to be an unjust aggressor? How do we justify, morally, the killing of a viable fetus? Can we repair one act of violence (rape, incest or whatever) with another act of violence (abortion)? What are the moral principles which justify abortion, if the fetus is understood to be a living person with human rights. If the fetus is not a living person with rights, then it is not a person, not human and therefore can be expelled and killed without any moral implication.

The position of Dr. Wogaman of Wesley Theological Seminary and the other ethicists who oppose the "absolutist position" of this nation's Catholic bishops does not adequately answer the dilemma I have outlined above. I do not understand how a Christian scholar can sanction the destruction of human life in order to support another human life. I do not understand how abortion can be morally wrong under some circumstances and morally right under other circumstances, when the violent death of the fetus is always the intended effect.

The kind of relativist moral theology expressed by the 200 religious ethicists in your article offends my Christian principles and sensitivities. The lack of logic disturbs my mind. It is no wonder ecumenism is becoming more difficult for many of us today in the face of such basic differences over key issues.

Elden F. Curtiss
Helena, Montana

Concerns conflict

To the Editor:

I wish that the Board of Global Ministries would explain why they are concerned about the human rights of the revolutionaries in the Republic of South Africa and are totally indifferent to the plea for survival of millions in the Republic of China/Taiwan (TM/UMR, Oct. 28).

In demanding that the U.S. government cut off diplomatic relations with Nationalist China and turn these millions of industrious human beings over to the tender mercies of the godless rulers of Red China (who have promised to destroy them), the BGM has pulled the rug out from under the 30,000 Christian missionaries throughout the world, especially our own in Taiwan and Korea, has made them suspect of revolutionary teachings, and has endangered the church worldwide.

I believe that Bishop Paul Milhouse deserves better support than he is getting from the BGM. He has pled with them for moderation in telling other countries how to run their business and has decried the loss of 1,000,000 members of the Methodist Church in the past ten years, while the Southern Baptist Church has gained 2,500,000.

Perhaps there is a lesson to be learned here.

Robert C. Edwards
Corpus Christi, Texas

Board stances praised

To the Editor:

I wish to compliment the Board of Global Ministries in its reported condemnation of the racial policy of South Africa, their overwhelming support of the Panama Canal treaty, and their refusal to reconsider their former positions on China (TM/UMR, October 28).

I think if Mrs. E. E. Cannon of Waco, Texas (TM/UMR letter, Oct. 28) would inform herself of all facets of the Panama treaty, she would concur, instead of writing her opinion of what she considers "God's work."

I happened to know something of the Panama business, for I used to run through there in 1921, and my ancestor carried freight down there destined for California in 1850. Contrary to Mrs. Cannon's statements, it is "God's work" to support that treaty — and I will be glad to explain in detail why, if she is interested.

John U. Morris
Oswego, New York

Article misleading

To the Editor:

The article which appeared in the Oct. 28 issue of TM/UMR headlined "Boycott of non-ERA states upheld" with the subline "Bishops' plea unheeded," I believe is a little misleading.

The first paragraph indicates that the Southeastern bishops requested that the policy of boycotting states that have not passed the Equal Rights Amendment be reconsidered.

That really is not the request we made at all and should be corrected. Our request is simply "If your Board persists in its boycott policy, we urge that you direct your administrative units to make an exception of the Lake Junaluska Assembly and reconsider the site of your meetings which have been cancelled for the 1978 season." This was the extent of our request.

I am sure that in your interest in reporting this accurately, that you would like to have this information and report it accordingly.

Joel D. McDavid
Lakeland, Florida

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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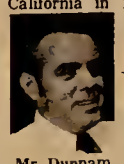
On the TM/UMR Beat


Mr. Dunnam

Yearly renewal of vows is worth considering

I was not surprised to hear the familiar voice of a long-time friend when the phone rang late one evening recently.

I was somewhat surprised when he asked me if I might be available to perform a wedding in a couple of days. Ministers serving as church newspaper editors don't often receive such requests.

I was more surprised when he said: "My wife and I want to get married again on our 39th wedding anniversary, and we'd like for you to perform the ceremony."

Subsequent conversation revealed that these friends have celebrated their wedding anniversary every year for 39 years by formally renewing their vows to each other. And to keep things from getting dull, they've used 39 different ministers.

My first thought was disbelief that any couple would go to so much trouble to redo what had already been done and was still legally binding. But, of course, I agreed to go along and do my part.

As we went through the ceremony, I was struck by the beautiful symbolism of this couple's annual ritual. They've been married long enough to know first-hand what it means to be richer or poorer, and what it means to experience sickness and health. They've survived the rearing of two fine children. They've experienced the ups and downs faced by any two individuals who choose to live together under the same roof. And yet, here they were saying: "Before God . . . we will love, cherish and be faithful . . . until death us do part." They were saying: "No matter what happens, we have chosen, and will continue to choose, to face life together."

Their faces glowed like newlyweds as they repeated the vows to each other. Members of our family got caught up in the joy and excitement of the occasion.

And then I thought of how Dottie and I celebrate our anniversaries. We usually exchange cards. A time or two we've been in the midst of a vacation. Other years, we went to a show or to a nice restaurant. A couple of times we've been too tired and/or out of sorts with each other to do anything special. We have done nothing to redramatize the meaning and permanent value of the vows we took on our wedding day.

Perhaps one reason marriages are dissolving all around us is that so many people place their sacred vows on the shelf and ignore them. Mutual hopes and dreams are forgotten as daily routines and frustrations develop.

Repeating a ritual of commitment each year will not, of course, turn an unhappy marriage into a happy one. But I wonder how many marriages might be saved, or strengthened, if couples would annually assess their relationships in light of their original vows, and then together vow again: "In spite of everything, I take you again to be my spouse and, before God, promise to do what is required of me to maintain this commitment until one of us dies."

I don't know if we will emulate our friends' plan of annual "remarriage," but I do know that we are one couple who will take future wedding anniversaries a lot more seriously as a result of this experience.

SPURGEON M. DUNNAM III

Here I Stand

Everyone benefits from day of rest

By ALAN S. BROWN

For most persons today, almost anything goes on Sunday. But should that be our reaction to the unfortunate, and quite unbiblical, legalism of some of our forebears who thought they were being very religious when they abstained from almost all activities on Sunday?

The writers of the drama of days in Genesis, and of the Fourth Commandment in Exodus, affirm a truth that we need to rediscover: there must be a rhythm of work and rest. The human body is so constituted that it requires about eight hours of rest in twenty-four — one day in seven — for its greatest efficiency and well-being.

When Jesus finally cried out in frustration, "The Sabbath was made for the sake of man and not man for the Sabbath," He was not throwing the baby out with the bath water. Yet today, in our so-called sophisticated world, there are literally millions who fail to see the essential value of a day of rest: thus, hospitals are loaded with persons, many of whom are suffering from mental exhaustion; marriages and families are rent and torn often because of a lack of rest and creative recreation together; many of us simply want to get off the treadmill before it wears us down.

Today, a real day of rest in the biblical sense, will for some of us who lead sedentary lives involve active exercise for the body — swimming, tennis, bicycling, walking, quiet yard or garden work. A real day of rest in the biblical sense, will for others of us who lead quite active physical lives involve a nap, a quiet game of bridge, a good book. In either case, the day will be seen as an important day for the family for family activities.

This year the Pennsylvania State Legislature (and other state legislatures) will be studying procedures whereby Sunday blue laws would be eliminated. Sunday closing, as we have seen, is not based on a narrow sectarian (or religious) foundation, but can be supported as a part of government's responsibility to promote the general welfare of its citizens.

Large stores being open on Sunday is: (1) poor economics because of an increase in overhead without a similar increase in return; (2) poor ecology because of a senseless increase in demand for energy; and (3) stores, other than convenience stores, being open on Sunday also robs us of a day of rest that we need if we are to live productive lives.

During World War I, it was discovered that factory workers accomplished less in seven days of unremitted work than in six days of work with one day of rest. What is true of the body is even more true of the mind and soul. As Wordsworth so aptly put it: "The world is too much with us." The Genesis drama and the Exodus Commandment, tempered by the teachings of Jesus from that Sabbath day when He was confronted plucking some grain for a snack, contains a great secular truth for our world. We support a day of rest — Sunday — except for those business persons who for religious reasons feel compelled to close on another day.

For Christians, of course, Sunday is more than a day of rest and relaxation, as tremendously important as that aspect of the day is. For us each Sunday is another "little Easter" when we gather to celebrate the aliveness of Jesus and the possibility that we may yet come alive with Him and for Him.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Alan S. Brown, is a pastor at Otterbein UMC in Lancaster, Penn. (Eastern Pennsylvania Annual Conference).

Learning to Make Change

Christian love and concern are important ingredients in children's lives when change is going on all about them. Between 200 and 300 children a year receive such love and concern at St. Paul United Methodist School, Tampa, Fla. ☐ St. Paul School was started in 1944 to serve children of the Latin-American community of Tampa. Over the years the neighborhood has changed and the school, with classes and day-care services for pre-schoolers through sixth-graders, now has an 80 percent black enrollment. ☐ Children of different racial and ethnic groups learn to study and play together at St. Paul United Methodist School and parents are learning that people from different cultures can live and work together in a changing urban area.

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How do you rate in the 'love' test?

ALBUQUERQUE — Members at Asbury United Methodist Church here recently rated themselves on the standards set out in the "Love" chapter of the Bible, I Corinthians 13. They were encouraged by their pastor, the Rev. Milton Propp, to seek consciously to live by those standards and to rate themselves again on Nov. 20.

One person told Mr. Propp that the whole list was too big a job to undertake at once, so he is working on one or two each week; another had to admit that by those standards he is an envious person, which he had denied to himself; another realized that she failed most in patience with those she loved most.

Try rating yourself. Either you'll be surprised that you have such a good grasp on love or you'll be surprised that you don't. In any case, the Apostle Paul will have "shown you a more excellent way."

LOVE . . .

is patient

I am slow to get angry with those I love; I never yell at the children or lose my temper with those at work.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

is kind

I am thoughtful and considerate of those closest to me; generous in my praise; extravagant with my time; always on the lookout for ways to "build up" my family and friends.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

envies no one

I am not jealous when others get promoted ahead of me, nor threatened by their gifts and accomplishments. I do not sit back and pout or pick flaws when I am set aside or go unnoticed.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

is never boastful

I do not hog the conversation, bragging about my own gifts and accomplishments, exaggerating the facts deliberately to leave a better impression than what is absolutely true.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

is not conceited

I do not harbor an inflated view of my own importance, or have to be coaxed, honored or pampered to do my part; I do not twist the conversation around to my own interests to draw attention to myself.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

is not rude

I am not cruel, nasty, crude, cutting, sarcastic or cocky; but instead am polite, well-mannered, courteous and gracious with employees, friends, and those in my family - even my brothers and sisters and spouse.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

is not selfish

I am not self-centered or self-seeking making others fit into my mold or laying expectations on others for my own interests; I am not possessive of those I love, insisting on my own way or my own rights.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

does not take offense

I am not touchy, cranky, defensive, brittle or super-sensitive; I am not easily hurt at any slightest little thing, or offended by an oversight by my spouse, friends, or business associates.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

keeps no score of wrongs

I am quick to forgive those who have harmed me; I don't have to retaliate or defend myself when criticized by my wife or husband, boss, friend or associate at work.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

does not gloat over other men's wrongs

I do not secretly rejoice when others make a mistake or are proven wrong; I don't take pleasure in reminding others in my family or office of their faults, or by saying "I told you so."

weak - 1 2 3 4 5 6 7 8 9 10 - strong

delights in the truth

I am glad when right and justice prevail no matter who gets the credit; I am strong in my own convictions while still leaving room for my own human error.

weak - 1 2 3 4 5 6 7 8 9 10 - strong

Love is patient;
Love is kind and envies no one
Love is never boastful, nor conceited, nor rude,
Never selfish, not quick to take offense.
Love keeps no score of wrongs;
Does not gloat over other men's sins,
But delights in the truth
There is nothing love cannot face:
There is no limit to its faith,
Its hope and its endurance. I Corinthians 13:4-7

This article appeared in the New Mexico conference edition of TM/UMR.

Seminaries at pivotal point

Foundation exec says theological education on eve of third era

EVANSTON, Ill. (UMC) — American theological education is on the eve of a third "great turning point" in its history, according to a prominent foundation executive and former seminary professor and dean.

"I'm persuaded that in the 1980's we will see seminaries under renewed challenge to prepare men and women for service in a far more pluralistic society with a greater awareness of the various strands that have entered into our experience," said the Rev. Robert W. Lynn of Indianapolis, Ind., vice-president for religion of Lilly Endowment, Inc.

Addressing the kick-off of a five-year, $10.5 million fund drive by United Methodism's Garrett-Evangelical Theological Seminary here last month, Dr. Lynn said the "first hints" of a new era with pluralism as a major factor became evident in the 1960's when "a variety of white institutions were forced by the civil rights movement to think through their responsibility to black Americans."

Until the 1960's, he said, theological education in this century had responded primarily to challenges laid down in the 1890's. Biblical scholarship and the introduction of social sciences were cited as marks of this second "turning point."

Dr. Lynn, a Presbyterian, said seminaries are facing four major challenges in the remaining years of the 20th century:

•The expanding percentage of women students;

•Making use of increasing numbers of scholars when faculties are not expanding significantly;

•The "withering away" of cooperation among seminaries;

•Adequate financial support.

The last challenge, he said, is the "key to everything else," particularly in a time of continuing inflation.

Most denominations, except for United Methodists and one or two others, "are retreating from their responsibility in theological education," the Lilly official said. "Foundations are not going to come to the rescue," he warned.

"Scholarship will not save the church," he went on, "but it is terribly important in keeping the church alive, alert and honest. A church without scholarship is a church that lacks tone and self-criticism."

The Garrett-Evangelical fund raising goal includes $3.5 million for endowment, $550,000 for physical plant improvement, and the remainder for annual operations and program development.

Commissioned to 'go into all the world'

ATLANTA (UMC) — United Methodist Bishops Jesse R. DeWitt, D. Frederick Wertz and Ray C. Nichols commission 33 new home and overseas missionaries at the Civic Center ceremony there during the October meeting of United Methodist Board of Global Ministries. PHOTO BY JOHN GOODWIN

'Spirit' research center set up at U.M. seminary

CLAREMONT, Calif. — Transcendental Meditation, the most successful of the consciousness raising Asian imports, now has a Christian alternative.

Known as "New Wineskins," a research branch has been established at United Methodism's School of Theology here. This local work is related to the New Wineskins Center for Research and Development in Spiritual Disciplines, created by the Rev. L. Robert and Diane Keck at the 4000 member First Community Church in Columbus, Ohio. (See TM/UMR, Jan. 14.)

Mr. Keck, a United Methodist minister, hit on the concept when a combination of childhood polio and a broken back in an athletic injury made him realize how the church had neglected the New Testament experience of healing and two-way communication with God. The name "New Wineskins" comes from Christ's admonition not to put new wine into old wineskins. Mr. Keck contends that traditional Christianity has not only focused on the spirit to the exclusion of the body but has also made little use of the depth dimension of the human mind.

Head of the Claremont center is Dr. Barry A. Woodbridge, whose special responsibility in the program is meditative prayer. He is one of 11 persons in the United States and Canada trained in the program to conduct meditative prayer workshops held throughout the two countries. The meetings deal with meditation and relating scientific discoveries of mind-body cooperation to the traditional forms of confession, intercession, petition and adoration.

Dr. Woodbridge has been at the heart of developing the Center for Process Studies with Claremont professor John Cobb. He is an ordained minister of the United Methodist Church and is a theological researcher for Bishop Charles Golden, Los Angeles Area.

Controversial phenomenon

'Slain in Spirit' called positive

NEW YORK (RNS) — The controversial phenomenon called "slain in the Spirit," occurring with increasing frequency in prayer communities and charismatic gatherings, has received a favorable evaluation from five of six Catholic priests writing in the latest issue of a charismatic magazine published here.

Father Francis MacNutt, O.P., of St. Louis, author of the book, "Healing," and active in a worldwide healing ministry, describes the phenomenon as "resting in the Spirit" and believes that it causes positive effects in a great majority of people to whom it occurs.

Writing in the October/November issue of "Catholic Charismatic," a Paulist Press publication, the Dominican said he has talked to hundreds of "such people and I believe the overwhelming evidence is that the fruits are good. Most of these people are not seeking an experience; they are seeking God who often manifests Himself in some mysterious way through this experience."

A person "slain in the Spirit" slides to the floor or slumps in a chair in an apparent faint or loss of control over the body.

Father MacNutt said he believes this happens because "the power of the Spirit so fills a person with heightened inner awareness that the body's energy fades away until (the person) cannot stand."

He said some experience a feeling of weightlessness along with deep peace and joy, while others receive a deep inner healing or a deepened awareness of God's presence in their lives.

The Dominican cautioned against viewing the experience as a sign of holiness, quoting St. Theresa of Avila as saying: "Let none of you imagine that because a sister has had such an experience she is any better than the rest; the Lord leads each of us as He sees we have need."

Father MacNutt asserted that "the real criterion for the validity of the experience of 'resting in the Spirit' is the long-term effect in the life of the person." He thinks people who have criticized the phenomenon have either not taken the time to talk at length with those who experienced it or have not experienced it themselves.

Father George Maloney, S.J., founder of the John XXIII Institute for Eastern Christian Studies at Fordham University, New York, and a prominent prayer experience director, stressed that being "slain in the Spirit" is not a new phenomenon. It was common to "enthusiastic" religious groups in the 17th and 19th centuries," he said, and not all such phenomenon can be ascribed to the action of the Holy Spirit.

Noting that careful discernment is necessary, the Jesuit cautioned that many people are easily deceived. He indicated that many of the experiences are misinterpreted as coming from God and that God's power "is always to be submitted to discipline."

In a biblical assessment of the experience, Father George Montague, S.M., rector of the Marianist Seminary, Toronto, and editor of the "Catholic Biblical Quarterly," linked it to the "prophetic state" characteristic of early prophecy in Israel.

"In light of biblical antecedents, I would suggest that 'being slain in the Spirit' can be, though it may not be in every case, a gift of the Spirit . . . it should be subject to discernment. Does it promote the fruits of the Spirit in those who are touched by it?"

Treasurer since 1923

ALICEVILLE, Kan. — Imagine handling the church's money for 54 years! That's what Carrie Hess has done in the New Hope Parish here, a United Methodist rural church of 33 members. And the congregation recently honored her for her "faithfulness and service." Besides her work as treasurer since 1923, Miss Hess has also served as janitor, Sunday school superintendent, officer in the Ladies Aid Society and United Methodist Women conference delegate. INTERCHANGE PHOTO

Three books reviewed

God enlivens the famous

"On The Trail of God" by William Proctor, 1977, Doubleday & Company, Inc., $6.95.

By EDWARD W. STOLLERY II

"God speaks to me through other Christians in ways that He may never speak to me alone," says William Proctor in introducing his latest book "On The Trail of God." He talked to 13 Christians and shares the stories of these noted personalities, their conversions to Jesus Christ and their fellowship in the reborn generation of Christians.

His subjects include William Dooner, a leading corporate executive; Graham and Treena Kerr, he, the "Galloping Gourmet" of television cooking fame, she, his wife and his program producer; Noel Paul Stookey, the Paul of Peter, Paul and Mary folksingers; Ted Plumb and Dennis Ralston, a professional football coach and a professional tennis star; David Nelson, oldest son of the Nelson family TV show "The Adventures of Ozzie and Harriet"; well-known singer Pat Boone; entertainers Robert Goulet and Carol Lawrence (whose marriage has resolved into separation); Oregon Senator Mark Hatfield; lawyer Charles Colson; evangelist (she rejects the term "faith healer" totally) Ruth Carter Stapleton; and astronaut James Irwin.

Mr. Proctor is a professional journalist and an evangelical book-writer with five other books to his credit. His interviews concern the conversion experience and the work of Christ in the lives of these persons. He presents the interviews in a comfortable fashion that enables us to get a better view of his subjects.

Two married couples (the Kerrs and Goulet-Lawrence) plus a recently divorced man (David Nelson) share with us insight into marital problems. The perceptive reader will reflect that what the Kerrs found, can and does work to heal marriages. In each of the ten chapters, Mr. Proctor quietly, rationally enables the reader to conclude — as did he and his subjects — that Christ is indeed King.

Individual witness is present in the book, so strongly that any reader will find that while Christians share similar problems, the problems resolve themselves in the one answer — Jesus Christ.

Mr. Stollery, a member of the Live Oak United Methodist Church, Santa Cruz, Calif., is news director for a Monterey Bay radio station.

"Levi Coffin and the Underground Railroad," by Charles Ludwig, Herald Press, 1976, $4.95.

"He Freed Britain's Slaves," by Charles Ludwig, Herald Press, 1977, 206 pp., $5.95.

By CLYDE CHESNUTT
Associate Editor

Some books are written so the reader enjoys spending time with them. These two books are that kind.

Written in a popular style, the books tell the fascinating stories of two men who fought a dramatic and often lonely battle against slavery — William Wilberforce in Britain and Levi Coffin in America.

Author Charles Ludwig recently wrote a series of three articles on John Wesley's influence on Wilberforce in TM/UMR, Aug. 12, 19 and 26. During the Bicentennial year of 1976, he contributed numerous articles on early day Methodists.

Now he has put that easy-reading style into telling the compelling stories of two heroic men.

The motivating drives in each crusader were two: (1) faith in God — Wilberforce as an Anglican and Coffin a Quaker; and (2) a passionate concern for the suffering black slave. Wilberforce's pitched battles in Parliament and Coffin's hair-raising experiences helping runaway slaves flee north describe the efforts of each man, who in his crusade, felt like "an ant trying to crush an elephant."

In a day when racism is still a war to be won, these two books help us relive experiences that are crucial to understanding our heritage as Christians.

Living proves beliefs, exec tells assembly

KANSAS CITY, Mo. (UMC) — The way a congregation lives is more important than formal education programs in teaching the Christian message, a United Methodist leader told a major North American church body here last month.

"When the Christian Church is divided by race, social or economic status, and by sex roles, our life together teaches what we really believe," the Rev. Jeanne Audrey Powers of New York City told the General Assembly of the Christian Church (Disciples of Christ). She is an associate ecumenical officer of the United Methodist Church.

"Curriculum can't be a substitute for eliminating the institutional forces, even within the church, that serve to perpetuate problems of sexism, racism and classism," the speaker went on. "The way in which the congregation lives out its life is the 'hidden curriculum' by which both children and adults are taught."

More than 11,000 persons from the U.S. and Canada registered for the assembly sessions at the Municipal Auditorium, Oct. 21-26.

Christian education, the assembly was told, "must move us beyond knowledge to action." The ecumenical leader urged inclusion of three elements in Christian education: conversion, consciousness-raising and consecration.

The assembly was cautioned that "putting resources into the education of children and youth is a waste, if similar effort is not directed to the adults who provide role models that children imitate and who form the community that supports their religious growth."

Stressing the importance of consciousness-raising, the speaker declared "church schools have no right to exist unless they are organized to change both persons and society.

"Individual decisions for Christ, growth in church membership, institutional business, all are important, but the church is about the transformation of all those forces that oppress and dehumanize persons," the United Methodist staff executive said.

Museum displays 200 years of artifacts of Sunday school

DECATUR, Ga. — The Sunday School Museum, founded two years ago by Dr. Elmer Towns, has moved to the campus of Baptist University of America here this fall and is open for visitors to study the Sunday school across the past 200 years.

The museum has a large collection of old Sunday school study books. Also, there are old song books, hymnals, woodcuts, charters, hand-written wills, posters, banners and antique furniture.

An original color press-ready print of Francis Scott Key is in the museum. Key, who wrote the words to The National Anthem, was a founder of the American Sunday School Union. In 1829, he led a project to place a Sunday school in every town of the Midwest where over 61,000 Sunday schools were started.

The Sunday School Hall of Fame is located in the museum. A board of governors will make new appointments annually to the Sunday School Hall of Fame. At present, it enshrines John Wesley, the forerunner of Sunday school; Robert Raikes, the founder of Sunday school; Francis Scott Key, a statesman for Sunday school; Stephen Paxson, a missionary for Sunday school; and Dwight L. Moody, the spirit of Sunday school.

The Sunday School Museum is owned by the Sunday School Research Institute, Inc., a nonprofit Georgia corporation for the advancement of Sunday School.

'Dear Deborah'

Love church but I'm in debt

Dear Deborah:

It's financial campaign time at our church again and here I am up to my ears in debt, in danger of losing my business, feeling guilty about not paying last year's pledge, yet loving my church and wanting to do my part. Is there any out for me?

Help!
J. W.

Dear J. W.:

It sounds as if you need a drastic reordering of your life and commitments. Would you consider going to your minister and explaining your situation? Church members ought to love one another enough to want to help out in such times of stress. Perhaps the minister can suggest a CPA or other capable person in the church who would help you in efforts to refinance, etc.

Far too many of us are living beyond our means in credit card heaven (which can really be hell in disguise). You need your church, allow it to help you as much as it can.

Dear Deborah:

I was three when I lost my mother. Years later I was told that she had "consecrated" me to be a missionary. As I reached middle teens I began wondering if this really was for me. My father once said, "You like pretty clothes too well ever to be a missionary." And my uncle (a Methodist minister) warned, "You aren't strong enough."

Once at a prayer meeting I said, "My mother consecrated me to be a missionary, but I don't know what I want, and I don't know how to prepare for that kind of life." I expected someone would come to me with encouragement and advice, but no one came. Had I really wanted this, I believe I would not have gone on through years making excuses that no one had encouraged me. After entering college I thought less about it, still there are times when I feel a guilt complex. Should I? Is it right for parents to do this to a child?

Sincerely,
Nancy

Dear Nancy:

No, it is not right. However, it is understandable in your mother's generation, for this was a common practice in families. Find it in your heart to forgive your mother and be grateful for the great love her wish for you expressed.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write: "Dear Deborah", P.O. Box 1076, Dallas, Tex. 75221.

Atheist arrested as council prays

AUSTIN, Tex. (RNS) — Madalyn Murray O'Hair (right), the atheist activist, was arrested here for attempting to stop a prayer offered before a meeting of the Austin City Council. She shouted, "I'm an attorney and as an attorney, I'm sworn to uphold the Constitution and I believe this is a violation of the Constitution."

Austin Mayor Carole McClelan told Mrs. O'Hair to be quiet. When she would not, he called the police. After she was taken away, a Lutheran minister gave the prayer, including a petition for "those who would disrupt a public meeting."

RELIGIOUS NEWS SERVICE PHOTO

Hell going out of style? Author says maybe

CHICAGO (RNS) — Hell may be "going out of style for many contemporary believers," according to an article in the "U.S. Catholic."

"Hell has become so trivialized that it has even lost its force as a curse," James Breig writes in the November issue of the magazine published here by the Claretian Fathers and Brothers.

" 'Go to hell,' is a suggestion friends share," he said. " 'The hell it is,' is an exclamation of surprise and incredulity. 'Dammit' is something we utter when we stub our toes, not an eternal sentence."

Hell a whimsy?

Mr. Breig observed that hell has become a "sort of whimsical place, more of a joke than an eschatological reality. It is a fictional domain, created from one part Dante and one part Milton, with a dash of religious art thrown in."

"That place of everlasting fire, pitchfork-bearing demons, and constant gnashing of teeth is going out of style for many contemporary believers," he said, "partly because they have focused their attention on heaven, partly because they cannot reconcile a merciful God with a damning divinity; partly because hell seems like such a childish belief, and partly because they don't really understand what hell is supposed to be."

The article cited a study by Father Andrew Greeley showing that while 70 percent of Catholics believe in life after death, only one-third of them believe in hell.

Also quoted is Dr. Martin Marty, the Lutheran scholar, who said that "only one in eight who believe in hell, believes it is a threat to him." In other words, most individuals who may accept the reality of hell apparently do not believe there is danger that they will end up there.

Where is hell?

The location of hell is not clear, Mr. Breig said, but it is generally described as a fiercely burning place from which its inhabitants cannot escape, the article said.

Dr. Marty and others said the burning images related to hell are symbols of Gehenna — the burning dump, where fires burned constantly to keep city rubbisb consumed in ancient times.

Christianity has accepted the notion of hell as a place of fire and physical torment, a "burning Gehenna," Mr. Breig said. But many Catholics believe hell "is here on earth" and "dwells within" the self.

The idea that "hell is here" may be appealing, but it is incomplete, the article said, quoting Archbishop Fulton J. Sheen's observation: "Some say we have our hell on this earth. So we do. We can start it here but it does not end here."

Looking at the concept of hell in another way, Dr. Marty described it as "an absence from love, from God." Mr. Breig said hell, by that definition, cannot really be described by an image. "It must consist of abstractions like dissatisfaction, deprivation, loss, absence."

"While pondering hell's dimensions is a fascinating exercise, it is ultimately useless and distracts from what we should be considering," Mr. Breig said.

If people will "place the emphasis on finding out who God is and what He wants of us," Mr. Breig said, "Gehenna will take care of itself. A people who care about God will not have to worry about hell."

U.M. bishop chosen for 1980 radio series

DAYTON, Ohio (UMC) — Bishop Roy C. Nichols, Pittsburgh, Pa., has been chosen as the speaker for the 1980 United Methodist series on a radio program heard nationally and internationally on more than 1,400 broadcast outlets.

Roy Nichols

The series of 15 sermons by Bishop Nichols in 1980 will be United Methodism's contribution to The Protestant Hour, an ecumenically - produced weekly radio series heard on more than 500 stations in the U.S. and 900 broadcast outlets overseas of the American Forces Radio Television Service.

Bishop Nichols is episcopal leader of the Pittsburgh Area and serves as president of the World Division, United Methodist Board of Global Ministries.

Church drop outs result from conflict

RUSTON, La. — Most church members who become inactive do so because of a conflict with the pastor, other members or a member of their own family. Or, according to a United Methodist expert, they drop out of church because they are overworked in church activities.

Dr. John Savage, head of Lead Consultants, Pittsford, N.Y. and a practicing psychotherapist, conducted workshops on "the bored and apathetic church member" at Trinity UMC here and First UMC, Baton Rouge last month. His interest in the inactive member grew from a doctoral research project in which he explored why persons drop out of church participation.

When persons began to drop out, Dr. Savage said, they usually send a cry for help in the form of ceasing to attend a church activity. This is best seen in the morning worship service. After ceasing to attend, the member who is dropping out will wait from six to eight weeks for someone from the church to come, hear their story and show some concern. If no one comes, they fill their time with something else and then are much harder to recover as active church members, he said.

The importance of keeping attendance records at worship and of following up on all persons who miss services three weeks in a row was emphasized by Dr. Savage. First contact with these persons, he said, should be completely non-defensive. As many as five or six calls may be necessary before a meaningful decision for or against renewed participation may be made.

Dr. Savage identified three essentials for active membership in the church: (1) commitment to God in Christ; (2) at least two close friends in the church other than the pastor; and (3) a support group which can be counted on when things get tough.

Much of the workshop was devoted to learning skills which could be used in relating to inactive members. "Persons trained in these skills," said Dr. Savage, "can win back between 30 to 70 percent of the inactive persons with whom they work."

This article was edited from the one that appeared in the Louisiana conference edition of TM/UMR.

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The Black College Fund

P. O. Box 871 Nashville, Tennessee 37202 615/327-2700

U.M. sponsors rally slowly for refugees

NEW YORK — Sponsors are beginning to step forward to help settle in the U.S. an estimated 15,000 refugees like this Cambodian boy and his family from Vietnam, Laos and Cambodia. But, to date, only 10 United Methodist sponsors have made a commitment to resettle UMC's share of 750 persons, according to Lilia Fernandez of the United Methodist Committee on Relief office here.

She told TM/UMR more than 100 requests for information seem to indicate many more churches and individuals are considering sponsorships.

UMCOR hopes to resettle 300 "boat people" by the end of December, she said. The "boat people" are so called because they escaped from Vietnam by boat. While some still live in boats, others live in refugee camps in Thailand and Malaysia.

She urged interested sponsors to contact her at: UMCOR, Refugee Concerns Secretary, 475 Riverside Dr., New York, N.Y. 10027 or call: (212) 678-6283.

RELIGIOUS NEWS SERVICE PHOTO

'Good News' denied missionary addresses

By BUD HERRON
Associate Editor

WILMORE, Ky. — A caucus of United Methodist "evangelicals" has been denied access to updated lists of missionary mailing addresses by the staff of the denomination's overseas mission agency.

The denial comes in the wake of a controversy over how a previously released mailing list was used by the Evangelical Missions Council of the "Good News Movement." That malling list — given to the caucus group several months ago — was used to send out questionnaires from which the caucus drew up a roster of "evangelical missionaries."

During a meeting of the Board of Global Ministries in Atlanta, Ga., last month, the board's overseas mission arm protested the creation of such a list by "Good News," calling the list "a divisive influence, hurtful to the morale and unity of the missionary community" overseas. Later, staff members of the World Division notified "Good News" officials that a recent request for an "updated" missionary list was denied.

Dr. Charles Germany, assistant general secretary for program administration in the World Division, listed two reasons for the unprecedented rejection: (1) Some missionaries have "raised questions about making their names available for mailings," and (2) The "Good News" mailing has "tended to associate the World Division with the effort to identify within the total missionary community a selected list of evangelical missionaries."

Meanwhile, Dr. Virgil Maybray, who heads the Evangelical Missions Council of the "Good News Movement," based here, termed the rejection "distressing" and "discouraging."

Contending that the missionary mailing list is "not the private property of the Board of Global Ministries but belongs to the entire church which supports the missionaries through World Service giving," Dr. Maybray said the withholding of the list interferes with the "right of United Methodists to freely communicate with their missionaries."

"At no time have we wanted to be divisive or judgmental," Dr. Maybray told TM/UMR. "We simply want to provide our people with information that will encourage them in their giving to missions in general and United Methodist missions in particular. Our people have money to give and, if they they don't know those within our denomination to whom they can give with confidence, they will give outside the denomination."

Dr. Germany told TM/UMR there is no "clear, written policy" in the division for the circumstances under which a mailing list should be released. He said that he believes the mission board should begin developing such a policy.

Meanwhile, he said, in the absence of such a policy, the division staff has determined to withhold the list on the basis that "in this specific case" release of it would not be a "positive contribution to the mission of the church."

Genealogy interest hits U.M. archives

LAKE JUNALUSKA, N.C. (UMC) — "My grandfather was a Methodist preacher in ____. Can you send me more information about him?"

That's fairly typical of many requests that come to the United Methodist Commission on Archives and History here, but business has expanded considerably since the "Roots" book and television series last year made genealogy a household word.

The archives answer all the requests they can, but some cannot be, mainly because the ancestor was a "local preacher," rather than a member of an annual conference. No official sources exist for local preachers, although there have been listings during some periods.

Other queries suffer because of lack of staff and time, according to Evelyn Sutton, librarian for the commission. Searches have been conducted, however, for some 250 names during the past year, she said.

"Unless we find a lead within 15 minutes, it's useless," according to Ms. Sutton, who relies on ministers' obituaries printed in annual conference journals and formerly in the "General Minutes," a compilation of all ministerial appointments and status changes. The archives have some resources back to 1773.

Not available here, however, are baptismal and marriage records, which are maintained by local churches and passed on to successor congregations or to annual conference archives.

The office charges $3 for a search and report, when it can handle such work. In other cases, it refers the party to an independent researcher. Some persons come to this location to do their own searching, for which no charge is made.

The address for the Commission on Archives and History is Box 488, Lake Junaluska, N.C. 28745.

'Christian principles guide'

National council adopts policies

By FRANCES SMITH
United Methodist Communications

NEW YORK (UMC) — A theologically grounded policy statement on southern Africa, endorsement of the Panama Canal treaties and support for President Jimmy Carter's Middle East policy received near-unanimous approval from the 252-member Governing Board of the National Council of Churches (NCC), which met here Nov. 9-11.

Two resolutions on domestic policy, passed with some dissenting votes, committed the NCC, its agencies and board members to boycott all J. P. Stevens products and urged the President, Congress and state legislators "to guarantee equal access to legal rights, including legal abortions, by ensuring adequate public funding."

Approval of the 12-page statement on southern Africa came following a speech by Andrew Young, chief U.S. ambassador to the United Nations. He described as "prophetic" the role of religion in the worldwide quest for an end to racial discrimination. He also credited U.S. churches with affecting major changes in this nation's foreign policy over the last 30 years.

The policy statement pledged support to "persons, churches and other organizations" struggling for the liberation of Namibia, South Africa and Zimbabwe (Rhodesia).

In making the statement the board said it was "guided by its commitment to Christian principles and its own affirmation of human rights."

President Carter sent a telegram to the Governing Board welcoming its support after he learned of its Nov. 9 action affirming support for the Panama Canal treaties.

In a resolution on Middle East peace negotiations, the Governing Board commended President Carter for his efforts "to assure recognition of the legitimate rights of the Palestinians as well as recognition of the State of Israel," and for initiating action toward reconvening the Geneva Conference, including issuance of the joint Soviet-American statement.

A high point of the three-day meeting was a dinner marking the 25th anniversary of the publication of the Revised Standard Version of the Bible, produced under the auspices of the NCC. Dr. Krister Stendahl, dean of Harvard Divinity School, mentioned the basic liberating qualities of the Bible, its power to liberate the down-trodden and its beauty. "We can interpret it, translate it and make it available," he said, "but it has its own power which we had better trust."

Growth, minority interns, new building get TM/UMR's attention

TM/UMR Staff Special

DALLAS — Continued growth, plans for a new building and a commitment to the training of ethnic/racial minority persons for church journalism were major items holding the attention of the board of directors of The Texas Methodist/United Methodist Reporter (TM/UMR) during the board's annual meeting here Nov. 9-11.

The meeting of TM/UMR's directors was a part of the annual session of the United Methodist Communications Council (UMCC), of which TM/UMR is the Newspaper Division. Other council divisions include the Media Division, which carries out news services and Church Resource Systems (CRS) programs for the conferences in Texas and New Mexico, and the Agency Services Division, which provides advertising-type assistance for church agencies in those same conferences.

The Rev. Spurgeon M. Dunnam III, editor-general manager of TM/UMR, reported to directors that the newspaper through the past 12 months has continued to experience rapid growth. Dr. Dunnam pointed out that TM/UMR's weekly circulation surpassed 400,000 for the first time this year and that now more than one-half of the United Methodist Annual Conferences in the United States publish their conference newspapers through the services of TM/UMR. In addition to publishing six different editions each week in Texas under the name "The Texas Methodist," the newspaper publishes editions in 31 other annual conferences as "The United Methodist Reporter."

Dr. Dunnam said TM/UMR's rapid growth is evidenced in a budget for 1978 which exceeds $4 million for the first time.

The directors also approved plans for construction of a new building for the TM/UMR operation. The 28,000 square-foot facility to be built in Dallas will house the entire business, editorial, printing and distribution aspects of the newspaper. Construction of the building is expected to begin sometime in 1978, according to Dr. Dunnam.

In other business, a resolution presented by the Rev. Glenn P. Catley Jr. of the Peninsula Annual Conference for the creation of a journalism intern program designed to help train ethnic/racial minority church journalists was unanimously approved.

The resolution calls for TM/UMR executive staff to begin designing a program under which minority persons would be invited to serve internships on the newspaper's editorial staff. The resolution grew out of a concern expressed by the board that ways be found to encourage minority persons to enter church journalism as a career.

In other resolutions passed by TM/UMR's governing body, the board:

- Voted to continue the newspaper's "sponsoring" membership in Project Equality and to continue to comply with the "fair employment principles espoused by Project Equality." Project Equality is an ecumenical program to promote fair employment practices for minority persons.
- Agreed to hire the firm of Snyder and Snyder of Dallas to conduct the 1977 certified audit of the newspaper's financial transactions.
- Approved purchase of $23,500 in new equipment for TM/UMR's composition department.
- Approved funding for a Journal Editors' Seminar, to be held next spring in Dallas. Purpose of the seminar is to enhance understanding between TM/UMR's conference journal division and annual conference personnel responsible for publishing conference journals. During 1977 the journal division reported that it published 15 journals for annual conferences across the nation.
- Viewed and expressed appreciation for the production of a new filmstrip depicting the TM/UMR operation for use in local churches and annual conferences. The filmstrip was written and produced by the Rev. Anders Lunt of the Baltimore Conference and James Steele, editor of the Missouri Area edition in cooperation with TM/UMR staff.

Poem of the Week

Follow the leader

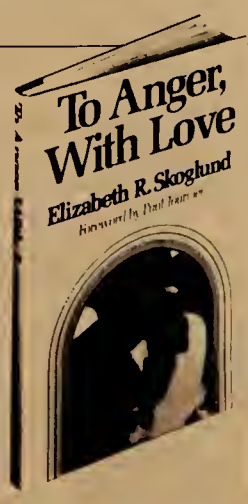
By BETTY Z. WALKER

The whole symphony orchestra
had to stop its practice,
at the Conductor's command, of course,
because one little piccolo came in too
late!

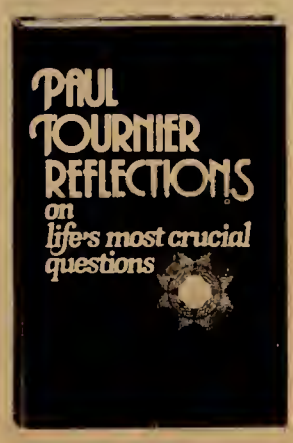
Perhaps no one else heard,
very few would have noticed;
but the trained ears of the leader knew
this must be corrected,
for he wanted a flawless performance.

Are we "coming in too late" for our
Master?
Do others have to wait for us to get
straightened out
before they can carry on?
Let's follow Him more closely.

Christian insight... and comfort.



TO ANGER, WITH LOVE
By Elizabeth R. Skoglund
Foreword by Paul Tournier.
Christians made uneasy by their own feelings of anger will welcome this reassuring book by a noted counselor who tells how to come to grips creatively with this emotion and use it for personal growth and common good. $6.95



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The Louisiana United METHODIST edition

VOLUME 5 NUMBER 50 Send P.O. Form 3579 to Box 1076, Dallas, Tx. 75221 NOVEMBER 25, 1977

Methodist news on campus

Dillard Capsules

Gayles, Cook

Young and Cook

Dillard celebrated 108 yrs. in October — Highlighting the Annual Alumni Banquet was the presentation of the Distinguished Alumni Award to Dr. Joseph N. Gayles, '58, president of Talladega College, for the signal services rendered by him in the fields of human achievement.

Honorary Doctorate — A major highlight of the weekend was the presentation of an honorary Doctor of Laws degree to Rev. Dr. Andrew J. Young, Jr., U. S. Ambassador to the United Nations, during Founders' Day Services Sunday. Young was the keynote speaker for the event.

In awarding the doctorate, President Samuel DuBois Cook said Young is a rare breed. Calling Young a man of peace, intelligence and decency, Dr. Cook said he is a champion of human rights, social justice and common humanity, one who knows the real meaning of peace.

Centenary's newest board member speaks to students

SHREVEPORT TIMES PHOTO

Dr. W. T. Handy declares, "Denominational colleges vital"

By MADELYN ARTIBEE
Shreveport Times Lifestyle Writer

"The denominational private colleges of the land have a reason for existence. They have something to offer that other private or state-owned institutions cannot give — a Judeo-Christian background," said Dr. W. T. Handy Jr., newly-elected member of the board of trustees of Centenary College.

In town to make his first address to the student body of the College, the Dillard University graduate commented, "It's when these colleges lose sight of their purpose they lose their reason for existence."

According to the vice president, personnel services division of The United Methodist Publishing House in Nashville, Tenn., there's a current thought among members of the Methodist conference that there is a need for some Methodist institutions to close their doors.

The reason isn't because of their lack of quality education, he said, but because of the decrease in the number of college-age individuals needing to be served.

"The boom of the '60s is over," he added, "so we need less colleges or universities, but we need them placed in more strategic areas within states."

The New Orleans native quickly emphasized there is no such problem within Louisiana, where there are only two institutions, Centenary and Dillard, placed at opposite ends of the state.

Though the number of Methodist institutions of higher learning is no problem in Louisiana, he said most have troubles financially.

The past minister at churches in Alexandria and Baton Rouge said he understood that Centenary's need was more of an immediate one than Dillard's, but that Centenary has grants and endowments for the future that Dillard doesn't have.

For the future Handy sees the Methodist conference and Centenary College "moving ahead."

"We've already made strides through the merging in 1971 of the black and white conferences," he said "I just never could see the Christian religion being divided by race."

Sitting back in an office chair, he noted the advantages of the merger as being larger and therefore able to accomplish more and a change for the better in the group's pension plan. Among the immediate disadvantages to be "overcome in time" is the fact that the itinerant system is still being practiced with blacks still appointed to black church and whites chosen to minister to whites.

A plus on the side of Methodists, according to Handy, is the leadership of college president, Dr. Donald Webb.

"He brings enthusiasm and vibrancy to the school and the conference," he said, "something both need."

Seminar on Decision Making and the Bible

The Uniting Campus Ministry at Louisiana State University sponsored a weekend seminar "Decision Making and the Bible" for both students and non-students from the Baton Rouge community, November 11 and 12.

Dr. Dana W. Wilbanks, Associate Professor of Christian Ethics, Iliff School of Theology, University of Denver, was the seminar leader.

The Seminar was designed to introduce persons to issues of interpretation and methodology in the application of biblical material to contemporary decision making processes, and enabled serious students of the scriptures to formulate and clarify their approach to decision making and to relate biblical material to that process. The seminar involved reflection on case studies in decision making which illustrated various roles played by faith, images of God, and the community which influences the decision maker.

Dr. Wilbanks, an ordained Presbyterian minister, is author of several articles dealing with ethics and Christian decision making and is co-author of a book **Decision Making and the Bible** with H. Edward Everding, Jr. published in 1975.

BAZAAR news

Not enough articles on Church Bazaars were sent to LUM for a feature write-up Nov. 25. If articles are received by December 10, (the last possible date before Christmas) your church will be included

Correction

The training session on the renewal of the Church School will be January 9 and 10 in Ruston as announced. But, the Baton Rouge dates will be January 12 and 13 not 11 and 12. This is to correct two conflicting dates in the mail.

Bibbie Washington
COM Office

Happenings
December, January, February

December	1	Centenary's Inauguration of Dr. Donald Webb
	3	Council on Ministries
	10	Board of Laity (First UMC, Alexandria)
	25	Home Hospital Sunday
		Christmas Day 1978
January		Call to Prayer & Self-Denial (Be Thou My Vision)
	1	Student Recognition Day
	2-6	Congress on Evangelism, Miami Beach, Fla.
	3-5	Preaching Clinic with Carlyle Marney — Holiday Inn, Irving, TX
	4-5	Family Spiritual Life Retreat, Camp Istrouma, B.R. District
	6	Epiphany Day
	9-10	All Pastors Training Decision Point Church School, Ruston
	9-13	All Pastors Training Decision Point Church School, Baton Rouge
	10	Ecumenical and Interreligious Concerns, Trinity UMC, Ruston
	11	Ecumenical and Interreligious Concerns, Baton Rouge, First UMC
	15-17	National News Consultation, Conference Directors/Editors — Memphis State, Memphis, Tenn.
	17-18	Assembly — Louisiana Interchurch Conference
	19-21	Convocation of Boards, First UMC, Alexandria
	23-27	Resource Center Director/Librarian Workshop, Plymouth Park UMC, Irving, TX.
	26-28	North Louisiana Ashram — Trinity UMC, Ruston
	29	Methodist Foundation Sunday
	30	Quest Seminar (Bishop Ernest Dixon, Leader) First UMC, Alexandria
February		New Life Mission Conference Priority
	6-9	Ministers' Week — SMU, Dallas
	8	Ash Wednesday
	10-11	Mid. Year Executive Committee UMW
	12	Human Relations Day
	15-16	Board of Diaconal Ministry Workshop
	17-18	Keys to an Effective Caring Fellowship (Lyle E. Schaller) — First UMC, Ft. Worth
	19-26	Brotherhood Week
	24-25	Conference Council on Ministries
	24-26	Jurisdiction Youth Conference (Center for Renewal), Okla. City, OK.

Recipe of the month

Artichoke Dip

By Ruth M. Patrick, Ph.D, University UMC, Baton Rouge
(served to a group of Methodist friends early in November)

1 14 oz. can of artichoke hearts (drained)
1 pkg. Italian Dressing Mix (Good Seasons)
Salt and pepper to taste
Paprika to garnish
Chop or cut (do not mash) artichoke with kitchen shears. Mix all ingredients. Chill. Serve with crisp vegetables.

News briefs

ELIZABETH N. THOMAS, LOUISIANA UNITED METHODIST WOMAN of the Baton Rouge-Lafayette District, and member of the Camphor UMC and UMW has been invited to participate in the North America Area Seminar, 1977 of the World Federation of Methodist Women which will be held December 1-4, in the National 4H Center, Washington D.C.

The Wesley UMC, Baton Rouge is to present The Men's Glee Club from the Cincinnati Conservatory of Music in Ohio in concert December 13, at 7:30 p.m.

This is the second in a series of art presentations. Dr. L. L. Haynes is pastor.

On October 30, Leroy Pero, trumpeter, was presented in recital assisted by Faye Barnes, pianist.

Miss Barbette Tohline was heard in a vocal concert at the Manghum UMC, Shreveport in October. Miss Phyllis Gladen, pianist accompanied her.

Miss Tohline, a Tennessee native, was reared in Louisiana and has a B.S. from TCU, Ft. Worth and an M.S. from Louisiana Tech where she studied voice under Miss Arlene Sollenberger at TCU and Dr. Schumann Yang at Tech.

Miss Tohline is the daughter of Rev. and Mrs. Dan Tohline, of the Manghum UMC.

Louisiana Conference

Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce

Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

Methodist Men's Corner

(An open letter to all men of the Louisiana Conference:)

Every man in the United Methodist Church should ask this question in his Church.

Is there a Methodist Men's Fellowship in this Church? If not — why not?

One interested man and his pastor is the answer. Methodist Men's Fellowships dig deep into the Wesleyan tradition, as small groups drawing apart for fellowship, inspiration and study; and going forth with strength, purpose and determination. The abilities within these groups are varied. They will accomplish any task they attempt.

In a world as troubled and disturbed as ours, the good that can be accomplished is challenging.

Between now and January 1, 1978, we should be chartering new fellowships and renewing old ones. A challenge is sent to Methodist Men across the state to have 100 chartered fellowships in 1978. If each district charters only 12 we would surpass our goal.

There are no dues as such; however, two men are employed full time with Methodist Men's work. Last year the cost per chartered club was $29.00. Paid in was about one half of that amount. It is hoped that donations this year will come nearer paying expenses.

It is not too early to start talking and planning for our retreat next year at Pineville June 24 and 25, 1978. The goal this year is for 300 men to attend. You can charter buses from different parts of the state and insure good representation.

Dr. Mark Gibbs from England will be with us for the second time. Let's show him how Methodist Men of Louisiana respond. If you set a goal of 40 from your district the goal will be exceeded. You can do it!!

Suggestions or questions from your area are welcomed. May God bless your efforts!

Around the Conference

The newly elected officers for the UMY of the Indian Bayou United Methodist Church near Rayne are:

Front row, L to R: Cheryl Thibodeaux, President; Monica Stutes, Reporter and Historian.

Back row, L to R: Steven Thibodeaux, Vice President; Darwin Stutes, Parliamentarian; Jenny Hoffpauir, Treasurer; Dawanna Thibodeaux, Secretary.

Mr. & Mrs. Leon Foreman are the adult counselors and Rev. Jim Constable is pastor.

Innovation!!
Munholland UMC Plans Christmas Shopping Tour Dec. 7

The Mary Magdalene Circle will sponsor a Christmas Shopping Tour for members unable to drive. Upon returning to the church, sandwiches will be served. They will also provide a gift wrapping service. For shut-ins unable to go shopping, the ladies will be willing to shop from a list provided. As a follow up, the Circle members will be on call on Dec. 8th or 9th for anyone who missed the trip or needs additional gifts. The Rev. William Blakely is pastor.

THE UNIVERSITY SS CLASS, UNIVERSITY UMC, B.R., recently had a progressive dinner. Class members traveled by church bus following the Sunday morning worship service to three homes. The last stop was the parsonage where they were welcomed by Rev. & Mrs Lamar Smith. Dr. & Mrs. A. George Campbell are the Coordinators of Student Ministries and Jay Sawyer, Shreveport, is president of the class.

ON AFFILIATE MEMBERSHIP DAY AT UNIVERSITY UMC, B.R., 35 students became affiliate members for this school year. Their regular memberships are left in their home church — they came from all over Louisiana, five other states and one foreign country. Four denominations were represented. Fall activities were highlighted by this day.

Dr. Lamar E. Smith is pastor; Rev. Charles B. Simmons is Associate pastor; and Dr & Mrs. A George Caldwell are coordinators of Student Ministries.

The Jefferson UMM met Nov. 3 with Mr. Ernest Arnold, Conference Director for United Methodist Men to renew their charter and become an active body of the organized United Methodist Men.

Twenty (20) men declaring "Men's Lib" — (in fun of course) had supper, prepared and served by the men. Officers elected were: Mr. Jack Megrail, President, Mr. H Buddy Brown, Vice-Pres., Mr. George Lambourne, Secretary, and Mr. H Keith Nash, Treasurer

It is the goal of Jefferson to have every man in the Church a participating member before the start of the New Year when the new Charter is set to begin. Rev. Cleveland B. Herr, Jr., pastor, said, "It is the Spirit of the Lord at work today in Jefferson"

MSU Lake Charles

During the Stewardship Family Night November 3, members of FIRST UMC, LAKE CHARLES heard the McNeese A Capella Choir, under the direction of Dr. Bill Groves. Rev. Henry Blunt is pastor.

ST. JAMES UNITED METHODIST CHURCH, NEW IBERIA, LOUISIANA, held its ANNUAL WOMEN'S DAY CELEBRATION in September using the theme "One in Christ."

Mrs. Marjorie Small from the Mount Calvary Baptist Church, New Iberia, Louisiana, a member of Delta Sigma Theta Sorority, the National Association of University Women, and the Iberia Education Association gave an Inspirational Message.

Mrs. Eva Smith served as Chairperson and was assisted by Mrs. Anna L. Joseph, Mrs. B. Manuel, and Mrs. S. Boutte. Rev. E. D. Smith pastor.

St. Matthew UMC, New Orleans, La. observed its 107th Anniversary, October 23.

The theme for this occasion was "Upon this Rock I Shall Build My Church and the Powers of Death Shall Not Prevail Against It."

Rev. Alvin Ussin, Associate Pastor of Mount Sinai Baptist Church brought the inspirational message.

For God's blessings these 107 years, the congregation expressed appreciation to Rev. Russell L. Jones, pastor; the anniversary planning committee; Brother Malcolm Tucker, Chairperson; Sister Alberta Johnson, Secretary; and Brothers Louis Southall, Harold Murphy and Andrew Trosclair.

Pictured here are the Barksdales, Mrs. Howard Furnell, Mrs. John Ryall, Mrs. Thomas Lindhalm, Mrs. Patrick O'Deay, and Mrs. Robert Stathm

The OCTOBER OCCASION MARKED THE 35TH WEDDING ANNIVERSARY of REV. & MRS EDWIN J. BARKSDALE, honored by the UMW of the Covington UMC Mrs. Patrick O'Deay, president of the UMW, presented the Barksdales with a crystal pitcher. Orchids, grown by the Henry Mayfields, were also presented to Mrs Barksdale and Mrs O'Deay

The four Junior High Youth, from Hodge UMC Jeanne Robinson, in the chair, Ramona Woods, John Robinson, Rodney Collins with Rev. Tim Lawson, pastor, standing secand from left, held a Tom-Tom Rockathon, October 21-22. They were able to raise $300 for the special Centenary College asking.

They hope to raise the balance of the asking on November 27 by holding a chili supper It was strictly their own initiative that made this effort a success

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Room

Editorials

Child pornography bill worthy of continued Christian support

Unless some unforeseeable snag develops, Congressional observers predict that a new bill cracking down on the production and sale of "child pornography" will become law before the end of the year.

The bill (S. 1585), introduced last May by Sen. Charles Mathias of Maryland, is an effort to stem the use and abuse of children under 16 years old in the production of pornographic materials. The bill would make it illegal for children to be taken across state lines for purposes of prostitution or other sexual exploitation. It also makes it illegal to sell or distribute "obscene material" depicting children engaging in "sexually explicit conduct."

The Mathias bill passed the Senate three weeks ago without a dissenting vote. Already having been amended by a House-Senate conference committee, the bill is expected to generate little opposition in the House of Representatives. In fact, House observers recently told TM/UMR that the bill is likely to pass the House shortly after Thanksgiving break and will go to President Jimmy Carter for his signature sometime in early December.

Although no law is ever a perfect instrument of justice, we believe the Mathias bill provides our legal system with a way to "get at" one of the sickest and most perverse activities taking place in our society today — and it does so without falling into the legal quagmire of First Amendment publishing rights which has so often fogged pornography legislation in the past.

Although we know of no official agency of the United Methodist Church which has publicly endorsed the Mathias bill or any of the other similar bills which have been introduced in both houses of Congress during the past several months, it is no secret in Washington D.C., that the ground-swell support for such legislation from the Christian community was a substantial factor in the relative "smooth sailing" the bill has experienced. And we know from our mail that many individual United Methodists and local churches have been actively involved in that support.

We are pleased that Christian churches have made such a witness over the past months, and that our Congressional leaders have responded in such a positive fashion. If the Mathias bill becomes law, as predicted, we believe it can make a considerable contribution toward eliminating the interstate trafficing of such pornography.

We hope Christians will continue to make such a witness to their state, county and city governments so similar legislation can be worked out at these levels toward the eventual elimination of this menace.

Miss Bryant has rights too

Earlier this year we expressed our misgivings about Anita Bryant's crusade against human rights for homosexuals in Dade County, Florida (TM/UMR, June 17).

Reports recently surfacing indicated that some opponents of Miss Bryant's position have exerted pressure on Florida's Orange Juice producers not to renew her contract. Although that contract was finally renewed, Miss Bryant's opponents advocated firing her from her job for taking a position of conscience on a political and moral issue.

No matter how much we might disagree with some of Miss Bryant's statements and tactics, we affirm her right to free expression. It is wrong to support human rights for some people and not for others. Those "gay rights" groups who would have had Miss Bryant dismissed from her job because of her personal conduct should consider the extreme irony of their position.

TM/UMR welcomes new local church editions

TM/UMR welcomes two new local church editions which began publication with the Nov. 18 issue. They are: **First UMC of Maryville, Tennessee (Holston Annual Conference)** and **Summit UMC, Marshall, Texas (Texas Annual Conference).**

Each week 750 subscriber-families at First UMC and 325 subscriber-families at Summit UMC will receive editions of TM/UMR with local church news printed on the front page, annual conference news printed on the back page and general church news and opinion printed on four inside pages.

To these new readers in Tennessee and Texas we say "Welcome." We hope you will find your edition of TM/UMR informative and that you will join our other readers across the nation in providing feedback via "Letters to the Editor."

And to our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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Here I Stand

Church meetings often waste time

By GRACE M. TURNER

Having recently received notices of a district meeting for which a speaker has been engaged and subdistrict meetings designated as workshops, I am forced to get something off my chest that has been bugging me for these many years of attending Methodist meetings.

Why, when an able speaker, whom everyone wants to hear, is to speak, must we spend an hour or two going through inane preliminaries such as dry reports, corny skits, etc. ad infinitum until everyone is partially paralyzed, before the speaker is called upon?

Two such meetings took place this spring in our district. One was a meeting at which a missionary spoke and showed slides of her work in a foreign country, which was most interesting and the reason people attended the meeting. Because of the late hour at which she was called upon, there was no time for those attending to ask questions or discuss with her any phase of her work in which they were interested.

The bishop was the speaker at the second meeting, a week or two later; the same thing happened. We listened to reports from every Tom, Dick and Harry; all of these reports we had heard previously at subdistrict meetings. Finally when everyone was bored and exhausted and had reached the squirming stage, the bishop was called to speak.

What gross insults to good speakers! Do those planning these programs have no sense of priority? These are busy people coming to enlighten us and broaden our concept of the work of the church, and we relegate them to the end of a long program when most of us are too weary to appreciate their message.

The same holds true for workshops. When people take time from busy schedules to attend workshops, they go for the purpose of gaining information pertinent to their particular job, not to spend an hour in preliminaries. Many good workers are and have been turned off after attending meetings at which excessive time is spent with introductories and little time remains for the meat of the workshop.

Let's get with it program committees! A short devotional consisting of a hymn, scripture reading and a prayer followed by the main program would let the speaker have the time he should have, or the workshop have sufficient time to accomplish its purpose.

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributors are: Joan A. Ennis, a member of Escalon UMC in Escalon, Calif. (California-Nevada Annual Conference) and Grace M. Turner, Ellwood City, Penn. (Western Pennsylvania Annual Conference).

Day scheduling makes problems

By JOAN A. ENNIS

I will have to miss my district's meeting on the status and role of women; I'll miss the organizational committee meeting too. The whole church will not collapse because of my absence, but I represent a sizable majority of today's women — jobholders — who will probably miss the meetings too. Both were set for daytimes on a Tuesday and a Thursday.

I opened the letter with interest; the subject is one that concerns me. I wonder how many others received it and were then disappointed at the scheduled time. It did begin a train of thought in my mind which I am moved to share with other concerned Christians.

Not until we acknowledge and deal with the unease between working women and those women who do not work (for money, at any rate) will we have a whole church. My local church family is a model of non-discrimination against women. I have held many jobs in the church with no problem of any kind. But a lot of women I know simply don't attend women's meetings." In fact, I seldom do myself. Timing is just one part of it; attitude is the other. A young friend of mine, a businesswoman who is very devoted to the church and a mainstay far more often than I am, admits to feeling that woman who are not teachers or nurses are considered "working women" in Methodist circles, and thus, somehow deplorable.

Before we go on and toss that whole idea out, let's examine it a little for whatever grain of truth it might hold. My job as librarian — a woman-type job — is not particularly frowned upon, but I have heard remarks like, "It is hard to get teachers for Vacation Church School because all the women have jobs." Or, "No use asking her (to bake bread, help with a project, attend something) — she works." It is absolutely true — the tone of voice used with "she works." is forbidding, off-putting, and not the kind of thing that will ever bring a flock of women into our midst.

On the other side of the coin, do we working women perhaps act defensively because we file cards instead of piecing quilts — thus widening the gap?

My husband, with whom I still discuss things of importance, ERA notwithstanding, agrees that nobody in their right mind would ever schedule a men's meeting for a weekday.

Today's statistics show that almost all women will be in the nation's work force at some time during their lives. Therefore, I think it is time to make some changes in attitudes. We have looked upon and survived racism and sexism. Let us address ourselves to being Christian women, whether we change diapers or typewriter ribbons. I have done both, and they are equal chores — but both are part of glorifying God and doing His work.

Letters to the Editor

ERA boycott not 'counter-productive'; It is working

To the Editor:

I disagree with your Nov. 4 editorial against the boycott of holding meetings in states that have not yet ratified the Equal Rights Amendment (ERA).

It is not counterproductive; it is working. Headlines in Chicago last week admitted the loss in that city is at least $15 million, and our Board of Global Ministries was listed as one of the groups, along with larger organizations such as the National Education Association, contributing to that loss by their boycott. The result is that Chicago's convention bureau is working hard to pass ERA and other business interests are rallying to the cause. Money talks whether we like it or not.

Reports are that similar responses from new quarters are happening in New Orleans, St. Louis, Atlanta, Las Vegas, Reno and elsewhere. Those who work for justice and liberation as Christ's gospel demands must not be afraid of power and applying pressure where effective.

Nor should we be too concerned when institutions of the church such as Lake Junaluska Assembly are temporarily hurt in the pinch. Sacrifice and pain and even some divisiveness are often a part of prophetic action and change.

As you point out, a boycott is a scatter-gun approach and chastises indiscriminately. That is unfortunate, but your complaint is misdirected.

I am sure that many Christians and others in non-ratifying states favor ERA, and I hope the Lake Junaluska Assembly and the Southeastern Jurisdiction are on record to that effect. But rather than feeling the boycott is an affront, I would hope the response would be, "Here is a concrete lever we can use to put more pressure on our legislators to ratify the ERA," and then do it! If secular convention bureaus can take that attitude, why can't Christians and their institutions do the same?

Dave Steffenson
Green Bay, Wisconsin

Good point, bad point

To the Editor:

Your November 4 editorial about the boycott of anti-ERA states aptly reiterates the unfairness of the blanket boycott on persons and institutions of states refusing to ratify the amendment.

Your contention that the cause of equality suffers from the boycott is less justified. In fact, many state legislatures opposing the ERA would consider they have been fair in their consideration of ERA. Yet, no ERA! Witnessing and social change are not dependent upon fairness, either.

In response to the indiscriminate method of total state boycott, would agencies and businesses be willing to meet criteria of supporting ERA in an approach like that of Project Equality? Could the Board of Global Ministries develop such a time-consuming method?

The unalterable fact is that churches, persons and institutions in non-ratifying states must bear some responsibility for their state's intransigence. Another unalterable fact is that the board's policy, while generally ineffective, ought not take the beating that it has. Again, what are local churches, religious institutions, and Christians doing about ERA? Their ambivalence and apathies and sometimes outright opposition are the real cause for concern.

Fred Craig
Omaha, Nebraska

Courage admired

To the Editor:

Following the lead of the Women's Division, the Board of Global Ministries voted to meet only in states that have ratified the Equal Rights Amendment. In an editorial you have described that decision as ill-conceived and counterproductive (TM/UMR, Nov. 4). It may be that your descriptions are accurate; however, I doubt that either being well conceived or productive were the main objectives of the division an the board in making their decision.

The Women's Division and the board want the Equal Rights Amendment ratified, and they want it fervently. They have chosen with courage, I think, a tactic which is in harmony with their desire. That tactic may be ill-conceived but I am confident that it is not unreasoned prior to the choosing of it. That tactic may be counterproductive but it intends to push some persons, who see events primarily in terms of material profits, to see that some other values are of greater worth than those profits. I should be greatly surprised if the Board of Global Ministries, and especially the Women's Division, had failed to anticipate criticism such as your editorial presents, but having anticipated them, they decided to risk those criticisms in order to achieve a social value of greater worth.

Hats off to United Methodist Women and to the Board of Global Ministries for risking ridicule in order to do something about an issue our church has orated about. This may be what it means to be fools for the sake of Christ. These agencies live among us in our church as our sisters and we ought to celebrate their ardor and admire their courage.

Paul Washburn
Chicago, Illinois

Action 'deplorable'

To the Editor:

Regarding the article "Boycott of non-ERA states upheld" (TM/UMR, Oct. 28): that the UMC officially supports and sanctions a boycott of states not ratifying the passage of the ERA amendment is deplorable. While the pro-ERA movement is actively engaged in this tactic — which I consider synonymous with blackmail and coercion, pure and simple — for the UMC to endorse and practice the policy is wrong, wrong, wrong!

I support equal rights for women, but not a constitutional amendment. For my church to support such tactics is appalling, disturbing, annoying and puzzling. If you do works without love, it is for nothing. Where is the love? Better to work to secure all rights for all women

than selectively to endorse a minority view.

We are the church, and as such should individually be moved to be involved in such social issues. An official body of the UMC taking a stand on the matter one way or the other, passing it off as Christian social concern, overlooks the fact that it is far removed from loving Christian concern.

Work as your conscience dictates, but don't speak out for me unless you ask my opinion.

Eileen Peeler
Winterhaven, Florida

Support ended

To the Editor:

May I say thank you for speaking out concerning the United Methodist Board of Global Ministries and the policy which was adopted of not holding meetings in states which have not ratified ERA.

Words cannot express my disappointment and distress concerning the Board of Global Ministries. Since when has one group been given the authority to speak for Methodism or to resort to pressure tactics.

I am a Methodist — but please count me out in my support of the Board of Global Ministries.

Gladys W. Wesley
Danville, Kentucky

Fuller seminary appointment questioned

To the Editor:

The news item concerning the support by the Board of Global Ministries of a professor at Fuller Theological Seminary (TM/UMR, Nov.4) suggests two comments.

First the dubious character of this action can be seen at once by imagining the outcry from the evangelical wing of the church had this arrangement been made, say, with Union Seminary of New York.

Second, the use of "interdenominational" in identifying Fuller is questionable. Fuller is un-or non-, but no interdenominational unless the several churches involved appoint the governing board and are thus responsible for its policies and operations. It is a favorite device of fundamentalist groups to gain financial support by calling themselves "interdenominational," when in fact they are independent of any church authorization or control.

John C. Irwin
St. Petersburg, Florida

'Accentuate the positive'

To the Editor:

After several days of attending meetings promoting an assortment of programs within the church, I returned home and picked up my copy of the Reporter to find out what was happening.

The news from the inside pages was not stimulating. The headlines assaulting my weary eyes were: "UMC needs better ministry to Handicapped," "Church rapped for not prodding TV," "Money problems hit U.M. communicators," "Church called to relieve alcohol-related suffering," "Divorced voice hurts, seek aid from church," "Churches urged to support children's needs and rights."

Admittedly, the possibilities for ministries are unlimited. But we also must recognize that the church is always limited by both human and financial resources. Within our limitations, we are carrying on extensive ministries which are seldom "headlined."

How about "accentuating the positive" a bit more. Sagging morale could use a boost!

Gregory K. Poole
St. Louis, Missouri

Anti-abortion articles needed in TM/UMR

To the Editor:

I have been receiving your paper for several months. After reading some of the articles on the abortion issue, I'm beginning to wonder if I'm in the wrong denomination.

The editorial that prompts me to write is "Discrimination against the poor is wrong" (TM/UMR, Oct. 28). I wholly support Jimmy Carter's stand and do not feel we should be destroying life with public funds. It, to me, is not discrimination because, after all, the rich do not get funding for such purposes.

I have done some checking with experts about therapeutic abortions. There are very few circumstances where they are necessary; doctors perform many that need not be.

I feel the United Methodist Church is becoming too worldly in many of its view — this being one of them. How about a few articles on why abortion is wrong in God's sight?

Mrs. Leroy Porter
Columbia Falls Montana

On the TM/UMR Beat

Mr. Dunnam

'Oh, God!'—A great movie with a positive message

I went to see the movie "Oh, God!" last night.

The fact might be considered insignificant except that I also penned the recent TM/UMR editorial bestowing the "green weenie" award for poor taste on the film's newspaper and TV advertisements.

I have not changed my opinion about the ads for "Oh, God!" But I changed my mind about going to see the movie because of the huge volume of letters I received commending it from people whose opinions I respect: TM/UMR readers.

And I'm glad I did.

"Oh, God!" is one of the best movies I've ever seen, and it far surpasses in value most of Hollywood's efforts to deal with religious subject matter. In fact, this movie — through the mixture of humor and profound ideas — makes a more convincing case for God than many a Sunday sermon I've heard.

The plot is relatively simple: God appears in human form to a person with no religious inclinations — an assistant manager of a supermarket. God gives the man a message —that He has provided us all the necessary tools to unravel the mess we've made of the world if we will only use them properly — and tells the man to convey this message to the world. The man, now a believer, faces predictable ridicule from his family, friends, business associates, the press, and an assemblage of religious experts. The movie builds to a courtroom climax where God takes the witness stand in defense of His messenger, performs a couple of minor miracles, then disappears.

"Oh, God!" falls short of Christian orthodoxy, but its message is far more compatible with Christian faith than its denial. Most important, the movie illustrates the perennial truth that God calls common people in common situations to spread the Word that He is, and He cares. That the movie effectively communicates this message is illustrated by the reaction of a friend who hasn't attended church since high school: He's thinking about" going to church with his family some Sunday since seeing "Oh, God!"

Added to the significance of its message is the general wholesomeness of "Oh, God!" The movie is funny and it is devoid of violence, obscenity, profanity, alcohol and drug abuse. Its focus is just on God . . . and people . . . and the world . . . and how they should relate. Seeing "Oh, God!" may itself produce in people a kind of positive religious experience. That is good news for people who feel they must think of God with a grim face; and for the multitudes who have come to think of God in terms of His absence rather than His presence.

—SPURGEON M. DUNNAM III

Give now.

So she can learn today... and earn tomorrow.

Right now, thousands of young black women are seeking a college education. They want that opportunity to learn.

Since 1972 the United Methodist Church has supported twelve black colleges through the Black College Fund.

Young adults seeking a higher education need your help. They need your *dollars*.

So if you'd like to improve the future of some young woman, support the annual Black College Fund apportionment through your local church today.

Your dollars will provide learning for today...earning for tomorrow. For more information write or call today.

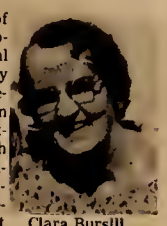
The Black College Fund

P. O. Box 871 Nashville, Tennessee 37202 615/327-2700

Miss Claire lives message of Jesus

By MARY CAROLYN DOBBS

GRASS VALLEY, Calif. — It all began when I made a request to our United Methodist Church for volunteers to assist with my group of students, who were barely in their teens.



Clara Bursill

Because of mental, emotional and social limitations, they were in my special education class. All had experienced a high degree of failures and frustrations, so they required frequent encouragement and much emotional support. That was why, with much thankfulness, I welcomed the response for tutorial assistance from Clara Bursill, affectionately known as "Miss Claire."

While I worked with a small group, she sat beside a student reading with him or helping with his math. In a quiet, patient manner she provided essential support. When she left, she always made me feel she had had a privileged experience.

Little did I realize the depth of her observations and the extent of her sensitivity. Unobtrusively, graciously, she began bringing needed garments: sweater for Jane, jeans for Dale, shoes for Robert. Nothing was new, but it added substantially to the self-respect of the child.

Such concern and kindness eased the heavy burden I carried for the youngsters. Some were psychologically battered by chaotic home situations. In addition, they were struggling with problems imposed by malnutrition or other deprivations.

Doors to farm opened

Just as Miss Claire generously opened her hands to the children, she also opened the doors of her farm home. In the spring the boys and girls ran joyfully through her green fields like eager birds suddenly released from cages. In the fall they chased each other through the orchards to gather large ripe apples, plump, juicy figs, and other ripe fruit.

A supreme thrill of their young lives was to carry boxes of cold apples to the cider press. They quartered the fruit and ran it through the machine, then drank with delight the lip-smacking juice.

Soon, the enthusiasm they brought back with them began to infuse their classroom endeavors. When they opened a classroom store to raise funds, they worked with keen eagerness. Miss Claire patronized the store and also contributed supplies from the church, as well as from her garden. The store revenue helped the boys and girls buy extra milk at noon and nutritious foods to supplement their lunches.

Through Miss Claire's efforts at the United Methodist Church, a new lathe was donated. The boys' pride and happiness could be easily seen as they learned to work this interesting machine.

In addition to store merchandise and craft supplies, Miss Claire obtained through a church circle a much-appreciated new cooking pot. Thus the youngsters were able to start a highly practical class cooking project which led to better nutrition.

Ready for graduation

After three years of such activities and much concentrated class work, the youngsters were ready for graduation. Like all the rest of the eighth graders in school, they would march in an exciting procession and sit before an impressive audience of parents.

But what about new shoes, clothes, shirts, haircuts? Again Miss Claire and her church circle came to the rescue. Funds were raised for shoes and whatever else was needed.

Since this event was of such importance to the youngsters, the matter of gifts was also important. "What would be appropriate for them?" Miss Claire inquired. The current interest of the group provided the answer.

Of their own choice, as background music, the youngsters had been playing religious records in the classroom. Also on their own, they had selected from the class shelves stories to read from the Old and New Testaments.

Each receives Bible

Therefore, each boy and girl received a new Bible, a plaque with the Lord's prayer, and a graduation folder containing the Ten Commandments and the 23rd Psalm. Every child was deeply moved, as we read with reverence all the words on the plaque and those on the folder. The children were from irreligious homes, but they had shown a deep hunger for the Bible. How well Miss Claire had fed them!

After graduation, the little people dispersed and part of my heart went with them. With a certainty I know much of Miss Claire went with each one of them. Gently, softly, she had entered their lives and planted deep seeds of Christian love which would bear rich fruit for the rest of their lives. And though our classroom resources were limited and the problems of the children had been grave, she provided the healing therapy each child needed. The teachings of the church and the messages of Jesus had entered our classroom through the life of Miss Claire.

Mrs. Dobbs says she omitted many details in the transformation of the children, "overflowing with the spirit and love of Miss Claire." She and Miss Claire are members of the Grass Valley UMC.

Coat of many patches

CAMP HASHAWA, Md. — When 42 persons from the United Methodist Church's Baltimore Annual Conference gathered here recently to be trained as "evangelism enablers," Tom Beam of Ames UMC in Pikesville, Md., got a head start with this "witness jacket." The patches include a variety of Christian messages. The workshop was held to train laypersons and minister to assist local churches with evangelism programs. PHOTO FROM BALTIMORE CONFERENCE 'CIRCUIT RIDER.'

Survey says boycott for ERA effective

CHICAGO (RNS) — The boycott of convention centers here and in other states which have not ratified the Equal Rights Amendment is beginning to have effect, a newspaper survey discloses.

Chicago, calling itself "the convention capital of the world," stands to lose $15 million this year, according to its convention bureau. Miami Beach could lose $9 million, New Orleans will be out $8.7 million and Atlanta may lose $6 million. All are in states whose legislatures have not ratified the amendment.

The boycott, by some 50 large convention-holding associations, started spontaneously, but the National Organization of Women (NOW) says it will perpetuate the idea.

The United Methodist Board of Global Ministries and the Roman Catholic National Assembly of Women Religious are among the growing number of religious organizations joining the boycott. Joint Lutheran/United Methodist dialogues, slated for Dec. 1-3, 1977, were shifted from Evanston, Ill., to Dayton, Ohio., because Illinois has not endorsed the measure.

A spokesperson for NOW said that at the organization's Houston Conference on International Women's Year (starting Nov. 18) NOW will ask "women to go back home and think of groups" they can persuade to join the boycott.

Only 35 states have ratified the Equal Rights Amendment, while 38 are required to sustain the 1973 congressional action.

Commerce leaders in Chicago, Miami Beach, Atlanta, New Orleans, Las Vegas, Phoenix, St. Louis and Kansas City are said to be feeling the economic pinch.

Organizations such as the League of Women Voters, the National Association of Social Workers, the Conference on College Composition and Communication, the National Education Association, the American Psychological Association, the Modern Language Association and the American Correctional Association have bolstered the boycott.

The District of Columbia City Council recently voted not to authorize "out-of-city travel expenses of District . . . employees who attend conventions in states which have not ratified the E.R.A."

The boycott has not yet brought a change in any state legislature. However, the Chicago Convention and Tourist Bureau, Inc., has adopted a resolution urging the Illinois Legislature to ratify the amendment.

Seven homes placed in receivership

LOS ANGELES (RNS) — A federal bankruptcy court has appointed a receiver to conduct the affairs of the Pacific Homes retirement care network, which had been operated by the Pacific and Southwest Conference of the United Methodist Church.

Conference treasurer John W. Kirkman said the appointment of Richard Matthews as receiver means that the United Methodist Church no longer has any financial or operational responsibility for the deficit-ridden facilities.

Mr. Kirkman noted that the receiver, who has been a consultant to the homes corporation, will "literally be responsible to operate the company and supervise the management and day-to-day affairs" until the court rules on a motion to shift the affairs of Pacific Homes from one section of the federal bankruptcy act to another.

The conference treasurer said the motion to seek conversion of the proceedings from Chapter 11 to Chapter 10 of the federal statute "is not indicative of throwing in the towel."

He explained "Pacific Homes has sought a reorganization under Chapter 10 because the corporation felt it was one way we could keep the homes alive."

Mr. Kirkman said the reorganization would involve the naming of a trustee to "take complete control" of the homes. At the same time, the conference treasurer acknowledged that "if the receiver or trustee can't raise the cash needs for the homes, they face liquidation."

The chain of seven retirement homes has been losing about $300,000 each month for more than a year. Some 1,850 persons are residents of the homes in California, Arizona, and Hawaii.

Ethnic church priority declared 'emergency'

By SPURGEON M. DUNNAM III
Editor-General Manager

MILWAUKEE — United Methodism's Council of Bishops declared an "emergency" in relation to the church's Ethnic Minority Local Church (EMLC) "missional priority" here last week, and initiated a process designed to increase support for it.

Bishop James K. Mathews of Washington, D.C. reported that through the end of October, only $131,000 had been received toward the annual goal of $3.5 million in General Advance Specials to support ethnic local church development.

The bishops proposed that annual conferences be given the option of combining Annual Conference EMLC Advance Specials and General EMLC Advance Specials for promotional purposes, and of retaining up to 50 percent of the money raised for ethnic church projects within the annual conference. The other one-half of the money raised would be remitted for General EMLC Advance Specials.

Annual Conferences and General Advance projects are now promoted independently. The bishops believe their proposal would have the effect of providing new incentive for annual conferences to support the general appeal.

The right of the bishops to propose a change in an action taken by the General Conference is provided for in the church's "Discipline." For their proposal to take effect, it will have to be approved also by a two-thirds vote of the General Council on Ministries and the General Council on Finance and Administration — both of which meet in the near future.

Canal Treaties supported

The Council of Bishops also passed a resolution supporting the Panama Canal treaties, and urging United Methodists actively to support their ratification and implementation.

The bishops cited a resolution of the 1976 General Conference which describes the present Canal Zone treaty as "a grave source of irritation and hostility not only between Panama and the United States but also between other Latin American republics and the United States."

The bishops described the new treaties as having "great symbolic value to the world as well as intrinsic value to the nations involved. These accords recognize that security and peace rest more on the powerful respect for justice than on the power of armed might," the resolution said.

In other actions, the Council of Bishops:

- Decried "the violent terrorism of President Amin's rule in Uganda and his apparent vendetta against the Christian community," and urged the United Nations to take appropriate action.
- Expressed continuing opposition to the practice of apartheid in South Africa, and urged United Methodists to "express publicly their support for all who are suffering from apartheid and other forms of injustice."

The resolution notes that recent violent deaths of black nationalists and repressive actions by the South African government have created a situation of "extreme gravity." Church members were urged by the bishops to communicate support for majority rule and the United Nations arms embargo against South Africa both to President Carter and to the South African embassy in Washington.

UMC called to march to book of Acts

TM/UMR Staff Special

MILWAUKEE — Calling United Methodism's recent level of evangelistic outreach "a cosmic embarrassment," a denominational official challenged the church's bishops here last week to become "propagtors of the faith," and to lead the church in marching "to the drumbeats of the book of Acts once again."

Dr. George Hunter, the UMC's top evangelism executive, told the Council of Bishops that there is a readiness in the church today to accept Christ's Great Commission with renewed seriousness. He said, however, that moving from readiness to fulfillment will require "a very protracted commitment and mobilization of our leadership and resources."

Dr. Hunter said the church's bishops are the key to revitalizing the church's outreach efforts because of their strategic relationship to ministers and to local congregations.

Although the UMC's pastors are generally better prepared for ministry today than in previous generations, Dr. Hunter said that, as a group, ministers today "do not effectively reach out beyond their congregation or teach their members to do so."

Dr. Hunter laid much of the blame for inadequate local church outreach on ministers "playing the system" — that is, advancing to larger churches that others have built rather than building the churches where they presently serve. He said this is an element of our church's system that should be "sabotaged," and that bishops should encourage pastors to "build where they are the kind of church they dream" of serving.

Dr. Hunter also said that bishops should encourage pastors to make better use of their time. He said if churches are to reach out effectively, pastors must regularly spend time visiting people who are not committed to the Christian faith and training lay members to do likewise.

Dr. Hunter told the bishops that as spiritual overseers of the churches in their areas, they are in a unique position to serve as advocates of evangelistic outreach. The bishop should "personally trumpet and interpret the mandate to evangelize," he said, through such means as sponsoring mass rallies, leading confirmation classes, and sharing effective outreach approaches at annual conference.

It is also "indispensibly important" for bishops to bold local churches accountable if an outreach consciousness is to be developed, Dr. Hunter said — such accountability should include both setting outreach goals and then reporting on progress in achieving them. He cited one working model which involves a monthly report from each congregation of such statistics as worship and church school attendance, number of members transferring in and out, number of visits to members, new members by profession of faith, etc.

Dr. Hunter conceded that the introduction of such methods of accountability likely would produce some initial "flack," but that churches would later be grateful for what they would achieve at least partially as the result of such accountability.

As "propagators of the faith," the bishop should be more concerned for people who do not yet know and follow Jesus Christ than for the church as an institution, Dr. Hunter said. He said bishops should be persistent critics of bad forms of evangelism as well as champions of effective efforts to reach out to secular people. And, he said, bishops should take the lead in "planting" new congregations to reach people whose spiritual needs are not met by existing congregations either for geographical or cultural reasons.

Dr. Hunter urged the bishops to believe in the potency of their office and — in the heritage of Asbury and Coke — to make United Methodism "a powerful contagious movement among the peoples again in this generation."

Women's group weighs money and principle

TM/UMR Staff Special

EVANSTON, Ill. — Principle is being weighed against economics this week as the 12-member steering committee of the Commission on the Status and Role of Women decides whether or not to meet here in January.

Illinois has not ratified the Equal Rights Amendment.

The commission, which has its headquarters here, adopted a resolution in September not to hold any "major national meetings" in states that have not ratified ERA.

The three-member executive secretariat of the commission, after consultation with the president, Barbara Thompson, Silver Spring, Md., however, suggested in a memo to steering committee members that Evanston be considered as a meeting site. They have until Dec. 1 to make up their minds.

Ms. Thompson told TM/UMR that "weighing the cost benefits over possible negative effects, we felt meeting at Evanston would be the best use of our resources. But if principle outweighs economic factors, we will meet somewhere else."

She said the commission's intent was not clear as to how "national" was to be defined. She said the commission's credibility had been discussed; "it's a fifty-fifty situation as to whether it would erode credibility."

Steering committee members Rose Thomason, Jacksonville, Fla., and Lydia Saenz, Pasadena, Tex., told TM/UMR they fully support the economic boycott of unratified states, but do not consider the committee a "national" meeting. They said they might prefer to meet elsewhere but would attend if the majority chose Evanston.

Mai Gray, Kansas City, Mo., president of the Women's Division of the Board of Global Ministries, which was the first church agency to decide not to hold national meetings in un-ratified states, said "the commissioners have every right to decide what they mean by 'national' just as the division had to decide."

But, she said, "Personally, I would not call an executive committee meeting in an unratified state."

Ordination of women approved by church in North India

NEW DELHI (RNS) — The Church of North India (CNI) — a merger of Anglicans, Presbyterians, Congregationalists, Baptists, Brethren, Disciples and Methodists — has given cautious approval to the ordination of women to the ministry.

At the Third General Synod of the CNI, delegates voted on a proposal to allow the CNI's 22 member dioceses to have women ministers "if the (individual) diocesan council agrees to the ordination of women."

However, a woman minister would not be guaranteed a bishop's license or employment by any other diocese.

Differ on whether positive, negative

Both sides agree, TV protest works

NEW YORK (RNS) — A network executive labeled it "frightening," while a representative of a major Protestant denomination called it "responsible," but both men agreed that carrying protests over television programing to national advertisers can be very effective.

Two network officials, the manager of a public broadcasting station and representatives of two religious organizations squared off here to discuss the influence of religious pressure groups on television broadcasting.

It marked the first time during the recent controversy over the content of television programing, sparked particularly by the furor over ABC-TV's "Soap" series, that the opposing sides have met in a public forum. The discussion came in a taping of the David Susskind Show, which will be aired during the next two to five weeks in approximately 70 cities, mostly on public broadcasting stations.

The panel consisted of Dr. Everett Parker, director of communications for the United Church of Christ; Foy Valentine, executive secretary of the Christian Life Commission of the Southern Baptist Convention; Gordon Van Sauter, vice-president for program practices for CBS; Al Schneider, vice-president for programing at ABC; and Jim Karayn, manager of WHYY-TV, a public broadcasting station in Philadelphia.

Although economic pressure was the primary topic, there was a wide disparity of opinion on nearly every issue.

Mr. Schneider questioned the appropriateness of using economic pressure as a means of influencing television, while Dr. Valentine and Dr. Parker claimed it is the only effective way for concerned people to get the networks' attention.

Because of economic protest, ABC has had difficulty in attracting national advertisers for its "Soap" series, and Mr. Schneider admitted that the network received six to seven thousand letters a week during the first few episodes.

That response, according to Dr. Valentine, was the "responsible reaction" of the American people who, be said, are the "absentee landlords" of the airwaves.

"It's the consumers' money," Dr. Valentine insisted. "We are simply urging our people to be good stewards of the money which goes to advertisers who sponsor programs such as 'Soap.' "

Mr. Schneider and Mr. Sauter, however, argued that economic pressure will eventually force television into blandness and mediocrity. Advertisers, claimed Mr. Schneider, will shy away from sponsoring programs which deal with controversy, resulting in only "safe" programing. The situation could become "frightening," he added, if advertisers began to influence programing, including documentaries and news presentations.

Mr. Sauter said that the influence of pressure groups is essentially good for television. "I think we fall into disagreement with you when we get into what I would call a blatant form of censorship in this sense, an economic censorship," he said.

Mr. Sauter added that television is generally "moving in the right direction" by dealing with human sexuality, and Mr. Schneider said that television has done much to remove stereotypes.

Dr. Valentine and Dr. Parker disagreed, arguing that religious groups were not protesting violence or sexuality on television, only the irresponsible treatment of such subjects. Dr. Parker also criticized the networks for perpetuating stereotypes and offering little diversity in programing. "The three networks control programing," he said. "And you are not about to listen to the people. The American people want diversity, and the networks don't want to give diversity because they're only after the dollar."

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Family: still crux of society?

Myths, danger zones flagged for church advocates

NASHVILLE (UMC) — The family is still the crux of society and always will be, a professor of child development and family relations told members of the United Methodist Committee on Family Life here Nov. 8-10.

Dr. Rebecca Smith, a faculty member at the University of North Carolina in Greensboro, said the family, one of five primary institutions in society, will survive because it is the only one which performs the functions of all five. The other institutions are educational, economic, religious and political.

To be viable, however, she said the family must not allow too many of its functions to be usurped by the other institutions. One danger of imbalance she cited was education which is taking over much of the family's function.

The family is responsible for replacement, education, production and distribution of goods and services (economic), maintenance of order (political), and the creation of a sense of purpose in life (religion), according to Dr. Smith.

The 31-member interagency family life committee is chaired by the Rev. Noe Gonzales of El Paso, Texas. The committee is described by the "Book of Discipline" as an "advocate for family life within the church and in the larger society."

Dr. Smith was critical of generalizations suggesting that divorce is "sweeping the country."

"No social change 'sweeps the country' because of the many differences in regions, socio-economic classes and ethnic groups," she said.

Statistics about divorce are often misinterpreted, she said. "Newspapers usually quote the divorce ratio, saying that for every two marriages in our society, there is one divorce, a ratio based on the number of marriages to divorces in the same year. But, in a community where the ratio is as high as one to one there may be 100,000 already married people. If there were 1,000 divorced, those persons are not coming from the 1,000 marriages but from the 100,000 people already married. That makes a difference in interpretation."

More helpful, she said, are statistics which indicate the number of divorces per thousand married women. Using those statistics she said California is highest, followed by Texas and Tennessee. Divorce rate is higher in the west and is low in New England. One new trend is the increase in divorce among older adults.

She said the "ideal" family in America is usually portrayed as two parents of two children under the age of 18. Statistics show, however, that only 16 percent of all families in the nation fit that description.

Of all families in the nation, 84 percent have two parents. Of the 16 percent one-parent families, she said 92 percent have women as heads of the household.

Among the myths she attacked was that black, poor and Roman Catholic families are overpopulating the earth. In fact, she said the largest increase in the number of children per family is in the upper middle class and in white families. Statistics also show that Baptists have as many children per family as Roman Catholics. United Methodists have slightly fewer.

All people are having a smaller number of children and are delaying both marriage and childbearing, she added.

The biggest family relations problem in the next 20 years, she predicted, will be the fact that "we aren't going to have as much (resources) as we once had."

Animals corraled to combat world hunger

TEHAMA, Calif. — This goat, nibbling on a sheaf of rice, was part of $10,766 worth of animals corralled by Northern California United Methodists "Work for Food/Food for Work" hunger event staged by the Shasta District Oct. 8.

Dedication of the animals to Heifer Project International at the district event also included donation of $5,000 for rice to be shipped to Haiti.

CALIFORNIA-NEVADA UNITED METHODIST REPORTER PHOTO

'Operation Mixtec' goes all out against hunger

KNOXVILLE, Tenn. — A world hunger project for an Indian village in the southern range of the Sierra Madre Mountains in Mexico has been launched here by the Wesley Foundation at the University of Tennessee.

"Operation Mixtec" is a three-year plan to assist a dialect group of Mixtec Indians near San Juan Mixtepec (in the province of Oaxaca, Mexico) to learn new techniques and principles of agricultural production and animal care. It promotes a basic program of education in nutrition and health care also through an existing clinic operated by a resident missionary and medical anthropologist, Thomas Ibach.

Money for the project comes from the United Methodist missional priority on world hunger as approved by the church's Board of Higher Education and Ministry. Because of the project's "uniqueness," the board's Office of Chaplains and Related Institutions will give $28,000 which was raised for world hunger in Air Force chapels around the world. The total grant for the project is $42,150.

The plan developed through the friendship of Mr. Ibach with the Rev. Bob Parrott, UT Wesley Foundation minister and the Rev. John Wright, Presbyterian campus minister, while he was completing a master's degree in medical anthropology at UT. They discussed how the resources and expertise of UT could be organized to help the Mixtec people in a total cycle of hunger-related problems — agricultural production, farming methods, alternate crops, animal care, nutrition and health care.

After an on-site visit sponsored by the two campus ministry boards, a project was designed to involve work groups of students, faculty and staff going to Santa Cruz as well as UT faculty serving as consultants. The project, which involves the Presbyterians along with United Methodists, will begin next summer and extend through 1980.

Operation Mixtec is an opportunity, according to Mr. Parrott, who has been named director, to make the gospel of Jesus Christ visible and meaningful to a severely depressed people. Their lifestyle has changed little from their ancestors who inhabited the Mixtec Valley in 1200 A.D., centuries before the Spanish conquest.

The ministry will be directed not only toward the 18,000 people of the Mixtec dialect area, Mr. Parrott indicated, but also to the UT faculty, students and staff who maintain the project over its three-year span of time.

This article was edited from one that appeared in the Holston conference edition of TM/UMR.

"WILL YOU HELP ME?"

LINDA JACINTHA is the youngest of six children. She was born November 26, 1969, in India. The situation in her family is critical as the father has recently suffered a mental breakdown and cannot support the family. The mother does not complain even though the family is near starvation. She brought two of the girls to our orphanage, asking for help.

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Sexuality conference draws 'gays,' 'straights'

NEW YORK (UMC) — The church is one of the architects of homophobia, but at the same time it is one of the few institutions that can question, challenge and reach people. It can look at the oppressions it helped to create and tear them down, says a former president of the Methodist Student Movement.

Charlotte Bunch, now an associate in the Public Resource Center in Washington, D.C., gave one of the major addresses at the Education Conference on Homosexuality and the United Methodist Church held here Nov. 11-12.

Sponsored by Washington Square UMC and "Gay United Methodists," the meeting was in response to the denomination's 1976 General Conference action commending local churches "to conduct studies and develop ministries in the area of human sexuality, in the context of Christian ethical reflection and mission."

The conference drew approximately 100 people, both "gay" and "straight."

Ms. Bunch suggested the church, which claims to stand for something more than the closeted life, could begin with full and total acceptance of "gays" as equal in all aspects of church life.

"As an affirmed lesbian" she said, "I want to be seen as capable of being a minister, not ministered to. I believe the church needs us on a lot of different levels, for our sense of humor, our perspectives on injustice, our experience in attempting to build new human relationships, our individual talents and energies, our resolve as a group.

Bishop Edward G. Carroll, speaking not for the United Methodist Church but as "a deeply concerned person," shared some of his experiences as episcopal leader of the Boston Area. He told of his objection to the marriage of two male persons planned by one of the area ministers and said his stance prompted a large demonstration by the homophile community which labeled him "a modern inquisitor." Unable to invite all the pickets in, he went out on the lawn and sang and dialogued with them.

From this encounter, he said, "I learned as a bishop that I must accept homosexuals as children of God. It was good to be able to trust them to be reasonable, sincere dissenters from my official stance on homosexual marriage."

A second conclusion was that "one cannot look at homosexuality in a monolithic way." Some lesbians convinced him "their relational love was based on the Christian value of enhancing the other rather than the self," the bishop said, adding however, he is convinced there are other homosexuals who may have psychopathic motivations and even latent criminal inclinations.

"I must insist that I not be placed in a position where I have to decide it is right to ordain avowed homosexuals," Bishop Carroll stated. "I would want to make a decision on the basis of each individual person because of the multilithic definition of homosexuality."

Bishop Carroll concluded: "What I see here is the iceberg tip of a huge question of moral-ethical analysis concerning what moral responsibility really means, how much of our behavior is determined. We've still a great deal of homework to do . . ."

Wiley trustees vote support of president

TM/UMR Staff Special

MARSHALL, Tex. — The Board of Trustees of United Methodist-related Wiley College here has voted "support of and confidence in" the institution's president and other officials indicted by the federal government in September on charges of embezzlement of federal education funds.

In a news release issued Nov. 18 at the end of the board's regular annual meeting, the trustees vowed to repay "any funds which may have been the basis of improper inter-fund transfers" and to begin a fund-raising campaign to place the college on a "sound financial basis." The board further stated that after reviewing Wiley's finances and hearing statements from auditors it had found "no evidence that any funds of the college have been used by officials of the college for their personal use."

The federal indictment charges that President Robert E. Hayes Sr., former business manager George W. Merchant and former vice president Bhagwan F. Gupta conspired to "convert to their own use" national education funds (see TM/UMR, Sept. 26). The federal government originally set the amount of funds alledgedly misused at $255,948. That figure, however, is in dispute and the college and federal officials are presently attempting to come to agreement on the exact figure.

So far it is unclear what effect if any, the repayment of the funds by the college will have on the charges against the Wiley officials. Larry Wells, assistant district attorney in charge of the case, told TM/UMR last week that "This is still a criminal case as far as we are concerned. Once (financial) negotiations are completed we will go on on a criminal basis." Wiley officials declined to comment on the matter

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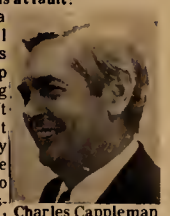
Expert deplores UMC communications 'clog'

Editor's Note: After one year as president of United Methodist Communications — his first national-level church job — Charles Coppleman talked to TM/UMR about his perceptions of church communications. "Cop," as he is known among his colleagues, is the general manager of Television City in Hollywood, Calif., for CBS-TV.

By SHARON MIELKE
Senior Staff Writer

Q: You have described communications as being "clogged" in United Methodism. Where are the problems and who is at fault?

A: What I see is a funnel with all kinds of materials poured in at the top and nothing coming out the bottom. It distresses me that there are so many good things to be communicated to the average Christian in the pew and that the messages aren't getting to them. It's a distribution problem.



Charles Coppleman

Q: What is clogging the funnel?

A: The real villain is time. There are just too many expectations made of "managers" in the church for the time available. From management experience we know a manager can effectively supervise three to seven people. But in the church this ratio isn't possible, so we have bishops supervising up to 14 people in the Cabinet; district superintendents responsible for 50 or more pastors; and the pastor in the average U.M. church has 200 or more members.

It's not surprising that a pastor with a three to four-inch stack of mail to sift through each day, only pulls out those demanding immediate attention. The rest usually hits the wastebasket.

Q: How would you propose to "unclog" the communications funnel?

A: If we could encourage local churches of all sizes to set up a communications coordinator (as specified in the 1976 "Book of Discipline"), we would have persons trying to jog the system at both ends. As local coordinators began to look for resources, they would need to get to know district and conference communicators. Pressure from both ends on the middle might shake the system loose. I am a fervent believer in the connectional system.

Q: How could a coordinator help with the pastor's stack of mail?

A: Depending on the relationship with the minister, a local coordinator could sort and direct the mail to appropriate persons rather than throwing it away unused. Local church jobs are very lonely and members often ask themselves "why am I doing this?" They need information and interchange with others in their position. Now, only scattered leaders have information.

Q: What else might the local church communicator tackle?

A: There are "guidelines" available from the Board of Discipleship which suggest several different hats for the coordinator. For example, they could see to it that the pastor can be heard; that might mean finding a different microphone. They can be concerned with the church's public image — property appearance, bulletin boards, signs, stationery and the parish news letter. They can ensure that members know about the good being accomplished by the church in hunger, mission projects, education, etc.

If the coordinator were to do no more than be a repository of information, he or she would perform a real service. Don't overlook the simplest idea.

Q: Why do you feel so strongly about connectionalism?

A: Our church — St. Paul's UMC in Tarzana, Calif. — is a 200 member church that was literally saved by the connectional system after a split when the leadership left. With the support of general church, conference and district agencies, we were able to get it back together again.

I had always heard there were boards and agencies. Now I know they exist. The more I see of the church, the more proud I feel to be a part of it. But where the rubber hits the road is in the local church; we assume people there know there is a lot for them to be proud of. Many times they don't know; they only feel the burdens.

Q: What is the job of communications in the church?

A: Communications isn't PR for either the institutional church agencies or for the clergy alone; it is the job of every member, really. The church press has to be free to tell the story, warts and all. There isn't a "best face" that can be put on everything, because some things just don't work. The church loses credibility when it doesn't tell about its failures as well as its successes. We gain respect for being truthful and for telling the whole story.

Q. Should someone speak for the church?

A: One thing worries me, and that is finding someone to speak for the church — someone to refute or address issues as they come up. Somehow, at some place, church leaders should be taught how to interact with the press.

Q: How can the church best use its dollars in mass media today?

A: "Connection" is a good first step as a radio series.

In television I think the approach United Methodist Communications is taking — that is, to find the "niches" where there is a need to be filled and then filling it — is the best use of the limited money available.

Anglican youth study finds

'God's alive, church is boring'

LONDON (RNS) — God is living but the church is boring, according to a discussion paper based on an exploratory study of young people's beliefs commissioned by the Board of Education of the Church of England

Written by Bishop Michael Hare Duke of the Episcopalian (Anglican) Church of Scotland and the Rev. Eric Whitton, training officer of the Board of Education, the paper discussed interviews with 100 young people. It is entitled "A Kind of Believing."

The authors said there was a widespread assent "of the vaguest kind" of the existence of God. The minimum was considered to be "the boy who said, 'I believe there is God but I don't know much about Him . . . He's supposed to be in the sky . . . I don't believe all the things about him, that lot. I believe you should just believe'."

When questioned on the church, the paper said, "virtually all who attended at all found Sunday School a pleasant experience as a small child. From about the age of eight, however, they begin to get bored."

"In most cases," it added, "church-going ceases around the age of 12 to 14, as it had become 'boring' and was making irritatingly regular claims on the young person's time just at the point where the peer group is beginning to have a major pull.

"There is a very strong feeling that going to church simply isn't a normal, expected part of being a healthy, ordinary adolescent. Church-going is always seen as somebody else's habit even by those who have sometimes gone to church themselves."

The report also found that Christianity appeared to be vaguely respected without any understanding of it. It was commonly rejected as unscientific "on the most naive grounds."

Those interviewed had, typically, been taught Bible stories at school, and when an acceptance of the literal truth of such stories became untenable "they gave the whole thing up as a kind of fairy story."

The young people interviewed ranged in age from 13 to 24. The report said the first point to emerge from the interviews was the virtual absence of interviewees who had a clearly defined, consistent and verbalized pattern of beliefs. Very few could be regarded as regular practicing, fully 'insider' members of any institutional church.

"Committed 'believers' were a mere handful, and were all part of an evangelical Jesus movement which used pop culture and emphasized conversion, inwardness and the person of Jesus as permanently close to the personal convert. Even where there was no clear pattern of belief, very frequently the image of the 'real' Christian was close to the ideal of the Jesus convert."

The authors said great emphasis was placed by those interviewed on tolerance, sincerity and integrity but few saw any connection between religion and morals. That was equally true of the few having some semblance of religious belief. Yet they were far from being hard-headed rationalists, they said. Many were open-minded to the point of credulity about Martian spaceships, ghosts and poltergeists.

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DECEMBER 2, 1977

Advent Season

Sharing Creation

By BOB KOCHTITZKY

If I said, "I've discovered an ancient practice which authorities have proven will extend the average person's life by years — and in the process save you money and make you feel better," would you ask me for it?

Having tried this practice the past 15 months I admit two things: most of my life I misunderstood it as "strange"; and now I wouldn't live any other way. The great life-saver is a vegetarian diet! Surprised? To be fair, vegetarian diets are more than anti-meat — they are part of a philosophy of living which includes only those foods which produce good health and long life. They are personal stewardship in action.

There were three different kinds of vegetarians: "strict," who eat nothing which comes from animals; "lacto," who add dairy products; "ovolacto," who add dairy products and eggs. All exclude animal meat.

I've created a new category: the "red-meatless, jogging, ovolactovegetarian," who eats chicken or fish once or twice a week and runs a mile each day. I gave up red meat. As a symbolic act of stewardship, because it takes up to 10 lbs. of grain to produce one pound of meat — the 78 percent of U. S. grain fed to animals could feed a lot of hungry people. Also — I had read reports that vegetarians have less heart disease and cancer. Recently the American Medical Association stated that "a vegetarian diet can prevent 90 percent of our thrombic-embolic disease and 97 percent of our coronary occlusion." Economically, powdered milk, beans and wheat flour, provide the recommended daily allowance of protein at 60-80 percent less cost than hamburger.

I reduced my sugar and salt intake (also urged by leading experts as a life saver). Using recipes in **Diet for a Small Planet, Recipes for a Small Planet** and the **New York Times Natural Foods Cookbook**, I learned to cook meals which satisfy without a stuffed feeling. Being aware of waste in processing and packaging, I buy "fresh and in bulk" when possible. Fifty million people doing this would save a lot of fossil fuel — if you start, we'll only need 49,999,998 more!

Horror stories about hormones and additives in meat influenced me. In his book **Eater's Digest**, Michael Jacobson says the cancer-producing preservatives in bacon, even more dangerous when fried, makes bacon the most deadly food on the market.

According to **Dietary Goals for the United States** (95¢ from Government Printing Office, Washington, D.C.), it is believed the high level of saturated fat in our diet causes excessive levels of cholesterol which is believed to be the major cause of heart disease.

More of our protein needs come from fish, poultry and vegetables. (Only the food of animal origin has high amounts of cholesterol.)

Seventh Day Adventists, most of whom follow meatless ovolactovegetarian diets, have only 60 percent as much heart disease as other Americans and half the cancer rate, especially cancers of the colon and breast.

Taking charge of what goes into your body isn't easy. Even though the pressures of custom and advertising are "habit-forming," we are primarily responsible for our health instead of the business interests which must operate on a "food for profit" basis. If you need a little push, I'll make a deal with you. Try a vegetarian diet (or my variation) for 30 days. Stick to it when you eat out. Then decide whether to eat to live or live to eat. (Write me about the month and what you decided.)

In the process I bet you'll become more aware of the many justice dimensions of food.

Send ideas and comments to SHARING CREATION, c/o Bob Kochtitzky, 220 Edgewood Terrace (C-11), Jackson, Miss. 39206.

(Ed. Note—Mr. Kochtitzky is a staff writer for General Church Agencies on the Missional Priorities.)

Shared Beauty

By CLAIRE GOLDSMITH
Broadmoor UMC, Baton Rouge

Nine year old Ruby Wood was deeply impressed by a sermon entitled "Heaven & Its Rewards" she heard one Sunday in her hometown Methodist Church. Rewards in her young mind was some joyous thing to do or have. Her thoughts flew as she envisioned Heaven and what reward she would like to receive. She loved beauty, and as she thought of descriptions of Heaven, "golden streets and pearly gates," she hoped her reward would be to add some rainbow colors to make Heaven even more beautiful. This dream fantasy was very precious to her, but as years passed this idea receded deep into her subconscious mind.

Ruby grew up, attended schools and spent two years teaching in Oklahoma, in Comanche Indian country. She enjoyed teaching but as all young women do, dreamed of a loved one and a home. This prayer was answered in the person of her husband, Noble Hilsmeyer.

Happy years passed, two little daughters joined the family circle but Ruby's hunger for knowledge, especially artistic skills, was not satisfied. Arranging class time to fit the family needs, she continued her studies — arts and crafts, interior design and Japanese flower arrangements. She has visited Japan twice, attending the Convention of Ikebana International in 1976.

This oriental influence is seen in a lovely replica of a Japanese home and surroundings. Mr. and Mrs. Hilsmeyer enjoy living in this unusual home, in their tea house, and winding garden paths, all enclosed within a bamboo fence, with Japanese gate.

What of Ruby's dream of beautifying Heaven? Many years later this precious memory was completely shattered when she heard another sermon, "Heaven is a Place Prepared for Us." If a Place is Prepared, there will be nothing to do, no painting to be done in Heaven, no rainbow colors. "Ruby's solution" was to share beauty and color here on earth.

Hilsmeyers' Garden

One of her lovely sharings is for the Fellowship Sunday School Class she attends at the Broadmoor UMC in Baton Rouge. She makes many beautiful floral arrangements and interprets the meaning of the design.

When asked how she receives her ideas for these unusual works of art, Ruby gave this answer — "I read my Bible, study my Sunday School lesson, and work in my garden. I draw ideas here and there as I work. Suddenly, it comes — the message and how to express it! Sometimes I use driftwood, moss, stones, wildflowers or a piece of sculpture and flowers, symbolic of the theme. Toward the end of the week, I actually make the design come true at home. When I am satisfied with it, I dismantle it and pack it ready for the trip to church. Early Sunday morning the arrangement is made before the class arrives. It takes time but it is a joy to do."

As the class members look at Ruby's work of art and the meaning woven into it, listen to the lesson truths, a deeper meaning in life, is left because of this shared beauty.

Death Notice

Gladys E. Davis, Mrs. J. J., age 77. Funeral service for Mrs. Davis was held at Mangum UMC, Shreveport Nov. 28 1977, with Rev. Dan Tohline officiating. Burial was in Bradley, Arkansas.

Mrs. Davis was the widow of Rev. J. J. Davis, a Methodist minister in the Louisiana Conference for many years. Survivors include, Laverne Mouser, Mrs. Roy, daughter, of New Iberia, a sister, three grandchildren and two great grandchildren.

News Brief

The youth choir and youth ushers of Haven UMC, New Orleans present a Dynamic Duo — S. Carter Davenport, Dillard's choir director and Kenneth Fisher, Haven's pastor — in concert at Haven UMC, Dec. 4, 6:00 p.m. The community is invited and a donation of $2.00 is requested

Algiers UMC features Captain Keim Do family

Captain and Mrs. Keim Do and their five children arrived in New Orleans, La. in September, 1975, being sponsored by Algiers UMC. Upon their arrival, they were provided with a furnished rental home and those things necessary to start their new life. With his excellent educational background, Captain Keim was immediately employed by Benjamin Franklin H.S. in New Orleans, as an instructor in Mathematics and Biology. Presently, he is employed by Louisiana Power and Light Company in its accounting department and attending night classes at the University of New Orleans. His wife, Thom, is employed by a local bank.

The Dos' oldest son, Khai, is in pre-med school at the University of New Orleans. He is an above average student and strongly dedicated to his ambitions. The other children attend public schools and have quickly adapted to their new surroundings. The youngest child, "Tootsie," is in pre-kindergarten.

Captain Keim was in charge of Naval Operations in Saigon, when that city fell to the Communists. He and his family

were separated for approximately a month, neither knowing the whereabouts of the other, until they were united in Guam. The family joined the Algiers Church December 21, 1975. Captain Keim is now a member of the Administrative Board, and his youngest son, Kiet, is president of the UMY.

In June, the Do family purchased their own home. Friends and members of the Church attended dedication services, conducted by Rev. Carey A. Martin, pastor of the Church. At the dedication of their home, Captain Keim spoke of his family's appreciation for his new friends and their new life in this country. He, also, spoke of his love for Christ and His presence as the moving force in their lives.

Garrett Seminary announces new statement of mission and purpose

Garrett-Evangelical Theological Seminary, Evanston, Illinois, established and supported by the United Methodist Church and empowered by the Holy Spirit, is committed to the belief that God and true humanity are revealed in the life, death, and resurrection of Jesus Christ.

The mission and purpose of the seminary is to share in the church's task of qualifying the whole people of God for Christ's ministry. The seminary endeavors:

To qualify persons for professional ministries to serve in and through the church with emphasis on witnessing in word and deed to the Christian faith, and on worship, study, practice and addressing moral, ethical and theological issues.

To provide theological research and reflection for the church.

To qualify persons for university and seminary teaching in church-related disciplines.

To attain these objectives Garrett-Evangelical Theological Seminary recognizes the need for seeking effective and cooperative relationships with other educational institutions in the pursuit of this purpose and for continual listening to and continual listening to and conversing with the laity and clergy of the church.

An ad hoc committee, composed of members of the board and faculty members, began drafting the statement in July 1977. The initial draft was sent to educators, former presidents of Garrett-Evangelical Theological Seminary, and various bishops and other officials of the United Methodist Church for critiquing. Responses were overwhelmingly favorable. Sallie TeSelle Dean of Vanderbilt's divinity school, commented, "The content of the first paragraph struck me as being as fine a two-sentence summary of the central mission of the church as I have read."

Around the Conference

Recently, Dr. W. D. Boddie, district superintendent of the Slidell-N. O. District, held a charge conference with Winan-Hays UMC, Franklinton, La. at the Hays Church.

After the service Dr. Boddie, the Rev. Louis L. Streams, pastor, and members consecrated an acre of land for a cemetery donated by Mr. & Mrs. George Magee.

Shown is Dr. Boddie congratulating and thanking Mr. & Mrs. Magee for this generous donation, while the pastor, president of the trustees and layleader look on.

W. D. Boddie, Mr. W. L. Johnson, president of the trustees board, Mr. Pete Garrett, Trustee and Mr. T. J. Butler, Sr. Layleader.

(L. to R.) Rev. Louis L. Streams, Mrs. Collean Magee, Mr. George Magee, Dr.

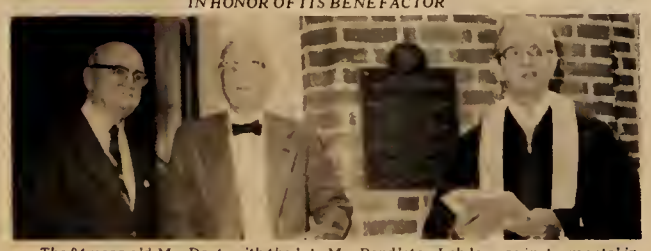
Grace UMC, Ruston, Building Fund Crusade Leaders for the March 1978 capital funds campaign include (l. to r. above) Lucius D. McGehee, General Chairman; Harry Napper, Administrative Board Chairman; Rev. William J. Erwin, Crusade Director; and Fred Higginbotham, Church Lay Leader.

The Grace congregation plans to relocate at "Grace Park," a 14-acre site on U.S. 167 on the growing northside of Ruston. James Christie is the pastor at Grace.

Dr. Don Webb, President of Centenary College, spoke in the First United Methodist Church, November 13 during the morning worship services, after which the pastor, Rev. Henry Blount, presented him with a check which was over 50 per cent of the fair share asking for Centenary College. Shown at right is Dr. Henry Bowdon, Sr., who is a long time member of the Centenary Board of Trustees, and who has given one percent of his personal salary to Centenary for many years. The check included $1,000.00 from the UMW Boutique.

A plaque designating the 100-year-old sanctuary of Rayne Memorial United Methodist Church of New Orleans an historical landmark was unveiled November 6, 1977. Participating in the ceremony were, from left: Mr. Leonard Huber, President of the Orleans Parish Landmarks Commission; Mr. Henry P. Dart, Jr., member of the Board of Trustees of the church: and Dr. John A. Bayliss, Rayne's Senior Minister. The plaque reads:

RAYNE MEMORIAL
UNITED METHODIST CHURCH
ERECTED 1875
for
THE ST. CHARLES AVENUE
METHODIST EPISCOPAL CHURCH SOUTH
CHARLES L. HILLGER, ARCHITECT
JAMES COX, BUILDER
ROBERT WALKER RAYNE
PURCHASED THE SITE
AND MADE A MAJOR CONTRIBUTION
TO THE COST OF ITS ERECTION
IN MEMORY OF HIS SON
WILLIAM
A SOLDIER IN THE CONFEDERATE ARMY
WHO WAS FATALLY WOUNDED
AT CHANCELLORSVILLE
— — —
IN 1887 THE NAME OF THE
CHURCH WAS CHANGED TO
RAYNE MEMORIAL METHODIST
EPISCOPAL CHURCH
IN HONOR OF ITS BENEFACTOR



The 94 year-old Mr. Dart, with the late Mr. Pendleton Lehde, was instrumental in making the arrangements for the church to receive this honor.

In the BATON ROUGE - HAMMOND UMW ORGANIZATIONAL MEETING the theme, "Commit Your Work to the Lord" was used. Mrs. Truman Ward, Conference UMW President installed the officers. These elected leaders are: (l to r) Mrs. Gail Rountree, Treasurer, Mrs. H. D. Bailey, Vice-President, Mrs. John B. Blackman, President, Mrs. Mary Lou Alexander, Secretary.

For the BATON ROUGE - HAMMOND UMW Meeting the guest speaker was Mrs. Nathaniel P. Perry (Clytie) from Slidell, Conference Vice - President. These elected officers for 1978 are: Front row: Mrs. Willie Higginbotham, Nominations Comm. Member, Mrs. Bert Roussel, Nominations Comm. Member, Mrs. Ola Fisher, Christian Personhood, Mrs. John B. Blackman, President, Mrs. Eddie Morgan, Christian Social Involvement, Mrs. MaryLou Alexander, Secretary. Back row: Mrs. Gail Rountree, Treasurer, Mrs. Roland Smith, Christian Global Concerns, Mrs. Walter McLean, Supportive Community, Mrs. H. D Bailey, Vice President, Mrs. James F. Harvey, Member Comm. on Nominations.

A Mini-Workshop was held by the UMW of St. Mark's UMC, Alexandria.

Mrs. Clara Scott, president, led the group in a five-point study: 1.) Structure and why a Women's Division; 2.) Role of the B.G.M.; 3.) Role of the officers; 4.) Program Resources; 5.) Evaluation. Rev. Alonzo Campbell is pastor.

Mrs. Betty Rainey, Vice-President and Miss Jacqueline Larry, Secretary, at St. Mark's Mini-Workshop.

November 4, 1977

DEAN DEXTER DAY, grandson of Rev. F. W. Day who served many churches in the Louisiana Conference, has been presented the "GOD AND COUNTRY" award at Henning Memorial United Methodist Church. (L to R): Rev. Warren Blakeman, Dean, Mrs. Day, Mr. Cecil Day and George Carpenter, his scoutmaster.

St. Paul, Shreveport — The United Methodist Women were in charge of the morning worship October 31. A special feature was the installation of officers by Mrs. Howard Milo. The elected and appointed officers installed were: President, Mrs. Kenneth Meyers; Vice-President, Mrs. David Tyson; Secretary, Mrs. Ellen Haynes Foster; Treasurer, Mrs. Mack Miles; Mission Coordinators: Christian Personhood, Miss Willie Mae Moore; Supportive Community, Mrs. Hardy Walker; Christian Social Involvement, Mrs. Berman Harber, Sr.; Christian Global Concerns, Mrs. Lucious Boyd; Secretary of Program Resources, Mrs. Joseph Walker; Chairperson Committee on Nominations, Mrs. Rosa Tadlock; Sub-group Chairpersons: Courtesies, Mrs. Annie Lou Baker and Mrs. Richard Tyous; Publicity, Mrs. Leroy A. Jackson, Sr. Special Memberships were presented to Mrs. T. M. Johnson, Mrs. David Tyson and Mrs. Leroy A. Jackson, Sr. A Past President's Pin to Mrs. Hardy Walker.

Arcadia UMC Briefs

The UMW under the leadership of Mrs. Dewitt Clements presented "God's Mission in the Local Church" in a four session series for both the men and the women of the church.

The Methodist Men's Club held a ladies night and had as a special speaker Rev. Merlin Merrill from Trinity UMC, Ruston.

The Council on Ministries is sponsoring a study of "Our Living Bible" beginning January 4, 1978 to be held each Wednesday evening.

Editorials

Courageous Arab-Israeli peace initiative needs prayers of all

Egyptian President Anwar Sadat's dramatic visit to Israel was a courageous act of unparalleled significance since the Jewish state was founded in 1948.

The reality of the head of a major Arab nation addressing the Israeli Parliament is a modern day miracle. Nowhere in the world have hatreds between peoples been more absolute or ingrained. The conflict goes back not only decades, but centuries. Arab states have consistently failed to acknowledge that Israel even exists. Until the moment when President Sadat let the world know he would welcome an invitation to visit Israel, such an action was nearly unthinkable.

But it has happened — not out of the political maneuvering of the world's super-powers nor down the gun barrels of total war, but through the heroism of an Arab leader who has said "no more blood must be spilled" and the heroism of an Israeli leader who has said "the time has come to learn to live together."

In a world where the warrior is usually more highly acclaimed than the peacemaker, such acts of courage are not common. Seeking peace in such a situation carries risks few persons are willing to face. In the case of Anwar Sadat, his peace initiative not only risks political suicide should it fail; it also risks physical harm from fanatics in the Arab world who believe the only acceptable road to peace is war.

During this Advent season in which we herald the coming of the Prince of Peace, Christians throughout the world should join in prayer with Jews and Moslems that this initiative will lead to a lasting peace in the Middle East. By whatever name each of us addresses God, we know that our Creator wants all members of the human family to live in peace. And it is of great symbolic importance that the place known by so many of the world's people as the "Holy Land" should in fact become a place of peace rather than a battleground.

Toward that end, we hope and pray the initiative begun by President Sadat — a Moslem — and courageously accepted by Israeli Prime Minister Begin — a Jew — will lead not just to a relaxation of tensions, but to lasting peace between Arabs and Israelis in the Middle East.

God prompts 180-degree turns

The recent announcement by smut publisher Larry Flynt that he has become a Christian and will convert his "Hustler" magazine "from garbage to religion" is bound to be met with more than a little skepticism by many persons.

His national notoriety as a peddler of one of the vilest "skin magazines" in the country makes his announced conversion incredulous to many persons. The fact that he is now in the process of appealing a 25-year federal prison sentence for pandering, obscenity and engaging in organized crime adds to suspicions that he may be using religion to gain favor with the public and the courts.

There is no way of knowing Mr. Flynt's motives or the depth of his proclaimed commitment to Jesus Christ. Suspicions of the sincerity of those who claim to have made such 180-degree tur is in the direction of their lives are understandable.

Such was the case with Saul whose life probably overshadowed in his day the sins of Mr. Flynt. And after Saul's conversion, Acts 9:26 tells us: "And when he had come to Jerusalem he attempted to join the disciples; and they were all afraid of him because they did not believe he was a disciple."

Many modern disciples of Christ are likewise skeptical of Mr. Flynt. But, like those first disciples, we know God can and does work such miracles in the lives of human beings. And while initial reaction may be one of skepticism, we ultimately must trust the word of those new converts and accept them with the same open arms with which God accepts them.

We pray that a genuine transformation of values and outlook has taken place in the life of Larry Flynt and that in the years ahead his life will bear Christian fruit in the example of Paul and all the others who have gone before him.

The quiet peace of snow

By PHIL FLOTT JR.

Lord, when you said
you'd make my scarlet sins
white as snow,
did you mean
that new snow in the morning,
so quiet on an open field,
that a rabbit runs across in the sun
to a clump of white-laden trees
in the fresh, blue horizon?

Here I Stand

We need more than quality if we are to sell church literature

By JAMES R. JACOBSON

The Nov. 4, 1977 issue of TM/UMR carried a report under the heading "Church is buying less United Methodist literature." It said that "The Discipleship Board affirms the quality of the materials." Neither of the above statements came as a surprise to local churches or local pastors. But, the next statement did get under my skin: "The 'Discipline' specifically directs the Council on Ministries and pastor of each local church to encourage and facilitate the use of curriculum resources approved by the board."

The article went on to acknowledge that board members did not really confront the problem of declining sales. Boards and agencies of the church spend much time listening to each other, and not enough time listening to the local church. They meet at national meetings and talk about what the local church should do. These groups have made the local church the whipping boy long enough. We are asked to give, promote, pay, buy and support everything that comes out of the conference and Nashville. However, the conference, the Board of Discipleship, the Publishing House and our Cokesbury bookstores need to clean up their act before they lay the drop in sales on the local church.

There are three things that I have experienced first-hand that are important for the Board of Discipleship if they are going to start selling more materials.

First, the conference boards and agencies as well as those who are in Nashville need to learn how to listen to the local church. One of the simplest ways is to respond to people who write and ask questions. From my experience with all the above agencies over the last sixteen years, I find the response time is terrible. In some cases I still don't have a response. This lack of response lets the local church feel that we do not matter.

Too many delays

Let me give a specific example of delays. Two years ago I was asked to submit a family life program to the Board of Discipleship. I carefully worked out the program, making my request very specific. There was to be funding for certain programs. I met the deadline—and waited, and waited and waited. Finally, we were past the date when the funding should have been awarded. I called and was told someone would return the call. I called again and was told someone would return the call. I saw the General Secretary of the Board of Discipleship at Annual Conference, and asked about this. He told me where to call to get a response. I called, and finally after all vacations were over I got a response and a letter of apology. The reason my program was not funded: "It was already complete and useful." The funding went to experimental programs. I cite these experiences not as a critic of the Board of Discipleship, but as a friend. Part of the reason for the decline in the sale of materials is found in such a simple thing as not being responsive to the local church. Listen and respond when someone calls.

Second, provide usable materials. Most ministers, with the possible exception of the "Good News" group, do not argue with the quality of the materials. What pastors and local church lay teachers have been saying for years is that the material is good but hard to use.

Some years ago I bought what I thought was the best quality encyclopedia on the market, the "Encyclopedia Britannica." I found it hard to use, so I bought "World Book" a couple years later. "World Book" has been used constantly, while I finally left the Britannica at a church when I moved. It takes more than quality. It takes material that can be used.

Eleven years ago I was District Director of Adult Work in the Phoenix District when the new adult material "Foundation Studies in Christian Faith" was published. I was excited about the material. The quality was good. But again, the average busy pastor and lay teacher of adults found this material hard to use in the classroom. What was needed was a specific lesson plan for each session. I wrote this for our district, and it was used with appreciation. I sent copies to Nashville and got the predictable response: "It is up to some other agency to see that adult teachers were trained to use the materials." This is what I mean by getting our act together. The Board of Discipleship and the Publishing House not only have to maintain the quality of the material, but understand the usability of it as well. I don't care how good the material is; if it is not usable, teachers will go elsewhere. The publisher of materials cannot leave usability to chance.

Tighten marketing

Finally, our marketing must be tightened up. It was ironic that on the same day, November 4, 1977, in which I got the article on the decline in the use of materials, I also got a bill from Cokesbury with a mistake of $131 on it. I was angry. If this were the first billing mistake in the last year, I could have accepted it, corrected it, and finally paid it. The litany of sloppy practices is long, but I will mention just one that really hurt our church. Last year we ordered our envelopes for our finance drive in January. We ordered in the early fall, but heard nothing—so in November we called. No one could find the order. So we reordered, sending in a copy of the envelopes we wanted. Again, we got no response, so again we called. To make a long story short, the order had to be placed by phone, a second time, and we didn't get the envelopes until the middle of February. Our finance people who did the ordering were furious. I received envelopes free of charge to use until our envelopes came and the manager tried to be accommodating—but I don't think this church will ever order from Cokesbury again. This is what I mean when I say there is a need for others to clean up their act before they blame the local church.

These observations from a local pastor, and from a local church need to be a part of the discussion of the Board of Discipleship. I offer them not in the spirit of playing the game, "Ain't it terrible," but in a spirit of trying to solve the obvious problem of declining use of United Methodist material. Let's get our act together.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, Dr. James R. Jacobson, is pastor of Cross Roads UMC in Phoenix, Arizona (Pacific and Southwest Conference).

Letters about literature

Marketing techniques don't work

To the Editor:

I just read your good Nov. 4 article entitled "Church buying less UM literature."

This information may, partially at least, explain why: My Sunday School class in September, 1976 decided to use some literature published and marketed by the Methodist Publishing House. Our Sunday School teacher duly ordered the literature through our Christian Education Director. He inquired about it weekly—and in February, 1977, we still did not have the literature!

Finally, I got his permission to get the literature. So I telephoned Nashville, Tennessee. They wanted to know if I was ordering literature for a church (as this screening had preceded all our prior requests). I said, "No." They asked me three times! Finally I got one of the top executives of the publishing house and told him what I wanted. He said the material would be put in the mail that day. It wasn't. I phoned him again the next day (how many long distance phone calls I made concerning this matter, I don't know—but many) and asked if he had mailed the literature out the day before. He said, "No." So I urged him further, suggesting it might help if I phoned two or three bishops and told them of the sad service. We finally received the literature.

I sent a check promptly. About a month later they sent a bill for the exact same literature to my church—which also paid it. So by May, 1977 the literature was received and paid for. It only took eight months, counting straightening out the double billing and payment! So don't be surprised that less UM literature is being used.

Bishop Joel McDavid must have had a similar experience, because in your article he called for a careful examination of whether "we are providing the materials needed" and whether "necessary marketing techniques are being used to compete with other publishers."

Hugh Hoffman
Fort Lauderdale, Florida

Demands not met

To the Editor:

The November 4 article entitled "Church buying less U.M. literature" was timely as far as I am concerned.

A number of months ago our local United Methodist adult Sunday School class was reactivated with myself as class leader. We wanted to use United Methodist Church resource material as an aid to our study of the scriptures, so we chose "Our Living Bible Series," published by the United Methodist Publishing House.

Then and now I firmly believed the Bible to be fully inspired by God—and thus to be inerrant or infallible. However, it did not take me long to discover that some of the authors of the Adult Bible Series did not hold such a view. We continued to use the material, but my breaking point came on October 22 when in a teacher's guide I came across this statement: "Jonah is a wonderful fish story that came out of the same port that produced the stories of Sinbad the sailor."

I told the class members that my faith would no longer permit me to use these study aids. They immediately and unanimously decided to proceed with a direct study of the Bible, while at the same time making a search for study aids which did not deny the full inspiration of the Bible.

It was enlightening and encouraging to discover that the class members were solidly behind the doctrine of full inspiration.

I am led to believe that the steady decline of sales in church produced material is not due to inferior marketing techniques (suggested as a possibility), but rather to a failure to meet the demands of a church people that the Word of God written be faithfully presented in a believing and loving way.

Everett L. Miller
Mabel, Minnesota

Stories conflicting?

To the Editor:

It is with interest that I read two conflicting articles in the Nov. 4, 1977 issue of the Reporter. An article by Sharon Mielke with the large headline "Church buying less U.M. literature" stated: "Data indicates a seven percent loss in the last year."

At the bottom of the same page with a smaller heading and no by-line appeared the article "Publishing firm nets $1.9 million." The article goes on to state in the last paragraph that profit was due to a "favorable combination of increased sales. . .etc."

What gives? Is there a seven percent loss as first stated, or an increase in sales as stated by the president and publisher of the Methodist Publishing House?

Is the Board of Discipleship crying "wolf" because some pension programs are in trouble and the $600,000 allocated to the denomination's pension programs was too small to satisfy them, even though it represents an increase of $200,000 over last year? Or don't they bother to read the figures released the day before their own meeting?

Is it possible two different things are being discussed? If so, what? I am sure someone will come up with some kind of a plausible reason for this conflict of information.

Richard L. English
Napa, California

EDITOR'S NOTE: The sales of church school literature have declined by seven percent during the past year as reported. This literature is only one of many types of material issued by the United Methodist Publishing House. Despite the decline in church school literature, overall sales by the Publishing House have increased.

Letters to the Editor

'Personal' isn't 'self-centered'

To the Editor:

Mr. Vernon's letter (TM/UMR, Nov. 4) troubles me. He seems to equate relating a personal experience of God with being self-centered. He states that only one essay in fourteen (TM/UMR, Oct. 14) refers to "experiencing God in serving others."

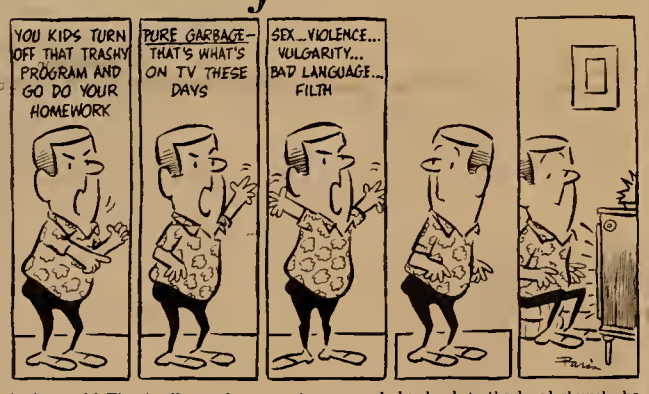
When and where we experience God lies with our need and God's grace. The heartening aspect of these articles is that God is constantly touching lives of ordinary people. Not only does he call the Abrahams and the Moses, the Jonahs and the Pauls. He reveals Himself to the least of His children.

Some He calls to serve; others, to accept help graciously. Whether we are blessed in the giving and serving, or are touched by the mercy of receiving, we are all His children if we will only turn to Him.

Sometimes God comes to us personally when we least expect Him. Sometimes He comes when we are most in need of Him. Sometimes He comes to move us for another's need. All these are manifestations of His ineffable grace.

Surely the mother of little Danny in the last essay didn't retreat from the world and cling to Jesus. She walked with Him in the world. That is all any of us can ask. As Micah 6:8 puts it: What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God.

Joan Warner Davidson
Rockville, Maryland



Where is faith?

To the Editor:

I read with interest the letters in the Oct. 21 issue pro and con the subject of parsonages. I could not help being touched by the feeling that some ministers have so little regard for faith, yet they are willing to preach faith to others (Matt. 17:20).

I do not mean that ministers and others should disregard all thought and concern about where they should live, or be unconcerned about self-betterment.

It does seem that with all else that must occupy a minister's time and thoughts, that he would relish the fact that parsonages are provided. Could it be that we have too many assistant pastors—which actually leaves too much free time for our senior ministers to barter and sell?

I do hope and pray that this matter can be settled to suit and benefit all.

Bernice Doninger
Alva, Florida

Death penalty approved

To the Editor:

Some people view the Judeo-Christian heritage as a pretext against the death penalty. In the "Biblical Archaeological Review" it was mentioned that when Israel governed itself, there were judicial councils with capital punishment powers.

Richard M. Locke
Evanston, Illinois

Tax break needed

To the Editor:

Our pastors need a break on their federal income taxes!

The present pattern is for the pastor's salary to be set and then the pastor, in his effort to set an example, tithes 10% or more back. Because of the high social security tax a self-employed minister pays (7.9% on his gross earnings) and because of the increased standard deduction for 1977 (a flat $3,200 for joint returns) such a procedure costs our pastors unnecessary taxes.

If the pastor's salary were set net of any pledge back to the local church, he would save both social security and income taxes. For example, assume that a pastor's salary is presently $15,000 and he gives $1,500 back to the local church. He pays income and social security tax on the $15,000 and he gets no benefit of the $1,500 contribution. But if the pastor's salary were $13,500 and he did not give anything back to the church, the church's position would be the same.

The pastor's situation, however, would be changed. He would have the same cash flow, but would save social security tax of up to 7.9% of $1,500 and income tax on $1,500.

What a great way to provide an extra benefit for our deserving pastors.

James O. Taylor III
San Antonio, Texas

COCU not real union

To the Editor:

I read with some interest the article in the October 21 issue concerning the hoped-for union of a number of denominations into the "Church of Christ Uniting." What a wonderful thing it is when Christians can not only appreciate, but also share in the richness of other denominations. But I am not altogether convinced that such efforts at union are truly aimed at open-minded acceptance of others. I have yet to meet a "liberal" who is able to honor and/or appreciate the rich tradition of conservative evangelicals.

How wonderful it would be if all Christians were truly open-minded and truly ecumenical. I, as a conservative, long for this deeply. But is the proposed COCU an effort to truly unite the best of many traditions, or is it an effort to select only certain traditions while ignoring or excluding other traditions? Would a COCU truly reflect the best of all our traditions, or would it become oppressive, created in the image of a few instead of the diversity of the many? Unity is possible without uniformity — which is the true goal of proponents of COCU?

These questions must be answered before I could support COCU. I truly hope that my concerns prove to be unwarranted. But I have yet to see evidence of true open-mindedness among "liberal" theologians.

Bryon K. Perrine
Waterville, Minnesota

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions.

SEND CORRESPONDENCE AND ADDRESS CHANGES TO:

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UMC women were delegates at the National Women's Conference

Rev. Imagene Stewart, Washington, D.C., said "I want people to know good people are here who believe in God. We have to try to do some things history didn't do for us as women."

State Representative Eleanor Richardson, Decatur, Ga. "For many years I've wanted to secure the privileges for my sisters that I have had."

Nelda Ojeda Wyland, Anaheim, Calif., "I'm here because I feel I'm a missionary volunteer who is trying to be a resource for women who can't speak English."

Dr. Charlotte Bunch, affirmed lesbian delegate, said "her support of lesbian rights is for all women who live with the fear (for their jobs and housing) of being called 'lesbians.' "

United Methodist women were observers at Houston

HOUSTON — United Methodist women attended the federally funded National Women's Conference in force both as delegates and observers. Observing the event for evangelical women are, top left, Helen Rhea Coppedge, Ft. Valley, Ga., and Diane Knippers, Wilmore, Ky.

Official observers appointed by the Women's Division applaud remarks by LaDonna Harris, New Mexico commissioner. Bottom, left to right, are Peggy Billings, New York; Martha King, Rome, Ga.; and Anna Collins, Washington, D.C. Top row: Dolores Jackson, Ft. Pierce, Fla. and Jeanne Dorsett, Mt. Gilead, N.C. Absent for the photo was Hazel Decker, Jacksonville, Texas. PHOTOS BY SHARON MIELKE

Holy Land peace pledged

Shared belief in one God undergirds Middle East

JERUSALEM (RNS) — In speeches laced with biblical allusions and references to a shared belief in the one God, Egyptian President Anwar el-Sadat and Israeli Prime Minister Menachem Begin ended their historic meeting here Nov. 21 with pledges that there be "no more war" between their two countries.

Meanwhile, religious leaders around the world hailed the visit of President Sadat, the first in the 29-year history of the Jewish state, as a joyous move toward lasting peace in the Middle East — the "Holy Land" to the world's Moslems, Jews and Christians.

"As I begin my address," said Mr. Sadat, "I wish to say, peace and the mercy of God Almighty be upon you and may peace be with us all, God willing . . .

"We all love this land (Israel), the land of God; we all, Muslims, Christians and Jews, all worship God.

"Under God, God's teachings and commandments are: love, sincerity, security and peace."

Mr. Begin, in his opening remarks, said, "Our blessing is sent to the President (Sadat) and to all members of the Islamic faith, in our land and everywhere, on the occasion of this special Muslim holiday of the sacrifice.

"This holiday reminds us of the sacrifice (of Abraham, revered by both Jew and Muslim). This was the first test that the Lord, the Lord of Lords, placed our father, our joint father, in his faith and Abraham passed the test."

Noting that the biblical event was meant to indicate God's disapproval of human sacrifice and so "advance mankind," Mr. Begin said that both Jews and Muslims, by their traditions against such sacrifices, "contributed to the advancement of mankind and so do we continue to contribute to human culture until this day."

Both leaders referred to the Hebrew prophet Zechariah. Calling for a "permanent peace based on justice," Mr. Sadat said: "I repeat with Zechariah: 'Love, right and justice.' From the holy Koran I quote: 'We believe in God and in what was revealed to Abraham, Ishmael, Jacob and the 13 Jewish tribes. And in the books given to Moses and Jesus and the prophets from their Lord . . .' "

Said Mr. Begin at the conclusion of his address: "We shall raise a prayer that the God of our fathers, our joint fathers, will give us the wisdom of the heart that is necessary in order to overcome difficulties and pitfalls . . .

"And with the help of the Lord, we shall achieve, we shall reach that day for which our entire nation is praying — the day of peace.

"For verily, that day — the sweet singer of Israel, King David, wrote about the day — when justice and peace embraced. And in the words of the prophet Zechariah, peace and justice embraced."

Presbyterians to lease UMC mission hospital

TM/UMR Staff Special

ESPANOLA, N.M. — Directors of United Methodist owned Espanola Hospital here voted unanimously last week to lease the management of the mission facility to the Presbyterian Hospital Center of Albuquerque Jan. 1, 1978.

Stan Egli, administrator, told TM/UMR the board made the decision to lease for several reasons: (1) the conditions set by the National Division of the Board of Global Ministries for a $250,000 temporary loan were "not acceptable" to the directors, (2) immediate relief for the hospital's "cash-flow problems" had to be obtained, and (3) it seemed advantageous for the small hospital to be part of a larger system over the long term.

The Presbyterian center manages eight hospitals in northern New Mexico.

Betty Letzig of the National Divisions staff, New York, said the mission agency will continue to support the operation to the extent it has in the past, at least through 1978. The hospital, which is the only one in Espanola, is an Advance Special approved to receive $200,000 during 1977-78. During the last fiscal year it received $59,000, which is primarily for indigent care.

Support will also continue for the hospital's clinic at Chama and for the hospital chaplain.

Located in one of the poorest areas in the nation — unemployment is presently 28 percent in Rio Arriva County and over half of the population is below federal poverty levels — the board of directors were determined to keep the doors of the hospital open; they flatly refused to consider a bankruptcy proceeding first recommended by National Division, according to several sources.

The United Methodist Church will continue to own the facility but with management going to Presbyterian Center.

The Rev. David Shaw, Los Alamos UMC pastor, said he was grateful for the sake of the hospital that a good plan was worked out for its future, but bitterly disappointed that the National Division's loan conditions were so stringent. He wondered if the agency really wanted to help.

Bishop Jesse DeWitt, president of the division, Madison, Wis., said the division had "no desire to put money in if it were not going to be solvent." He said the conditions were set to insure solvency and guarantee the return of the loan to the agency's emergency fund. The loan would have represented one-third of the emergency funds available.

But not seen as 'force'

Women's conference majority are Christians

By SHARON MIELKE
Senior Staff Writer

HOUSTON — Christian women made up almost three-fourths of the delegates here Nov. 18-21 for the National Women's Conference.

From gavel to gavel women committed to a religious faith were in the overwhelming majority. Yet, the "religious piece of the women's movement" is not seen as a major force in the drive for women's rights, according to several Christian women on the national commission which planned the conference and other delegates and observers of the historic meeting.

In terms of percentages, 72 percent were Christian; 46.5 percent Protestant; about 9 percent were Jewish. Another 10 percent were of "no religion."

"Religion and 'the Church' are seen as major forces putting up barriers for women," said Commissioner Claire Randall, who is the top executive for the National Council of Churches. She told TM/UMR that much of the leadership of the movement is out of the Roman Catholic and Jewish heritage "whose hierarchies and rigidities have been especially difficult for women. Consequently, many have rejected religion as being of no help. Church women are involved but are not highly visible."

At the same time, she noted, conservative evangelical, Mormon and Roman Catholic churches are giving the widespread impression that all religion is against the equality of women in society.

This is not true, she pointed out. Not only do the "mainstream of Protestant women" have a very definite movement of their own going back as far as the '50s, but many Protestant denominations have also taken official stands paralleling the planks of the women's platform adopted here.

Ticking off the concerns which parallel those identified for action by United Methodist Women, Martha King, Rome, Ga., listed violence, battered wives, women in employment, minority women, farm women, child abuse, reproductive freedom, media stereotyping, displaced homemakers, women in political office, credit and insurance and the Equal Rights Amendment.

Commissioner Beverly Everett, New Sharon, Iowa, a United Methodist, told TM/UMR the recommendations coming out of the Houston conference are "pretty much in line with where United Methodist Women are heading." But she noted two gaps. One is between their organization and the women's movement; the other is between UMW leaders and members of local units, many of whom are genuinely frightened and who literally believe their families will be destroyed by these changes.

She said United Methodist leaders have "a lot of spadework to do" in their constituency. Dr. Everett is a member of the Iowa Conference Commission on the Status and Role of Women.

Church women sharply divided

Speaking to the gap between the church and the women's movement, the Rev. Imagene Stewart, Washington, D.C., said, "Many in the movement look down on us as church women. They ask 'how can you stay in the church?' I say we will never change any ideas in the church by getting out. I am a religious woman and I can't conceive not being in the church because I love God."

Dr. Everett believes that feminists are giving church women a healthy challenge to examine their faith. Yes, she said, they are asking church women how they can believe as they do and keep letting the church hierarchy treat them as inferior members.

But the pressure is not only coming from feminists, she said. Christian women are often under intense pressure from women opposed to the feminist viewpoint. She told of one woman, a prayer group member, who was told by other members that if she came to one of the state women's conferences, held in advance of the general meeting here, she couldn't be a Christian.

Dr. Everett said "the woman came, but it took courage for her to come knowing she would have to go back and face the members of her prayer group."

An ad hoc group of Protestant, Roman Catholic and Jewish women, was formed at Houston to "witness to the fact that there is widespread support in the religious community for the recommendations approved by delegates." Supporters put up banners announcing them as "feminists of faith" and sat together in two observer sections.

At a press conference called by the ad hoc group, Southern Baptist delegate Tennala Gross, Greenville, N.C., made it clear not all Baptists have joined Phyllis Schlafly's Pro-family, Pro-Life Coalition. She said "Southern Baptists are a diverse church. We hold strongly to the right of individual free conscience and religious liberty. I believe the right to reproductive choice is as sacred as religious freedom; no woman should be forced to bear a child."

A Roman Catholic nun, Sister Margaret Traxler, said "believing women take umbrage that they somehow do not honor the sacredness of the family. But, there is no doubt that Roman Catholic bishops and priests feel they can pontificate about women's bodies." She said she has been a nun for 35 years and "God willing" will die one.

On the other hand, Stop-ERA supporters such as delegate Jackie Pyle, Connersville, Ind., a United Methodist, think thousands of women are being taken in by the women's movement. "Humanism, atheism and feminism go hand in hand," she said.

But, whichever side Christian women here were on, they repeatedly expressed their determination to stay in the church and change it!

U.M. women on both sides of 'National Plan'

TM/UMR Staff Special

HOUSTON — Most of the proposed planks in the National Plan of Action for women found both supporters and opponents among United Methodists here for the National Women's Conference the weekend before Thanksgiving.

Whatever their viewpoint, however, United Methodist women told TM/UMR that their Christian beliefs provided a basis for their position and that coming to Houston was a way for them to express their faith.

Many United Methodists were official delegates elected at open state meetings held in the past year and attended by 140,000 American women. In addition to electing delegates to the national conference, the states also made recommendations for remedial action to end discrimination against women in employment, education, health, marital property relations and 22 other areas of concern. A proposed "National Plan of Action" synthesized from the state recommendations provided the grist for delegates here.

With the exception of two planks, the Plan of Action was approved. Minority women wrote a substitute resolution; the plank proposing a cabinet level woman's department was defeated.

Not only did United Methodists come for the official conference, but also to the Astro-Arena where 15,000 Pro-Life, Pro-Family coalition supporters rallied on Saturday to advocate their own set of opposing recommendations to be sent to President Jimmy Carter.

"It's a holy war," observed Helen Rhea Coppedge, Fort Valley, Ga., who attended both meetings. She heads the UMC's "Good News" (evangelical) caucus task force on women, and reported she felt "slightly uncomfortable" both places.

She found the "confusion of faith with love of country" disturbing at the rally, but as a woman with reservations about the Equal Rights Amendment the woman's conference was sometimes disturbing as well.

The one thing in greatest supply at both events was "fervor," she said.

Areas where the official action of the conference and the counter-rally came into direct conflict were approximately the same points at which United Methodist women held contrary opinions: (1) on ratification of the Equal Rights Amendment, (2) sexual preference rights, (3) abortion choice and (4) pre-school child care financed by the federal government.

ERA ratification

Pro-ERA United Methodists stated and restated Dr. Jewel G. Maher's (Duluth, Minn.) belief: "The main thing for me is that every individual is a child of the Creator My whole social conscience is tied up in the belief that every person should have equality and opportunity. There are barriers for women today. I believe women should have equal rights and the responsibilities and obligations that come with those rights."

Picking up on the biblical and theological issue is Tibbie Roberts, Morehead City, N.C., who said, "I never hear opponents of ERA quoting Christ. I think the story of Mary and Martha's encounter with Christ is parallel to the women's movement today. Martha was secure operating in her socially approved and stereotyped role in the kitchen. She liked the safety of her position and found Mary's conduct — which went directly against strict religious taboos which forbade a woman to be taught by a man — hard to understand if not outrageous.

"But Jesus did not condemn either woman; he did commend Mary's choice. I think that means that the freedom for women to make choices about their lives is being commended by Christ."

On the other side of the aisle was Helen McKnight, Huntsville, Ala., who feels the ERA will limit her choices. "I don't like someone else trying to make me fit their mold and I'm sick and tired of feminists trying to speak for me. I can speak for myself."

Frances Martin Opp, Otterbein, Ind., said it for United Methodists against ERA: "It sounds great, but that's not the whole story. America was based on the grass roots and states rights — not federal bureaucracy. There are things I'd like to see changed for women, but I don't want to give the government any more power."

A retired elementary school teacher, Mrs. Opp said, "I've had a wonderful life; I always thought I was in the Constitution."

Sexual preference rights

Obviously the most difficult decision for all the delegates, the plank on lesbian rights, also troubled United Methodists.

Clear on the issue is Judy Goans, a member of her church's social concerns committee, Knoxville, Tenn. "If Christian women pull our skirts away from our sisters with different lifestyles, who will speak to them? As Christians, I think we must extend loving concern to all women and not use Christianity as an excuse for pushing hate."

Jeanne Dorsett, Mt. Gilead, N.C., an officer of the Women's Division, said the endorsement given lesbian rights might actually make ERA passage easier because the matter was finally opened up for discussion. She said the UMC's General Conference refused to deal with it in depth and, instead, put the burden of study on local churches. "It must be studied and dealt with by the Christian community. I hope we will finally open the doors and look at it."

Less optimistic was Dr. Beverly Everett, New Sharon, Iowa. "The lesbian action will make it 80 times harder to pass ERA. The public has linked ERA to the issue regardless of the fact that nothing in ERA will do anything for lesbians. Theirs is a civil rights issue."

The counter-rally at the Astro-Arena adopted a resolution against homosexual/lesbian rights, including their right to adopt children and teach in schools. The rally coalition also had supporters among UMC delegates at the official conference.

Among them was Jackie Pyle, Connersville, Ind., who said hundreds of thousands of women are being taken in by VIP opinions instead of making up their own minds. She called for Christian women to study and inform themselves instead of subscribing to Rosalynn Carter's views.

Abortion choice

Two UMC women delegates here have worked particularly closely to the pro-choice abortion issue for years. One was Sarah Weddington, the Texas lawyer who argued the abortion case before the U.S. Supreme Court; another is Jeri Rasmussen, Shoreview, Minnesota.

Ms. Weddington told delegates "without reproductive freedom, no other victories for women can really be won."

Jeri Rasmussen, a pro-choice abortion lobbyist in Minnesota for 10 years, said her motivation came from her "roots — the most precious guarantees we have are of conscience and religious liberty. If we cannot exercise rights within the confines of conscience, this isn't a democracy."

Whatever their views, United Methodist women told TM/UMR Houston was a great experience. One reason was simply the phenomenon of having so much diversity under one roof. "This is a religious experience," said Dorothy Height. "Here there is a way to express our faith — to give and to take."

Publisher says he will 'hustle' for the Lord

HOUSTON (RNS) — "Hustler" magazine publisher Larry Flynt claims that he has been converted to Christ and will change the content of his sex magazine, held to be the raunchiest on the market.

He announced his conversion at a church in Houston and later appeared on nationwide television with Ruth Carter Stapleton, President Carter's sister, who, he said, influenced his decision greatly.

"Instead of hustling for sex, I'm now going to hustle for the Lord," Mr. Flynt said on NBC-TV's Today Show (Nov. 23).

He denied that his sentence in Ohio of seven to 25 years on a conviction related to publishing "Hustler" was the reason for his dramatic announcement. The law "on which the judge convicted me in Ohio has since been ruled unconstitutional," he explained.

The announced conversion came while Mr. Flynt and his wife, Althea, assistant publisher of "Hustler," were in Texas for three days where he testified before a state legislative hearing on child pornography. He opposed it, he said, as a violation of children's rights and encouraged criminal sanctions against it.

Mr. Flynt said that his conversion began months ago when he spent six hours talking to the Stapletons at their Fayetteville, N.C. home. Then, in October, the Stapletons were weekend guests of the Flynts in Columbus, Ohio.

When Mr. Flynt was in San Antonio for the legislative hearing, Mrs. Stapleton was in Houston to speak at the Braeswood Assembly of God Church. She said that at that time, he telephoned her and "kept repeating, 'Ruth, something is happening. Something is happening.' "

The evangelist related, "We found him a very enjoyable person, and so full of love. But there was no indication of his real commitment until the phone call from San Antonio."

Mr. Flynt told the Houston Assembly of God Church that while doing research to prepare his appeal of his pandering conviction, he asked his assistants to research the Bible and find some passage to support pornography. Instead, he said, they came up with more than 100 passages condemning it.

He said he came to the realization that there is a God and he was working against God. Mr. Flynt said that that was an awesome realization and brought him to a turning point in his life.

While he was in Houston, Mr. Flynt gave a taped interview to Tom Brokaw of the Today show. Mr. Brokaw asked, "Are you born again?" and the publisher replied, "Well, I was never born as a Christian the first time. But I know that I'm born again now."

Mr. Brokaw then asked, "What about those who say this is an easy way out of legal trouble?" Mr. Flynt answered, "I'm not out to prove anything to anybody. I will no longer hang a woman up there like a piece of meat. I apologize to all women. We are going to make "Hustler" over into an entirely different magazine."

Mrs. Stapleton remarked that she called her brother, the President, and told him, "Don't believe what you're reading in the newspapers. I know what I'm doing. I'm all right."

She said the President laughed and said, "Don't worry. I don't believe everything in the newspapers anyway."

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Christmas card features painting by handicapped artist

CORY, Ind. — Gerald Nees, handicapped since he was a teenager, refuses to take defeat and has learned to paint by holding a brush in his teeth. His oil painting "Christmas Eve" (left photo) has been selected by Courage Cards to decorate one of their 1977 Christmas greetings. Information about this project which helps the physically handicapped may be obtained by writing: Courage Center, 3915 Golden Valley Road, Golden Valley, Minn. 55422. (See story below.)

COURAGE CENTER PHOTOS

Artist 'loves life'

Paralyzed but not defeated

CORY, Ind. — When United Methodist Gerald Nees says "I love life and I don't want to miss anything," he's making quite an affirmation. Mr. Nees, prize-winning artist, is paralyzed and paints by holding a brush in his mouth.

"Christmas Eve," his painting of a nostalgic rural scene, is one of 10 winners in this year's competition for "Courage Christmas Cards," a project which helps the physically handicapped. But painting is nothing new to him. Nor is determination, according to Norman Vincent Peale.

Dr. Peale featured Mr. Nees in an article several years ago. He wrote, "It is amazing how a person, no matter how handicapped, can create and let loose dynamic forces that turn back defeat. Gerald Nees' rebound capacity, his faith in God, his comeback power, his ability to stand up to his adversity, brought him through the crisis. Loving life, he refused to take defeat."

Mr. Nees was 15 years old and a high school athlete when he dove into a pond and broke his neck. The swimming accident paralyzed his arms and legs and confined him to a wheelchair. Needing just one credit to complete his high school education, he decided to take an art course. He developed a technique of drawing by holding the pencil in his teeth, and eventually became so interested in art he was granted a partial art scholarship from the University of Minnesota. He later received a full scholarship from the Famous Artists School of Connecticut, where he learned to work with oils.

Mr. Nees now enjoys painting rural scenes filled with action and color whose themes are reminiscent of the "good old days." He lives with his mother on a farm, and many of his paintings depict the farmland scenes of the area. His philosophy allows no room for defeat. He said, "I don't like pity and I don't give it. I like living and I want to live as long as I can, because I don't want to miss anything."

Paintings by Mr. Nees have been exhibited at the Swopes Museum of Art in Terre Haute, Ind., the Quaker Oats Co. in Chicago, Kenny Art Show in Minneapolis, and several shows in Kentucky. He is interested in auto racing, basketball and country western music, and is active in the Cory United Methodist Church.

Mr. Nees was pleased that his painting was chosen to help others. He takes pride in "being able to help myself, and show that handicapped people can accomplish something if given the chance. I'm glad to be of help — I've had lots of help come my way!"

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'Evangelization' termed better than evangelism

By CLYDE CHESNUTT
Associate Editor

SAN ANTONIO, Tex. — The dean of Yale Divinity School told an ecumenical gathering here that the Roman Catholic concept of "evangelization" is more biblical than the Protestant idea of "evangelism."

And a United Methodist theologian told the same group that a person prays in order "to change God."

Both speakers, Dr. Colin Williams, dean at Yale and Dr. Egon W. Gerdes, professor at Garrett-Evangelical Theological Seminary, addressed the 13th annual Faith and Order Conference sponsored by the Texas Conference of Churches. The theme was "Evangelization and Spirituality for the 20th-21st Centuries."

Evangelization, said Dr. Williams, "is from the verb meaning the total process of making disciples. Protestants, on the other hand, use 'evangelism,' which is a form of the noun and is only one part of the total picture. In this Protestant concept, the true church is formed around the moment of conversion. That makes salvation individualistic — and unbiblical."

Dr. Williams, who is a minister of the Methodist Church of Australia, said when Jesus opens his ministry, he lays out the whole purpose of that ministry (Luke 4:18-19) and it is "not separated from social action."

"Evangelization," he said, "is traveling the whole road with Jesus. It's changing habits and attitudes. The good news is overcoming the enmity between God and man, and that's a process."

Using the biblical account of Adam and Eve, Dr. Williams traced the "sickness unto death" of humankind until the advent of Jesus who breaks the hold of sin and death. Then Pentecost is given as the vision of what the church can be.

In the Pentecost account, Dr. Williams said, the process of evangelization is seen as repentance, baptism and discipling. He explained "discipling" as the "marks of the church: teaching, praying, breaking bread and sharing goods with one another."

The church stopped short of the last mark of sharing goods, he said. "Why? Acts doesn't say exactly but it gives us a hint in the story of Ananias and Sapphira (Acts 5:1-11) who wanted to keep one foot in the world. They wanted a half-way covenant with God, just as the church does today."

Addressing the participants on the subject of spirituality, Dr. Gerdes said that in prayer "we change — not manipulate — God; but only as one prays with the belief that authentic change can come about does prayer become meaningful."

Dr. Gerdes said prayer is the human spirit's response to the call of the divine or Holy Spirit. "Prayer is not yakety-yak before God or bringing Him our laundry list," he said. "Prayer is sensing the mystery, sensing that I am being sensed."

Dr. Gerdes, who is a United Methodist minister and at the Evanston, Ill. seminary serves as professor of historical theology and coordinator of spirituality, described the life of prayer as going on "a trip with God." Taking a journey somewhere involves: (1) a decision to go, (2) following a map and departing for side trips, and (3) reflecting and talking about the journey. So also, he said, prayer is: (1) a decision to respond to God's direction, (2) following both the traditional spiritual disciplines others have found to be meaningful as well as experimenting with new ones, and (3) telling others what one finds along the way.

In fact, Dr. Gerdes said, the life of prayer is "being on God's trip with Him."

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FLEMING H. REVELL

Billion sought for crusade

'Here's Life' evangelization to go world-wide

WASHINGTON, D.C. (RNS) — A campaign to raise one billion dollars by 1982 to fund what is described as the "most extensive Christian social and evangelization mission in recorded history" was announced here.

A panel headed by Dr. Bill Bright, founder-president of Campus Crusade for Christ, made the announcement at what was termed an "historic press conference" which had a live hook-up with New York and Los Angeles.

Others commenting on the campaign, called the "Here's Life Campaign for One Billion Dollars to Help Fulfill the Great Commission in This Generation," included Wallace E. Johnson, a Baptist layman who is co-founder and director of Holiday Inns and international chairman of the campaign, and Nelson Bunker Hunt, Dallas oilman and investor, chairman of the international executive committee of the campaign.

John Butler, an aide to Dr. Bright, said the money would be raised by an executive committee comprised of "20 to 25 leading Christian men and women of the world." They will be assisted by an international sponsoring committee consiting of "1,000 outstanding men and women from all walks of life."

The strategy to be employed in the evangelization effort "is based on social and spiritual concepts developed by Dr. Bright in the "Here's Life, America" campaign which worked through 15,000 churches "of all denominations" and mobilized an estimated 30,000 trained Christian volunteers whose work is still underway, Dr. Bright said.

In his remarks, Dr. Bright said the new, expanded "Here's Life" program will give "every man, woman and child in the world the opportunity to hear the joyful news of God's love and forgiveness available to all men through Jesus Christ. Those who respond will be encouraged to grow towards maturity in their faith. Those who have had opportunities to grow will be challenged to become a part of God's mighty movement of people reaching out to still others, to help them to respond and grow."

Three "basic strategies" will be employed, Dr. Bright said:

• "To extend our basic, ongoing Crusade for Christ ministries which are now working with churches of all denominations and other Christian groups in 95 countries and protectorates. It is our goal to help launch these evangelism and discipleship programs in every one of the world's 210 countries and protectorates."

• "To build on these basic ongoing ministries to launch major saturation strategies to reach the cities and rural areas of the world."

• "Not only are we concerned with evangelism and discipleship, but with what Christ has to offer to the aches and ignorance and empty stomachs of the world. Our Agape Movement is already serving Christ in this way on every continent."

Dr. Bright said there is "no way one organization can come close to accomplishing such an objective. But as we serve, and help and work with many other Christian organizations and churches of all denominations throughout the world, it is not only possible, it is the very least we dare to attempt."

Mr. Johnson pointed out it is "not our desire to compete with any other religious group for money or projects. Our goal is that this project will stimulate and give vitality to other Christian movements which share our goal to communicate Christ to the world."

Asked if this evangelization campaign would address itself to the denial of human rights in the world, Dr. Bright replied that the emphasis of the effort will be on the "liberty to be found in Christ," asserting it will be "very scrupulous in avoiding any political involvement" in other countries.

Queried about recent news stories that his "Here's Life, America" was less successful in the number of new converts won than Campus Crusade had anticipated, Dr. Bright said it was too early for such reports.

Conference stages 'saving events'

PITTSBURGH — Proclamation of the Good News in every United Methodist church in every county of the Western Pennsylvania Conference between October and April of 1978 will focus on "saving the world in all of its dimensions," Bishop Roy C. Nichols asserted at a press conference here as the proclamation event began.

The bishop said the need for the program is readily apparent. "We have a great number of our churches which are evangelical, but we also have 300 churches which consistently year after year never take in one new member on confession of faith."

The conference has continued to lose members — nearly 2,000 last year. The bishop noted that this sector of the state also has a steadily declining population. But, a "lack of aggressiveness on the part of some of our churches may have added to this loss," he believes.

The "proclamation" events scheduled throughout the conference are actually phase two of the evangelism effort. Preceding them were a pastors' "Clinic on Evangelism" in early October and district evangelism rallies designed to prepare local congregations to proclaim the Good News.

Several evangelism training events for the laity are planned for early 1978, according to a report in the Western Pennsylvania conference edition of TM/UMR.

The conference evangelism plan, the bishop said, is geared to remind people of the kinship inherent in the faith and seeks to reinterest disenchanted members and interest people who have not yet met Christ.

Businessmen say families first but choose work

SAN DIEGO (RNS) — Businessmen who say their families come first are also more inclined to spend more time on the job when it comes to a choice between the two, according to a Christian Business Men's Committee (CBMC) survey.

Of the 130 executives taking part in the survey, 48 percent said their families were their major interest in life, but 63 percent said they would work late rather than go home.

"There seems to be a dichotomy between what they say their values are in terms of their families and work because when it comes down to a choice between the two, they seem to be more orientated towards work and success," said Richard Case of Lake Forest, Ill., who conducted the survey.

Mr. Case said an executive's willingness to work long hours could be interpreted to mean he cares more for his family than anything else, but that providing for a family financially isn't everything.

"Part of the survey also showed that more than 60 percent of the families wished these men would spend more time at home," Mr. Case said.

Mr. Case said the survey was conducted to help the CBMC minister better to the emotional, religious and other needs of the estimated 21 million businessmen in the United States.

Mr. Case said his survey sample was made up of 130 replies to the 1,000 questionnaires he mailed out at random to executives listed in Standard And Poor's Executive Directory.

The average executive in the survey was married, 45 years old, had two to three children and earned $45,000 to $50,000 a year.

"We did find some significant differences between people who professed a personal relationship with Christ and those who did not," Mr. Case said

"Those who did profess such a relationship tended to be less lonely, less confused about their purpose in life. Their goals, their sense of fulfillment in life were greater, too."

Three missionary conferences gain right to vote

MILWAUKEE (UMC) — Three missionary conferences in the United Methodist Church had the way officially cleared here Nov. 16 for the right to vote in the next session of the denomination's top law-making body.

The approval came as the Council of Bishops heard the results of action on five constitutional amendments in annual conferences earlier this year and declared all had been ratified. Majorities ranged from 94 to 99 per cent with at least a two-thirds margin required.

Given voting rights in the 1980 General Conference were the Alaska, Oklahoma Indian and Red Bird missionary conferences. The three also will be able to send voting representatives to the jurisdictional conferences.

Two other of the amendments reduce from four to two the number of years of church membership required for a lay member of General, jurisdictional and annual conferences, but do require at least four years of participation. The remaining changes in the Constitution give voice and vote in General, jurisdictional and central conferences to provisional annual conferences, and eliminate obsolete references to Canada.

The next session of the General Conference will be April 15-25, 1980, in Indianapolis, Ind. Jurisdictional conferences will meet in July of 1980.

Football ref equally at ease in UMC pulpit

By PAT SITES
Staff Writer

STURGIS, S.D. — "Awww, ref. . . . " became a familiar sound to a United Methodist minister here who until last month was as at home on the football field as he is in the pulpit.

Stronger language came, too, of course — but not as frequently as one might think, says the Rev. Harold Fitch. It was amazing, he notes, how fast word would get around that "a minister is refereeing this game."

Furthermore, when talk did get abusive, he didn't have to preach about it. Like other referees, he had the perfect antidote: "I just threw a flag."

The pastor of the United Methodist Church here threw his last flag recently, after 36 years of officiating at high school and college football and basketball games. He's "retiring" in order to have more time to watch his ninth-grade son participate in sports.

But his memories will consist of a lot more than thrown flags and abusive players and spectators. Life as a referee has been not only a consuming interest for the 56-year-old former athlete, but also a "tremendous opportunity for ministry."

The sports arena is, Mr. Fitch believes, a great place to show people that ministry isn't just a profession, it's all of life. When someone would ask how he could be both a Christian minister and a referee, that gave him a chance to respond, "the same way any of us can be both Christians and citizens."

And while he isn't counting converts, he "likes to think" it was his witness that led some young persons into the church — and some of them into the ministry.

Harold Fitch

"Ministry is wherever there are people," he says — and notes with satisfaction that large numbers of sports figures today are witnessing to their faith.

Enjoying young people and enjoying sports made officiating a natural for the young all-state basketball and football player, back in the days when injured knees made him give up all hope of a professional sports career.

Enjoyment — and a sense of ministry — kept him going later when he had to "set aside" time from a busy ministry to juggle all those games. Now that he isn't blowing that whistle anymore, chances are he still won't be far from the action because "that's where part of my ministry is."

A real-life love story, full of wonder and hope

"A Severe Mercy touched me so deeply that it, finally, was like an essay in self-understanding."
—*Paul L. Holmer, author of C.S. Lewis: The Shape of His Faith and Thought*

"What Vanauken has written makes all the books on marriage and courtship seem shoddy."
—*Clyde Kilby, author of C.S. Lewis: Images of His World*

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The Louisiana United METHODIST

edition

VOLUME 5 NUMBER 52 Send P.O. Form 3579 to Box 1076, Dallas, Tx. 75221 DECEMBER 9, 1977

Advent Season

...na United Methodist circulation campaign

Louisiana United Methodist Circulation Campaign — Information will soon be in the mail to the pastors. Louisiana United Methodist Sunday will be January 15, 1978, when a promotional flyer, which includes a subscription blank will be used. The first edition of the new year to New Subscribers will be March 3, 1978. All unrenewed subscriptions will be cancelled at this time. Subscriptions will be received at any time but must be received by February 15, 1978 to guarantee uninterrupted service. The subscription rate will be $3.50 for 1978, a slight raise necessary to avoid a deficit in 1978. Your cooperation is needed to help circulation continue to the subscribers to their correct addresses.

News Briefs

Wedding Bells

Dr. Carl Lueg and Mrs. Lois Wheeler were united in marriage on Saturday, Nov. 26 by Dr. D. L. Dykes in the sanctuary of the First UMC, Shreveport, before a gathering of family and friends.

The Appalachia Service Project is seeking qualified persons to serve on the summer staff. Thirty persons will be hired to serve in seven centers in east Tennessee and eastern Kentucky for eleven weeks, June 4 - August 19. Room and board plus a salary of $686.00 will be offered the staff.

Application forms are available in the COM office and should be sent in by Jan. 1. Regional workshop for staff persons will be held in February and March.

Officers of bishops from the United Methodists, African Methodist Episcopal, African Methodist Episcopal Zion, and Christian Methodist Episcopal Churches will meet March 11, 1978 in Atlanta, Georgia for exploratory conversations of mutual interests. This will be the first such meeting in recent years.

Christian churches throughout the country and the world will begin the 71st annual observance of the Week of Prayer for Christian Unity (January 18-25th). It is a time when Christians are urged to pray together for the strength required to overcome their many divisions.

The Senior High Winter Retreat sponsored by the Conference Youth Team is planned for January 27-29 at Camp Istrouma near Baton Rouge. The theme for this retreat is "Somebody Ought to Do Something," and it promises to be especially meaningful. Plan to send as many youth as possible. The Shreveport District Youth Team plans to arrange group transportation for those making the trip from their area.

The Bi-District Senior High Retreat will be held with the Ruston District on Caney Lake, December 16-18. This year's theme is "I'm Special" and although there have been super retreats in the past, this could well be the best yet.

I'm Special

I'm Special. In all the world there's nobody like me.

Since the beginning of time, there has never been another person like me. Nobody has my smile. Nobody has my eyes, my nose, my hair, my hands, my voice. I'm special.

Nobody anywhere has my tastes-for food or music or art. No one sees things just as I do.

No one reacts to any situation just as I would react. I'm special. Because of my great rare value, I need not attempt to imitate others. I will accept - yes, celebrate - my differences.

I'm special. And I'm beginning to realize it's no accident that I'm special. I'm beginning to see that God made me special for a very special purpose. He must have a job for me that no one else can do as well as I. Out of all the billions of applicants, only one is qualified, only one has the right combination of what it takes.

That one is me. Because. . .I'm special.

A life plus a loan can equal a leader

The October General Council on Finance Administration computer report for loans and scholarships reports to date in 1977 the Student Day offering to be $400,916! (The total given for 1976 was $308,529). **Our goal for 1977 is $600,000.**

The South Central Jurisdiction figures show to date an offering of $68,103 as against a total 1976 offering of $59,915. Nine of the conferences have reported an increase.

The Louisiana Conference had given $7,303, by Oct. 30, 1977. (Their giving in 1976 was only $3,169.)

The student loan fund is available for use by United Methodist students at all fully accredited colleges and universities. Operating on a revolving fund principle that can serve many generations, the interest rate is only 4%. It helps both graduate and undergraduate work and for special study - summer programs and overseas study. Scholarships of various kinds are available including one for older persons in later career changes.

Presenting a New Resource!

"Any Rabbits in Your Hat?"

Today many students and their parents are finding that they simply cannot afford to finance a college education. The cost of a college education has increased tremendously during the past decade, and the outlook for the future is not particularly hopeful. Costs are expected to continue to rise.

However, help is available. The filmstrip, **"Any Rabbits in Your Hat?"**, describes the United Methodist student loan and scholarship program. The filmstrip gives a brief summary of the history of the program, what the program is, who is eligible, and how to participate. Students, parents, and counselors will find **"Any Rabbits in Your Hat?"** to be informative, and helpful.

SUGGESTED AUDIENCES:
Local church groups
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Youth groups
Work Area on Education
Adult classes
Annual & District Councils
Annual Conference Unit on higher education

LENGTH OF FILM: 17 minutes In Full Color with Sound

Available from your District Council or your Annual Conference Film Library. **FREE OF CHARGE** or may be purchased from:
OFFICE OF LOANS & SCHOLARSHIPS
Box 871
Nashville, TN 37202
$5

"EV/COM" looks at strategies

FORT WORTH, TX (UMN) — A former religion writer for a Dallas newspaper told denominational communicators here that members are in local churches today because they wanted to be and not because it is necessary for political gain.

Helen Parmley, feature writer for the Dallas Morning News said, "People are in the pews because they believe that God can use them in some small way in their own little niches to bring about change that will benefit mankind, spiritually as well as socially."

Mrs. Parmley was one of nine media resource persons addressing the Evangelism/Communication Workshop (EV/COM) here at the American Airlines Learning Center, Nov. 18-20.

Citing the fact that religious news has "come into its own," Mrs. Parmley called for the church leaders to be open and straight-forward with the news media. "We have seen religious news go from the inside pages, to the front pages, to the whole of the newspaper," said Mrs. Parmley. "And, that's where I like it."

Funded by a Lilly Endowment, Inc., grant to help local churches improve their media communication practices and evangelistic efforts, the interdenominational workshop was the fourth in a national series sponsored by nineteen denominations and religious groups.

Bishop Vinton R. Anderson, Columbus, Ohio, resident bishop of the African Methodist Episcopal Church, called for the faithful to take up "net fishing" in place of the more common sport type of "hook fishing" during his keynote address on Saturday.

"Those first disciples were not sportsmen, but fished for food," said Bishop Anderson. "Unlike the baited hook, the net gathers fish of every kind."

"For the most part what we are doing in the local church is hook fishing and our nets are empty," said Bishop Anderson. "The nets will remain empty except there be fishers to let them down in the seas."

The bishop called for an effective, meaningful evangelism program conducted by "those who let down their nets under the authority of Christ."

Fifty-seven EV/COM participants used case studies to develop radio/television techniques, news releases, advertising programs, direct mail promotion and evangelism methods.

The case studies illustrated different evangelism models as the registrants solved local church communication problems.

Rev. Eugene A. Schneider, New York, EV/COM director, called Christian evangelism "winning souls, winning a personal commitment to the church, and winning the hands and consciences of individuals."

Rev. George Duerson on Louisiana Board of Education attended

The North Louisiana Christian Ashram scheduled January 27-29, 1978

The North Louisiana Christian Ashram will be at Holiday Inn Motel, Ruston, Louisiana, January 27-29. Rev. Jimmy Pyles is the coordinator and Rev. Louis Chrisman is registrar.

Dr. E. Stanley Jones, founder of the Ashram movement says: "We gather together people of all denominations, races and occupations.

Around the person of Christ we become one.

We try not to absorb their loyalties and take away their interest from their local churches, but to send them back to become better churchmen and citizens."

The word ASHRAM is from the Sanskrit, and means literally "retreat from hand work."

Originally a part of the culture of India, it has been adapted to the Christian gospel, and has been changed profoundly. The Indian Ashram has a Guru, or Head, around which the Ashram revolved, and from whom it would take on its characteristics. The Christian Ashram also has a Guru, but it is not a human Guru. No man is good or wise enough to be the center of a religious movement. Only Divine Shoulders can bear the weight of that responsibility. So the Christian Ashram has a Guru:- "Jesus Christ" is the Guru of this Ashram.

Around this Divine Guru is built a joyful fellowship of love and mutual concern. Barriers of all kinds are taken down - denomination, age, class, race, title, and profession. But the real barriers are those within - resentments, fears, worry, anxieties, self preoccupation, guilts, and emptiness. From the beginning of the "Open Heart Hour" to the morning of the "Overflowing Heart," the individual learns to love and accept love — the answer to most of these problems.

Fresh insights, commitment and spiritual growth are stressed to make it a heart-warming mountain top experience.

There will be time set aside for corporate worship and singing - silent meditation and prayer - relaxation and fellowship.

The Ashram will begin with the "Open Heart" experience when needs are shared. The closing service will be "Overflowing Heart" experience - sharing of victories won.

Listen to the sounds of Advent

The Church has a calendar, just as the world has a calendar. The purpose of the calendar of the Christian year is to help those of the Christian faith to celebrate the entirety of the Gospel. ADVENT is the beginning of the Christian year. But what does Advent mean for us?

If Advent means no more than the period of four weeks leading up to Christmas, then the sounds of Advent are all too familiar - electronic carols, the tinkle of the bells of Santa Claus, the rustle of paper wrappings, the rising volume of children's chatter, and the hum of the traffic of the streets filled with shoppers. Perhaps the cynics would add: the multiplying ping of the devouring cash register. But to celebrate Advent as the opening season of the Christian year, as the time to ask again what is meant by the coming of the Lord God into our human life, as an annual renewal of the church's pilgrimage of worship that leads from Bethlehem through Calvary to the Easter Garden and the Pentecostal explosion of the Spirit, then there are other sounds to listen to!

Excerpt from Pulpit and Pew
Minden UMC Newsletter
Rev. Tracy Arnold, pastor

The Black College Fund helps 12 Black Colleges

Started on a prayer and a shoestring in many cases, these colleges have faced financial and other difficulties across a century. Yet, they have a record of service unsurpassed in higher education. Truly, as has been said, they help to fulfill the American dream.

These 12 colleges, all closely related to the church, now face new challenges to educate an increasing number of students, help discover and maintain the cultural history of Black Americans, prepare students in a growing number of fields.

These 12 colleges - with their remarkable heritage, their present service, their future potential - deserve the support of all United Methodists.

The channel for that support is the Black College Fund. This fund, with an annual apportionment of $6,000,000, is a source of life for the schools, for both capital improvements and operating expenses. Let every church accept its fair share of the Black College Fund and pay it in full - gratefully and joyously.

For further information, write: Black College Fund Office, P.O. Box 871, Nashville, Tenn. 37202.

Black colleges not pictured include Bennett College, Greensboro, N.C.; Claflin College, Orangeburg, S.C.; Clark College, Atlanta, Ga.; Dillard University, New Orleans, La.; Huston-Tillotson College, Austin, Tex.; Morristown College, Morristown, Tenn.; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; and Wiley College, Marshall, Tex.; Paine College, Augusta, Georgia.

. The biology lab challenges students at Bethune-Cookman College, Daytona Beach, Fla.

. Dentistry is one area of study at Meharry Medical College, Nashville, Tenn. (Toge Fujihira)

Around the Conference

The Iowa UMW ladies met recently in the church fellowship hall to cover coat hangers and arrange Christmas flowers in baskets and to make pocket aprons for the patients on walkers and for bedfast patients in nursing homes. Rev. John Sayes, pastor.

The preachers study meeting was held at the Iowa UMC. L to R: Rev. John Sayes host pastor, Rev. Bill Rowell, Rev. Glenn Messer, Rev. Sherman Beird, Mr. Clint Denny, visitor, and Rev. Carey Martin.

"Ouida Posey Day"

"Ouida Posey Day" was celebrated at the First UMC in Denham Springs to honor the church organist and pianist.

The pastor, the Rv. George Duerson, presented a certificate of appreciation and a red rose to Mrs. Posey, who has played for the church for six years. Afterwards the Chancel Choir honored her at a dinner.

Mrs. Posey teaches public school music at St. Amant Elementary School. Noted for her improvisations, she studied piano for seven years before earning a BA. in music education at S.L.U. Hammond, La. and an MA. in piano from L.S.U.

She is the mother of nine-year-old twin daughters, Cecelia (named for the patron saint of music) and Cynthia.

The United Methodist Foundation of Louisiana is a fully chartered tax exempt charitable Foundation which was organized by an act of the 1975 Annual Conference. The office with a full time director was opened on June 1, 1976, at 1010 Mid South Towers, Shreveport, Louisiana 71101. The Foundation is governed by a Board of 40 Trustees who are elected by Annual Conference. Each district in the state is represented by members on the Board.

Louisiana Conference

Bishop J. Kenneth Shamblin
Editor Ray Branton
News Editor Frances Pearce

Send news of events, special activities and features to Council On Ministries Office, P.O. Box 4325, Shreveport, Louisiana 71104.

Editorials

The 'Raise a Billion' campaign: it's not our thing but we can't knock it

Dr. Bill Bright, head of Campus Crusade for Christ and developer of the recent "I Found It" media blitz, has now announced a new campaign. He is calling it the "Here's Life Campaign for One Billion Dollars to Help Fulfill the Great Commission in This Generation" (see TM/UMR, December 2).

Based on mail we received regarding the "I Found It" campaign, it is safe to assume that many United Methodists will support Dr. Bright's new effort and many others will oppose it from beginning to end.

We do not actively support Dr. Bright's efforts, but neither do we consider it appropriate to oppose them.

The Campus Crusade approach to Christian ministry is not our thing. From our perspective, it tends to lead people to accept Christ according to a rather narrow formula rather than according to the gospel in its fullness; it tends to focus more on the eternal promises than on the temporal demands of Christ's gospel; it tends to create an unhealthy separation between the sacred and the secular. And the new campaign suggests that the best way to win the world to Christ is with dollars.

At the same time, Dr. Bright's ministry has obviously resulted in many persons becoming Christians who would not otherwise have done so. And for some it is meeting needs which are not being met by the various denominations. While we may question aspects of Dr. Bright's theology and methodology, there is no question about his sincerity, his creativity, or his Christian boldness.

Dr. Bright's new "Raise a Billion" campaign will undoubtedly be criticized by persons in many quarters. Some Christians unfortunately appear to be more intolerant of other Christians with whom they disagree than they are of God-denying people and systems. We would like to propose a rule for such critics to follow: Don't voice your criticism until you can give a positive answer to the question "Am I and my church exempifying as much imagination, energy and commitment to fulfilling Christ's Great Commission as he is?".

We wish Dr. Bright and his new campaign well, just as we would wish any Christian well in his or her efforts to serve our Lord. If we do not choose to support his particular approach to Christian ministry, fine. But our time will be better spent in developing what we consider to be more effective approaches than by criticizing the efforts of Bill Bright and others.

It's good to see someone forgive

It was not surprising when Ohio State University football coach Woody Hayes slugged a nearby TV cameraman before a nationwide audience recently. Poor manners and bad sportsmanship by Mr. Hayes have become as predictable as his team's winning record.

It was surprising when the injured party, Mike Freedman, immediately indicated that he had no intention of pursuing legal action against Mr. Hayes.

A growing mood in our society is never to forgive or to turn the other cheek when wronged. If one has any conceivable case, the trend is to sue the wrongdoer for as much—or more—in damages as one can hope to secure.

We deplore Mr. Hayes' violence against Mr. Freedman. But we believe Mr. Hayes' wrongful behavior should be dealt with by those who employ him and by his peers in the coaching profession, rather than in a court of law.

And we believe the world would be a better place in which to live if more people were willing to forgive and forget — as Mr. Freedman has done — and fewer people were waiting for an opportunity to take someone else to court.

Welcome to new readers in Carmi, Illinois

TM/UMR welcomes new readers from the First United Methodist Church in Carmi, Illinois (Southern Illinois Conference). With last week's issue 400 subscriber-families began receiving a local church edition of TM/UMR which includes printing of their local church news on page one with general church news and opinion on the inside pages.

To our new readers in Carmi, we say "Welcome." We hope you will find your new church paper informative and that you will join with our other readers in providing feedback via "Letters to the Editor."

And to our continuing readers across the church we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter).

THE UNITED METHODIST REPORTER
Weekly newspaper serving the United Methodist Church
Editor-General Manager: Spurgeon M Dunnam III; Business: William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; Conference Editions: Debbie Christian, Assistant Editor; Local Editions: Kay Fielder, Assistant Editor; Editorial: Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; Production: Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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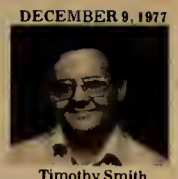
Here I Stand

We should be doing much more to discourage use of alcohol


Timothy Smith

By TIMOTHY J. SMITH

John Wesley spoke much about what he called the "catholic spirit." As I understand this, it refers to the unity of the believers in Jesus Christ. It is this essential unity of believers brought about by the Holy Spirit that gives the church great influence in our world.

I would like to take this opportunity to focus our attention on a subject about which we are not in unity. It is a subject which at one time in our American history polarized our church and weakened our witness. This subject is the manufacture and sale of alcoholic beverages. It is my opinion that we in the United Methodist Church are not doing enough on either the personal level or the denominational level to resist the growth of the alcohol industry.

The alcohol industry is a virtual disaster to our country. Its chief product, alcohol, is helping to undermine the homes of the nation; is helping to keep the poor from moving upward; is helping to ruin the health of people; is helping to overcrowd our prisons; is helping to spread death upon our highways; is helping to push costs up for all as manufacturers charge us for lost manhours due to alcohol; is helping drive up insurance rates; is helping to deteriorate the quality of life in general; and is helping to decay our people's moral fabric.

A careful study of the facts will show that the revenue received from this industry is offset by the cost to the average taxpayer in police, reformatories, courts, etc. In fact, as I looked at the police records for the city of Columbus, Ohio for the year 1974, I saw that of 20,000 arrests, over 8,000 were directly related to alcohol. That did not include those where alcohol was involved indirectly. It is truly a shame that we listen only to statistics of deaths on our highways due to alcohol rather than to the cries of those millions who are dying the silent, day by day death caused by alcoholism in the family.

In a recent survey conducted by the Racine Circuit of the UMC and myself, the following question was asked of pastors and lay leaders in United Methodist Churches: "Could you in good conscience support a movement by the United Methodist Church to use its influence to bring about the prohibiting of the manufacture and sale of alcoholic beverages?" About 1500 persons responded to the mail survey. Of the replies, about 850 were in the affirmative, and about 125 agreed in principle but with reservations. The remainder, feeling that the question implied immediate and unconditional prohibition, responded in the negative. Almost all who replied agreed that the problem was an important one, but the disagreement was in how to handle it. As I interpret this response, I believe that the indication is that a significant number of persons feel that we should be doing much more than we already are.

Our United Methodist Church is large and powerful. Many of our 10 million members occupy influential positions within their local communities. It is my belief that now is the time for our membership to speak with a prophetic unity and say to the alcohol industry, "That is far enough!" Surely such a united voice would be heard. Then to drive the point home, we could all make an effort to abstain from buying, selling, or drinking alcohol. Perhaps it is time for the "social drinker" to deny himself and take up his cross. Surely we could all make a sacrifice in order that the destruction from alcohol might stop. I know that such talk will not be well received, but it must be said. We also should remember that billions of tons of grain go into making alcohol which fogs the mind while millions of people starve all over the world.

We on this earth are moving into an age of scarcity. It will be a time of social unrest. Yet it will also be a good time for the church to try to mold the future in a prophetic way rather than being a church which reacts to conditions after they are already unbearable. If we can begin now to look at the alcohol industry and honestly ask ourselves, "What good has it done versus the harm it has done?", I believe that we will then begin to work for much tighter controls on the industry. I, for one, am ashamed that we have allowed such an industry to grow unchecked. I am sure that many of us are aware that literally hundreds of thousands of boys and girls must become alcoholics each year to keep the alcohol industry in business.

Every United Methodist could have a part in the shaping of the future regarding the alcohol industry. It is also my belief that if the church could put the alcohol industry on the run, we would find that much of the undesirable element of our society would be on the run with it. Each United Methodist could do a great deal by doing some basic things:

(1) Abstain from buying, selling or consuming alcoholic beverages.

(2) Use your influence to keep friends and relatives from doing the same.

(3) Investigate the subject of alcohol by reading some of the church literature from the Prohibition days rather than literature from the alcohol industry.

(4) Urge your local Board of Church and Society to address this problem.

(5) Vote against alcohol and the alcohol industry whenever you can in any way you can.

I thank you for listening and hope that you will act as God will lead. Please don't wait until your life or the life of a loved one is ruined before doing something.

"Here I Stand" is a forum through which TM/UMR readers may express their concerns ond opinions about the church.

This week's contributor, the Rev. Timothy J. Smith, is pastor of the Rocine United Methodist Church in Racine, Ohio.

Letters to the Editor

Christians can make ESP Christ-centered

To the Editor:

I would like to comment on the letter from Joseph H. Klotz stating that ESP is not Christ-centered (TM/UMR, Nov. 11).

ESP is not necessarily Christ-centered, and Dr. Morton T. Kelsey in his book "The Christian and the Supernatural" pleads with Christians to make it so. He says: "Modern men and women show a tendency to go right ahead seeking such experiences on their own, and treating the church's message as irrelevant . . . We have seen that there are various ways of opening oneself to parapsychological experiences and that some of them present real dangers. The experiences of ESP show us possibilities of new reaches of human knowing and power within man — but these phenomena need to be experienced within a religious group where men and women respect them but are not afraid to explore them . . . If the church does not take ESP data seriously and integrate these experiences into its thoughts and practices, people will deal with them without the wisdom and understanding that the church can provide."

Edith May
San Antonio, Texas

Article was helpful

To the Editor:

As a minister of the United Methodist Church I want to say how helpful was the article by Lisa Michels "E.S.P., Christianity: is there a link?" (TM/UMR, Oct. 14).

The work of Christian theologian Morton T. Kelsey in the area of parapsychology and PSI research needs to be listened to by the conventional church as it seeks to speak to the new age. Kelsey is a Christ-centered spokesman trained in the school of Carl G. Jung, who sees healings and other charismatic "gifts and psychic phenomena" as real forces at work in the world. His book "The Christian and the Supernatural" is one every United Methodist should read.

I agree with Kelsey that if mainline churches integrate their present scientific view with the one that parapsychological facts suggest, Christianity will again be in a position of central influence on modern culture.

Randall C. Phillips
Los Angeles, California

Is our talk of pluralism only hot air?

To the Editor:

The November 18 issue of TM/UMR carried an article which stated that "Good News" was denied access to updated lists of missionary mailing addresses by the staff of our General Board of Global Ministries.

I want to strongly protest this action. I was born and reared in the United Methodist Church and every parish I have served fully supported the missionary program of our denomination. Not only have we met all apportionments, we have frequently underwritten Advance Specials.

When it comes to Advance Specials, I am interested only in assisting those missionaries who emphasize both the personal and societal implications of the gospel. The net effect of the board's action will cause many to direct extra-mile giving to independent mission work — the very thing the board does not desire.

If the Board of Global Ministries can refuse to hold meetings in states that haven't passed the Equal Rights Amendment, by what reasoning will it not allow "Good News" to help evangelicals (defined in its classical sense) be apprised of like-minded fellow laborers? I am beginning to believe that all this talk about the acceptance of puralism is only so much hot air.

Reid S. Thomas
Philadelphia, Pennsylvania

Power politics deplored

To the Editor:

Speaking to the issue of Methodist general boards and agencies refusing to hold meetings in non-ERA supporting states (TM/UMR, Oct. 28), this posture says to me that our church believes: (1) there is room for only one Christian position on this issue; and (2) our officials wish to no longer be contaminated by association with people or communities who hold contra-ERA opinions. Are we now a purist church wherein we shall harbor only party-line approved opinions?

Increasingly, the only right is the strength of power. What difference is the organizational label — communist, Republican, Democrat multi-national corporation, international labor, Roman Catholic or United Methodist? It is not what grassroots people who pay and pay may feel, but the ability of organizational officialdom to influence by manipulation and leverage. Even as a United Methodist I feel no less used and manipulated than by any of the other secular power blocs. Nor am I persuaded that our leaders possess greater wisdom, insight or spiritual inspiration, as exemplified by their implementation of processes to apply the right of power politics.

Thomas D. Milligan
Horseheads, New York

Economic pressure is the only pressure that counts

To the Editor:

Regarding your indignant editorial against the boycott by the Board of Global Ministries of states which have not ratified ERA (TM/UMR, Oct. 28): economic pressure is the only pressure that counts. Martin Luther King discovered that. Many sonorous sermons raised no one's consciousness about the injustices suffered by his race. The bus boycott worked.

I have searched your editorial for a suggestion that the board could use instead of economic pressure. You evidently have no substitute to offer. A sonorous sermon perhaps?

Jean Henson
Greenville, Texas

Where is Jesus in all this?

To the Editor:

A few years ago, a minister friend preached a sermon using as a subject, "The Church: The Bride of Christ or the Handmaiden of Society."

It appears to me that many of our general boards and agencies have become the servant of society rather than servants to the risen Lord. The Board of Global Ministries has entered into the political policy-making field, advocating swapping one group of people for another, as in their recommendation to trade Taiwan for Communist China (TM/UMR, Oct. 28).

Or Dr. McCleary's report on Vietnam as a kind of paradise for the Vietnamese people, while the facts give lie to his statement. If what he says is true, why are the Vietnamese taking every opportunity to escape from that Southeast Asian paradise?

Or the statement from the Bishop of Cuba along with other church leaders as to the health and welfare of the Cuban people, when every report except that of politicians and liberal church leaders is just the opposite. Actually food is scarce; Castro's omnipresent eye is looking over every shoulder. Refugees say that where two or three are gathered together in Cuba, one can rest assured that one is a secret informer for Castro.

Those representing the Equal Rights Amendment are on a trail of vengeance; the abortionists maintain the right to murder, yet they demonstrate for leniency for convicted murderers and rapists, and seek to punish those states who have not ratified the ERA.

All of this causes one to wonder where Jesus Christ is in all these areas. It seems that He has been totally left out. And we ask why our churches are losing members.

R. Nelson Wade
Savannah, Tennessee

Who can we write about television programming?

To the Editor:

Would it be possible for you to give us correct names and addresses of TV network personnel to whom we should express our opinions? I believe this would be of help.

Hal Schroeder
Millington, Illinois

EDITOR'S NOTE: Network personnel to whom you may direct opinions about television programming are:

- American Broadcasting Company (ABC); President, Frederick S. Pierce; Vice President of Programming, Fred Silverman; 1330 Avenue of the Americas; New York, N.Y. 10019
- Columbia Broadcasting System (CBS); President, Robert Wussler; Vice President Programming Practices, Van Gordon Sauter; 51 West 52nd Street, New York, N.Y. 10019
- National Broadcasting Company (NBC); Chairman of the Board, Julian Goodman; Vice President of Programming, Irwin Segelstein; 30 Rockefeller Plaza; New York, N.Y. 10020

Complaints are not enough

To the Editor:

We are certainly concerned about what is brought into our homes via TV and I have done my share of complaining. But by complaining, are we not trying to clean it up in a negative way?

Shouldn't we as a whole church work in a positive and constructive way? We have the best of all possible messages to share — God's gift of love and life through Christ Jesus. Why not put on our own programming and advertising, thus (to coin an old phrase), "putting our money where our mouth is." I think it would influence the networks and stations more than complaints. Who knows, it may even help our membership grow — let's hope spiritually as well as in numbers of persons!

One way we may be able to help is to work with and support with prayer the coming 4th network, The Christian Broadcasting Network, Inc., Virginia Beach, Virginia.

Grace Sandstrom
Duluth, Minnesota

God doesn't care which Bible translation we use

To the Editor:

Some time ago I read a letter in TM/UMR bemoaning the fact that the Bible had been retranslated in the language of today. The writer thought it was sacreligious to use any terms for God except "Thee" or "Thou."

I am a woman 82 years old who was brought up with the King James Version and memorized many passages down through the years. However, I love the new version in our own language. I know for a fact that when the King James Version was printed, the common people of England all used the pronouns "thee" and "thou" in their everyday language, so it was the only way the Bible could be translated at that time. The original Bible was in Hebrew or Greek as we all know.

What about other languages like French and German? They didn't use the words "thee" and "thou". Their versions were translated into the langauge spoken at that time.

I am quite sure God doesn't care in the least bit how He is addressed as long as we live as we should and talk frequently to Him.

Wanda M. Cooman
Walworth, New York

On the TM/UMR Beat

Some ways to create a memorable Christmas

Sharon Mielke

The Christmas curse in America for decades now has been emphasizing the secular holiday over the religious holy day.

But despite all the public grousing about the commercialization of Christmas, James Breig writes in the December issue of the "U.S. Catholic," about "an underground movement of subversives afoot who manage to wind up with a Christmas worth remembering." And, better yet, they celebrate a Christmas worth repeating.

How do they do it?

Mr. Breig says the basic thing is they don't let the season overwhelm them but rather "cut it down to size" — the size of their families.

The method is to "keep it simple even though society wants it the other way."

The motivation is the realization that Christmas celebrates the birth of Christ and therefore our observance should be like the Incarnation: "Always happening, always new, always wonderful, always memorable."

A number of specific suggestions:

- Remind your household of the religious meaning of Christmas and spur family prayer with homemade Advent wreaths or a Jesse tree and Advent calendar.
- Celebrate the breaking-of-bread at home on Christmas Eve with a ceremony from Eastern Europe. Each member of the family, after the blessing of the bread, in order of age, breaks off a piece, gives it to the next person, and makes a specific wish for the recipient.
- Sing carols before opening the gifts, a Polish tradition. Each chooses a carol and the whole group joins in. Don't miss the happy, radiant faces as all join in singing.

Focus on the family does not mean shunning everyone else, however. In fact, reaching out is a major part of many memorable family observances.

- Give as gifts to relatives "shares" in the care of an overseas foster child, or an Advance Special project, or other special concern of the person in whose name the "share" is given.
- Make a special effort to visit senior citizens and shut-ins to share yourself with them — "bringing the spirit of Christmas to them."

The key is preparation and the investment of time, the author cautions, but the "reward" will be memories of a Christmas you will want to do all over again, only better.

—SHARON MIELKE

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Wesley, Luther 'meet' to discuss doctrines

By CLYDE CHESNUTT
Associate Editor

DAYTON, Ohio — John Wesley and Martin Luther never met during their lifetimes, but they did here last week. At least, their spiritual descendents — United Methodists and Lutherans — forced them to meet as they quoted the founders of the two religious movements as authorities to support each church's present doctrine.

The occasion was the second of six bilateral discussions between the United Methodist Church and the Lutheran Council in the U.S.A. held Dec. 1-3 at UMC's United Theological Seminary here. The subject for all six dialogues is baptism and its implications.

While the decisions and consensuses reached at the talks are not binding nor official for either the United Methodists or Lutherans, members of each team seemed pleased by the high degree of agreement reached so far. At the spring 1978 meeting the members — from each side — will hammer out a statement listing agreements, differences and issues needing further exploration.

Tentative agreements at this session focused on the primacy of God's grace in Jesus Christ, the practice of infant baptism and the acceptance of each other's baptism. Differences seemed to hang on where the emphasis was placed in doctrines.

The Lutherans, for instance, constantly emphasized God's act of grace in Christ in justifying the sinful person while the Wesleyans kept stressing the need for life lived in the Holy Spirit in obedience to God — the doctrine of sanctification.

Dr. David Tiede, professor at Luther Theological Seminary, St. Paul, Minn., said Lutherans believe baptism is "something God does," where God makes a claim on us.

The American Lutheran Church professor explained when Luther would often say, "I was baptized," he did not mean he could remember the day but rather that in the act of baptism "God claimed me; prior to my conscious acceptance, God accepted me.

"Baptism is as a person planting a flag on new territory saying 'I claim this land in the name of the Queen of Spain,'" Dr. Tiede said. "Certainly, one must exercise the claim, but life is lived out under that claim. In baptism God lays His claim on us and we live our lives under that claim."

For the U.M. position, Dr. Dale Dunlap, dean of St. Paul School of Theology, Kansas City, Mo., quoted Wesley: "Our main doctrines, which include all the rest, are three — that of repentance, of faith and of holiness. The first of these we account, as it were, the porch of religion; the next, the door; the third religion itself." Dr. Dunlap emphasized that Methodism forges "piety and ethics into a distinctive whole," with a life of service to one's neighbor as evidence of inward holiness.

It took a Lutheran professor in a U.M. seminary to offer a description of Wesley and Luther which numerous team members found helpful. Dr. Klaus Penzel, a member of the team from the Lutheran Church in America who teaches at Perkins School of Theology, Dallas, said Luther was a "disjunctive" theologian while Wesley was "conjunctive."

Borrowing those two descriptions from Wesleyan scholar Albert Outler, Dr. Penzel said Luther formed his theology over against the Roman Catholic dogma of his day. Luther stressed "sola fide" (faith alone), "sola gratis" (grace alone), "sola scripture" (scripture alone). Wesley, on the other hand, tried to hold together faith and works, personal and social holiness, justification and sanctification.

The head of the U.M. team, Bishop Jack Tuell, Portland, Ore., said he believes the dialogues are worthwhile as U.M.s come to "understand and appreciate" the Lutherans. The Rev. Jeanne Audrey Powers, staff executive of the Board of Global Ministries' Division of Ecumenical and Interreligious Concerns which co-sponsors the dialogues, echoed the bishop's opinion. "They need our witness and we need them," she told TM/UMR.

The Rev. William G. Rusch said the Lutherans, who initiated the talks, were in dialogues because they wanted to share with others in the universal church. The staff member of the Lutheran Council told the story of a whale spouting up water in the ocean and an elephant trumpeting on land. They are worlds apart," he said. "They can't communicate. Methodists and Lutherans are like that. We belive it's time whales and elephants communicate."

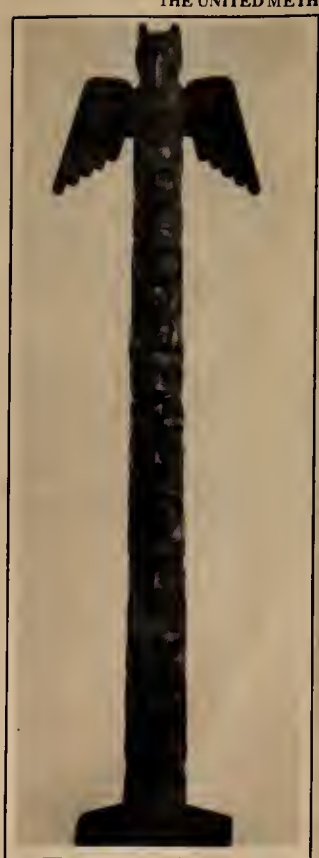
GCFA sets conference

DAYTON, Ohio (UMC) — A voluntary consultation between general agencies of the United Methodist Church to consider investment and banking policies with relation to the apartheid government of South Africa will be sponsored by the denomination's chief fiscal agency.

The action by the General Council on Finance and Adminstration here Dec. 1 specifies that the meeting will be held "as soon as possible." An exact date and place will be announced in the near future.

The GCFA had been asked by the boards of Church and Society and Global Ministries at their meetings in October of this year to include on its agenda here a consideration of how denominational fiscal policies "relate to the (church's) Social Priniciples as regards apartheid in South Africa." The consultation was approved as a response to that request since in the opinion of GCFA staff there was not sufficient time prior to the meeting here to prepare adequately such a review.

In other business at its annual session here Nov. 29 - Dec. 2, the GCFA board of directors approved membership for the council in the Coalition of National Voluntary Organizations at a cost of $2,080 per year in 1978 and 1979.



Totem pole tells Christmas story

ANCHORAGE, Alaska — A United Methodist minister here has carved a totem pole of how the Christmas story might have been told in the art and lore of the ancient Tsimshian people of Southeast Alaska.

The Rev. David K. Fison, pastor of St. Johns UMC, says totem poles were never idols. They were used as memorials; they commemorated events or related stories, he says.

In the above photo, the raven (angel) carries the guiding star in its beak. Joseph holds a dugout canoe paddle and Mary holds her child. The bear eating berries symbolizes the manger. The shepherd is now a fisherman. The wisemen become a chief wearing a hat, kneeling with a star reflected in his eyes and presenting a gift of a valuable copper shield. The frog is the angel of dreams and on the bottom is Herod, upside down, outwitted by the intervention of the frog-angel.

In the detail photo below, Joseph receives the dugout canoe paddle from the raven because travel between villages was by water. The child Jesus, held by Mary, is wrapped in a Tsimshian blanket. The bear is eating berries at the place of birth, where forest animals feed. And the shepherd, who is now Keeper of the Fishtrap, brings his catch and kneels before the Child.

Council votes to carry over priorities to next quadrennium

By BUD HERRON
Associate Editor

DAYTON, Ohio — The agency responsible for setting church priorities between sessions of the United Methodist General Conference voted here Dec. 2 to recommend that present priorities — world hunger, ethnic minority local churches and evangelism — be included when priorities are set for the denomination's 1981-84 quadrennium.

In other business, the 131-member General Council on Ministries (GCOM) meeting here Nov.29-Dec. 2 for its annual session: (1) approved a lengthy list of resources for use by local churches in the study of human sexuality, (2) carried on a 25-minute inconclusive debate over the merits of a proposal that the council not hold meetings in states which have not approved the federal Equal Rights Amendment and (3) endorsed a proposal by the denomination's Council of Bishops designed to bolster the financially-troubled priority on the ethnic minority local churches.

Priorities re-recommended

The council's recommendation that the three present priorities be extended to the next four-year program cycle of the denomination came at the end of an hour-long debate in which council members from across the nation weighed and struggled with the possible results of such an action.

While all persons seemed to agree that the three priorities need attention in the church "long beyond 1980" — the year in which the special church emphasis is scheduled to expire — some council members were hesitant to "lock ourselves in" to the priorities for next quadrennium with only one year gone in the present one.

The original motion in the matter, from the council's Unit on Priorities, called for the three priorities "to be continued" for the next church quadrennium. Several council members objected to that wording because they felt it would lock out the possibility that other worthwhile priorities might arise in coming years and deserve inclusion in the church's emphasis. The overwhelmingly approved amended recommendation calls for the present priorities to "be included" — leaving the door open to the possibility of additional priorities at a later time.

Along with the approved recommendation comes a charge to examine the way the church has handled the priorities in this quadrennium "so that any mistakes may be rectified" and the program "enlarged, enriched, expanded or modified." The examination is to take place "in conjunction with a March 1979 consultation of leaders" from annual conferences and the general church. Final action on the total priority recommendations for the action of the 1980 General Conference will be approved at the November 1979 meeting of GCOM.

Sexuality resources

Following up on a mandate passed down by the UMC's 1976 General Conference, the council approved a list of 131 resources for local churches to consider if they elect to study human sexuality.

Categorized by age group for which they are intended and by subject, the list ranges from "How Babies Are Made" — a book for young children to "The Fires of Autumn" — a book for older adults.

The list and a preface to the list explaining its purpose met with only brief discussion before being unanimously approved by the council, but produced lengthy debate and revision while being considered earlier by the council's Unit on Coordination — the committee which compiled it.

Unit members objected to the use of descriptions of the books' contents in ways which made it appear that the church was endorsing and making value judgments on the materials. All sucb endorsements were removed by the unit and the preface to the listing was amended to state that the list represents various points of view and each should be judged by local churches in light of the denomination's "Social Principles" statements on sexuality.

During the unit discussion, the Rev. Riley Case, literature coordinator for the "Good News" movement caucus of "evangelicals," who visited the unit as an observer, raised questions about whether the unit intended to say all materials on the list were in keeping with the UMC's "Social Principles." Unit members replied that the listing was an effort only to present various points of view on sexuality for study in "light of these principles." They said local churches must make their own decisions on that matter through study and reflection on various points of view.

The resource will be printed in a spring 1978 issue of "The Interpreter," official program magazine of the denomination.

ERA boycott

In a 25-minute unresolved debate, members of the council engaged in a heated discussion over whether or not the GCOM should make a commitment not to hold meetings in states which have not ratified the Equal Rights Amendment to the U.S. Constitution. The debate represented the first time that proposal — already approved by three other national agencies of the church — has run into major opposition in an agency plenary.

The debate was prompted by a motion from the floor early in the council sessions by Dr. Leigh Roberts of Cross Plains, Wis. Dr. Roberts moved that the council's executive committee consider "scheduling all GCOM meetings during this quadrennium only in states that have adopted the ERA."

The council agreed to refer the motion to the executive committee, but when the executive committee returned its recommendation to the council "for information" it was discovered that the committee had ruled against the GCOM making such a boycott commitment.

The committee, made up of the heads of the council's various units, reported that: (1) GCOM meetings for the remainder of the quadrennium are already scheduled for Ohio, a state which has passed the ERA, (2) It is the "policy of the GCOM not to make policy pronouncements" by joining such a boycott and (3) "Our ministry is to the whole church and therefore we should be free to travel and meet as needed" without regard to ERA ratification.

During the debate sparked by the statement, executive committee members stated support for the Equal Rights Amendment, but said the proposed joining of the boycott was a "different matter altogether."

Dr. Dolphus Whitten Jr., an executive committee member from Oklahoma City, said he has actively worked for passage of the ERA in Oklahoma but that he "doesn't think it's right to penalize United Methodists in Oklahoma just because the legislature is stupid." Dr. John King, president of the council, said he likewise supports ERA but feels such a boycott "to penalize a particular portion of the church because of some political decision made in their states" is divisive.

On the other side, Barbara Thompson, who heads the denomination's Commission on the Status and Role of Women, objected to the executive committee action and called for the council to make a moral commitment to the ERA. Dr. George Outen, top executive of the Board of Church and Society said the committee's statement about being in ministry to the "whole" church "sounds like a swipe" at the general agencies which have taken a stand on ERA.

Since the executive committee report required no action of the whole council, opponents of the decision were unsure of what course of action to take in the matter. At one point it was suggested that the report be withdrawn and all mention of the discussion stricken from the record. When press members present were asked, however, whether they would consider not reporting on the debate if the report was withdrawn, the response was negative.

Finally, a motion was passed to refer the report back to the executive committee for "reconsideration in light of the floor discussion" and for report to the council at its March 1978 meeting.

Minority church priority

A plan under which an annual conference, if it desires, can keep half of the money it raises for the ethnic minority local church to be used in minority church work in its own conference was endorse here by the GCOM. The plan orginated with the church's Council of Bishops and was previously endorsed by the General Council on Finance and Administration (see related story elsewhere on this page).

The plan was proposed as a method of stirring interest by local churches in contributing to the ethnic minority local church priority, which has lagged behind the church's hunger priority in contributions so far.

For the funding plan to become effective it must be approved by the annual conference in which it is to be used.

Teens want religion, not volleyball, pollster says

TM/UMR Staff Special

DAYTON — American teenagers are "remarkably religious" but are "turned off by organized religion," the director of one of the nation's best known public opinion polls told directors of two United Methodist Agencies here Nov. 29.

"Youth feel that they are not getting the spiritual nourishment they need (in the church)," Dr. George Gallup, Jr., head of the Gallup Poll said in an address during a joint session of the UMC's General Council on Ministries and General Council on Finance and Administration. Earlier at a press conference he made similar statements, saying: "Youth are more interested in going to church to learn about prayer than to play volleyball, but many churches offer the volleyball because they misjudge what's important to kids."

Dr. Gallup, an Episcopalian who recently helped found a religious research center at Princeton University, said 95 percent of all teenagers in America say they believe in God and that "teenagers are more likely than their elders to feel a close relationship with God." At the same time, however, he said organized religion is doing a poor job of attracting these teenagers to churches. He said there are strong indications that the following factors play a major role in such alienation from churches:

•"Churches tend to concentrate their efforts on pre-teens and adults" rather than teenagers "because they (teenagers) appear to be a more difficult group to reach." Dr. Gallup said many churches just decide to wait for teenagers to get older and believe that at that time they will get reinvolved in the church. He said the belief that persons who were uninvolved as teenagers will return to the church as young adults is not supported by his statistics.

•"Churches spend their time waiting for young persons to come to church" rather than seeking them out where they can be found — "at football games, McDonald's, etc."

•"Because of a lack of association, young people have developed negative attitudes toward both parishoners and clergy."

•"Youth feel they are not getting the spiritual nourishment they need (in the church." He said "relevance" is no longer the "operative word" among teenagers — "spirituality is the word today." He said there is evidence that the church has not made the shift necessary to meet this new need.

Dr. Gallup said the youth programs of most churches are a very low priority and are most times headed by the most junior of the church staff or by part-time para-professionals. Such a fact, he said, illustrates the reason why church efforts to attract teenagers have generally failed.

Turning to other subjects, Dr. Gallup said he believes religion in America is "at a pivotal point in history" and that there are indications a religious revival is beginning.

The renewed interest in religion, he said, is greatest among the young adult population — where the sharpest church membership gains are being recorded.

Emergency fund saves property

TM/UMR Staff Special

NEW YORK— Emergency financial aid rushed last month to the United Methodist annual conference in Rhodesia (Zimbabwe) has prevented confiscation of church property and has prompted the return of property already seized by creditors, according to the denomination's top executive for African affairs headquartered here.

The Board of Global Ministries' overseas mission arm last month committed $70,000 toward helping settle $118,260 in outstanding debts for which creditors were demanding immediate, full payment.

Dr. Isaac Bivens said the funds enabled the church "to keep its head above water" and to honor its indebtedness. He said the action will help to preserve the record of the United Methodist Church and its integrity — particularly important since the church is identified so closely through Bishop Abel Muzorewa with the liberation struggle.

The World Division also has recommended a $100,000 Emergency Advance asking to assist church hospitals and clinics to continue operation in the war-torn nation, Dr. Isaac Bivens told TM/UMR.

Dr. Bivens said the emergency fund will also be needed to help the church respond to the emergency needs of the people for food, clothing and shelter. Under present conditions farmers are unable to grow crops and hunger and starvation are inevitable during the next year.

The executive reported the churches have gone "essentially underground" because any group meeting is subject to attack from both the freedom fighters and government forces. With churches unable to conduct services normally and the economy strained, he said emergency support for pastors will be needed as well.

Bishop's wife maps trek through life's stresses

By PAT SITES
Staff Writer

SAN FRANCISCO — There are probably persons still around who think a bishop's wife shouldn't have nervous or emotional problems. If she must have them, then heaven forbid she should talk about them — or worse, write about them.

Mary Ella Stuart, wife of U.M. Bishop R. Marvin Stuart of the San Francisco Area, might have been first to agree in her earlier years. But no more. She once had a serious emotional illness, has learned to cope with a lifetime of inner stress — and has laid it all on the line in a book called "To Bend Without Breaking — Stress and How To Deal With It."

To write such a book — to make oneself vulnerable — is risky business, Mrs. Stuart admits. But for her, the reasons outweigh the risks.

Having been down that long dark road herself, she sees a ministry in helping other Christians who suffer from an overload of stress. And she also knows that helping others is for her a form of therapy for an illness which, like alcoholism, she says, is "only arrested, never cured."

Mary Ella Stuart

If there are those who think a bishop's wife should keep things like emotional illness to herself, "they've been kind enough not to say so," Mrs. Stuart told TM/UMR last week. Instead, since Abingdon Press brought the book out in September, she sees signs that it may be opening doors for others to deal more honestly with their problems. People are saying, "I never dreamed you had an experience like this. If you can talk about it, maybe I can, too."

But if the daughter and wife of a minister can talk freely today about her own stressful life — which led to hospitalization in the 1940's for a psychoneurosis "which nobody dared talk about" — she admits it wasn't always that way.

In the church of 800 persons where her husband served when she became ill, she says, perhaps only three or four persons knew the true story of her illness. "In those days you couldn't admit such a thing."

And as she realized she was sinking deeper into depression and needed professional help, she now recalls with a smile, "my husband was sure we could work it out without outside help. Ministers do tend to have a God-complex, you know!"

She remembers, too, the guilt she felt because "my faith was not sufficient to help me out of this situation."

As a deeply committed Christian who has adapted for herself many of the stress-reducing stategies developed by secular support groups, Mary Ella Stuart admits there is no either-or solution to one of today's serious problems: overload of stress.

Psychology alone won't do it, she says. Nor is spiritual awareness alone enough. It takes both — and a lot of loving support which the Christian community can and must give — for persons like her to make it through.

That's why she calls fervently for Christian stress-support groups within the local church — not as a substitute for professional help, but as encouragement for ongoing self-help in a Christian setting.

Undoubtedly Christians have built-in support; they can trust in God when their own strength fails, she told TM-UMR. "We don't have to rely ultimately on our own discipline — thank goodness, because it's often not sufficient."

But that doesn't mean we have to blame our own lack of faith for everything that happens to us, she maintains. She recalls the tremendous relief she felt when she found it was her own overloaded nervous sytem — not "my lack of faith in God" — causing her insomnia, depression and other problems.

To Mrs. Stuart, help has come — from loyal friends and family, from the church, from her own tenacious spiritual quest, from daily techniques for coping that she's acquired, from groups as varied as Alcoholics Anonymous and Recovery, Inc.

Now — with the book and an increasing number of stress-support classes and retreats she's leading — she hopes to pass some of that help along to other Christians.

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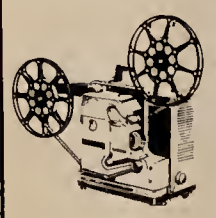

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Home residents face higher rate, not eviction

LOS ANGELES (UMC) — Although increased residency fees ranging from $340 to $900 have been ordered for residents of the Pacific Homes retirement facilities network, no one will be evicted if they are unable to meet the new monthly assessment, according to the court-appointed receiver for the financially plagued homes.

"It is our firm hope that nobody will have to leave," said Richard Matthews, who was appointed to administer the homes by a federal bankruptcy court here in early November."

Mr. Matthews explained that anyone who did not meet their assessment on Dec. 1 would be contacted to determine if they had applied for assistance through government channels and subsidies or an emergency fund established by the Pacific and Southwest Annual Conference of the United Methodist Church.

Congregations in the conference have been asked to assist residents unable to meet the new monthly accommodation assessments. A special appeal to the churches for help was decided Nov. 23, but no direct assessments to any church are involved.

Bishop Charles F. Golden said the church, in making the appeal, is acting "out of Christian conviction" and not legal obligation. "The Christian mission of our conference challenges us to respond to this appeal," he said.

The network of seven retirement homes and seven convalescent centers has been in bankruptcy court since February. On Nov. 4, the homes, faced with two crippling lawsuits by groups of residents, asked that bankruptcy proceedings be changed from Chapter XI to Chapter X of the federal statutes.

Among other things, this meant that the court-appointed receiver would have primary control of the homes' operation and the conference-related board would serve only in an advisory capacity. A hearing is set for today, Dec. 9, to consider the homes' request for the change in status.

Indiana has home crisis

Pacific Homes is not the only retirement institution plagued by financial problems, however. Under threat of possible legal action against the Wesley Manor retirement home in Frankfort, Ind., a special session of the North Indiana Annual Conference has been called for Feb. 18, 1978, to deal with the home's financial emergency.

The conference is being called by Bishop Ralph T. Alton and the North Indiana cabinet to consider a capital funds campaign to enable the home to resume its normal obligation in retiring a $9 million bond issue. The home corporation is in default to its bondholders for two half-year periods.

The need for a minimum of $1.5 million over the next three years to meet the financial emergency has been projected by the home's financial consulting firm, Coopers and Lybrand.

With the plan set in motion for the conference to deal with the Wesley Manor problem, Bishop Alton and officers of the home corporation have received assurance from officials of the First National Bank of Dayton, Ohio, the home's corporate bond trustee, that no legal action on behalf of bondholders will be initiated pending action of the annual conference in its special session.

Missouri UMC's top $1 million for human need

COLUMBIA, Mo. — A festive "parade of districts" opens this year's "Bishop's Thanksgiving Convocation in Response to Human Need," as Missouri United Methodists come together here to top the $1 million mark in gifts for world hunger. The event marked the fourth year of what has been described as a "massive display of concern for the world's hungry." MISSOURI UNITED METHODIST REPORTER PHOTO

General staff, regional leaders mend fences

MIAMI BEACH (UMC) — Much has been said and written about the gap between general agency and annual conference leadership but apparently the distance is being narrowed.

A four-day biennial conference of the National Association of Conference Council Directors closed here last month with mutual expressions of appreciation and support between general board staff members and the 60 annual conference directors attending the meeting.

One director described the meeting as a "great coming together" while a general staff member expressed appreciation for the opportunity to speak and listen. "A few years ago it wouldn't have happened," he added.

The position of annual conference council director was created by the 1968 General Conference. Since that time there has been tension between general agencies and the directors because the new conference position has been seen by some as a block to program implementation by the national agencies.

That attitude is changing, believes the Rev. Anthony Shipley, Detroit Conference director and president of the association. General agency personnel are now beginning to see the directors as funnels and links rather than filters or blocks, he said.

If this new attitude is for real, what effect will it have on local churches? Dr. Shipley believes resources available at the general agency level will be created in cooperation with the annual conference directors and that they will be more useable. "The highway has been damaged and non-functional," he illustrated. "We're repairing that highway so we can ship more and better freight on it."

The Rev. B. C. Goodwin, New Mexico council director who was elected at the meeting to succeed Dr. Shipley as head of the association for the next two years, agreed with Dr. Shipley's assessment and said he looks forward to continued work in clarifying the role of the directors.

U.M. teacher rebuked for critical stand

ST. PAUL, Minn. (RNS) — A United Methodist minister who teaches at the College of St. Catherine, a Roman Catholic women's school, has been rebuked by college trustees for signing a statement critical of the Catholic hierarchy's stand on abortion.

Dr. Dwight W. Culver, a sociology professor, was one of more than 200 specialists in ethics and theology who recently issued, "A Call to Concern" deploring "the dangerously increasing influence of the absolutist position" against abortion rights.

"We are saddened by the heavy institutional involvement of the bishops of the Roman Catholic Church in a campaign to enact religiously-based anti-abortion commitments into law, and we view this as a serious threat to religious liberty and freedom of conscience," the signers said.

The statement supported the 1973 U.S. Supreme Court decisions legalizing abortion.

The resolution of the St. Catherine trustees, adopted by a 19 to 1 vote with one abstention, called Dr. Culver's action "inappropriate in virtue of the position he holds as a faculty member of the College of St. Catherine."

The board also reaffirmed "the continuing commitment of the college community to the value and sacredness of human life and to every individual's inherent right to life."

Dr. Culver, contacted by a reporter, said it was his "present understanding" that the college board passed its resolution "on the basis of a partial press report and that none of its members had read 'A Call to Action,' the statement I signed."

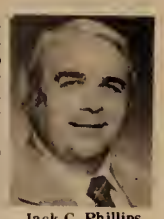
"Until I learn that some member of the board has read the statement and wants to discuss it with me, I have no comment on the board's resolution," he said.

Foundation exec 'optimistic'

Church-college support can be tapped

Editor's Note: In the light of what some persons have called the increasingly imperiled position of United Methodist colleges and universities, TMUMR staff writer Pat Sites recently interviewed Jack C. Phillips, president of the National Foundation for Christian Higher Education, about the ways United Methodists can — and do — boost their schools financially.

By PAT SITES
Staff Writer


Jack C. Phillips

Q. Is it true that United Methodists are not as willing to give money for their church-related schools as they used to be?

A. No. Giving to U.M. colleges and universities is up. United Methodists have always supported their schools. And historically, individual United Methodists have supplied the bulk of funds for those schools.

Q. What does it take to get United Methodists to support their schools?

A. Essentially, just what it takes to get them to support any important cause: understand the need (and that means the schools must clearly identify their goals); have enough information to make wise decisions about their money; and sometimes help in channeling their money the way they want it to go — and that's where we believe the Foundation can help.

Q. What is the "National Methodist Foundation"?

A. It's a "public" foundation authorized by the General Conference of 1964 and incorporated by the Division of Education of the Board of Higher Education and Ministry. Its job, quite simply, is to seek, gather and disperse financial aid to the 106 colleges and universities affiliated with the United Methodist Church.

Q. What kind of aid does the Foundation give?

A. The money goes for one-time grants for special projects at United Methodist colleges and universities, which submit proposals to the Foundation's board of trustees. Last year, for example, $15,000 went to Oklahoma City University for its student career program; $5,000 went to Young Harris College for its chemistry department. Scholarships and loans are also provided, through the BHEM's section on loans and scholarships.

Q. What kinds of financial aid do you seek?

A. All kinds. We encourage laypersons to give money, property or deferred gifts while they are alive. We also encourage them to remember the school of their choice through the Foundation in the form of a will. We promote estate planning through trusts or annuities. In short, we encourage them to give in whatever ways are best for them.

Q. What are some ways of giving that many persons may not be aware of?

A. Well, how about appreciated securities, life income gifts and annuities?

Q. Fine — how about explaining them, briefly?

A. Appreciated securities are securities (stock, for example) which are worth more than you paid for them. If you give those, you'll save the capital gains tax and can also qualify for the income tax deduction (based on the fair market value of the assets at the time you give them to the Foundation.)

You can make a life income gift to the Foundation by transferring cash, securities or other property, with all earnings paid to you as long as you live. On your death, the Foundation will invest your gift as a perpetual memorial fund. Here, too, you will receive important benefits from both income and inheritance taxes.

Q. And annuities?

A. Annuities are, quite simply, an arrangement whereby, in return for your cash, securities or other property, the Foundation will guarantee you a fixed sum — annual income for life. A gift annuity also entitles you to tax deductions.

Q. I notice in each case you mentioned tax benefits. Do you find this a big selling point in encouraging persons to support the Foundation?

A. No. Once they have decided to give, many of them say, "Don't worry about that. I can handle that later with a lawyer." That certainly doesn't seem to be a prime incentive. It is true, however, that because of the nature of the Foundation's structure, we can offer maximum tax incentives.

Q. What are the Foundation's current assets?

A. More than $5 million. The Board of Higher Education and Ministry administers them, along with its own assets of $23 million, according to the needs of various schools. The schools receive only the interest from the permanent investments. The original gifts remain intact to keep on earning interest.

Q. You said earlier you are optimistic about United Methodists' willingness to support their colleges and universities. How optimistic?

A. Optimistic enough to believe that by 1990 the Foundation can have assets at least of $25 million — maybe as much as $50 million. The Foundation has now been in existence long enough for the church to see the need for it. Now we're creating a program we hope will get widespread support. With the continued support of the Board of Higher Education and Ministry — without which the Foundation couldn't exist — and the concern that I know United Methodists have for their church-related schools, — yes, I am optimistic that the money will be there for the schools to do the job only they can do.

UMCOR needs aid for India cyclone victims

NEW YORK (UMC) — The United Methodist Committee on Relief (UMCOR) will seek $100,000 as its share in Church World Service (CWS) relief funds for cyclone devastation in India, UMCOR executive director Harry Haines has announced.

An estimated 20-25,000 persons were killed, two million left homeless and seven million seriously affected by cyclones Nov. 12 and Nov. 19 in the states of Tamil Nadu and Andhra Pradish, both in the Hyderabad area.

CWS has already released $219,000 in funds already in India and $50,000 in funds here for emergency relief, Dr. Haines reports.

United Methodists wishing to respond may do so through the advance Cyclone Response-India, (Account No. 212410-6), he said.

Thousands welcome world evangelist

SYDNEY, Aust. — Three thousand persons from all age groups and many nations packed the Sydney Opera House here Dec. 2 for the installation of the Rev. Alan Walker as director of world evangelism for the World Methodist Council.

Ethnic dance and music groups, messages from overseas leaders, and young persons wearing World Mission T-shirts and carrying placards lent a note of internationalism and celebration to the religious event, according to news reports.

Mr. Walker, who serves the Wesley Sydney Mission here, takes on the new post part-time Jan. 1, 1978, full-time in 1979.

Challenging the church to "stop being a stationery institution and become a movement again," Mr. Waler said that will happen when "the church believes with all its heart that Jesus Christ can transform human personality and human society."

Calling for "a larger faith," Mr. Walker told the assembly there is no future for "a secular gospel neatly trimmed to the modern world" or for a "pietist church which lacks a social conscience."

An act of dedication was performed during the ceremony by Dr. Davis McCaughey and the Rev. W. D. O'Reilly, president and secretary of the Uniting Church in Australia, and the Rev. George Sails, of England, chairman of the World Methodist Evangelism Committee.

Recruitment keeps Hawaii Loa in business

KANEOHE, Hawaii (UMC) — In the heady financial dealings which it takes to make a college "go," it doesn't seem $15,000 could make a difference. But to beleagured Hawaii Loa College here, such a grant from the Board of Higher Education and Ministry (BHEM) last summer has put teeth back into its recruitment program — a key element in keeping the school in business.

Built at the foot of the lush green Koolau mountains about half an hour from Honolulu's Waikiki Beach, Hawaii Loa is the only liberal arts college in the state. It has built distinctive programs in Asian studies and ocean studies. The college opened a decade ago under the sponsorship of four Protestant denominations, a unique element in itself. The joint venture drew support from the United Methodists, the United Church of Christ, the Presbyterians and the Episcopalians.

Finances have plagued the young school from the beginning, and by last spring red ink threatened to close its doors completely. At that point a planning team from United Methodist-related Hendrix College in Conway, Ark., headed for Hawaii. Under BHEM sponsorship the team visited Hawaii for an educational and financial analysis of Hawaii Loa.

Among other things, the Hendrix team recommended a crash summer recruitment program to insure that enrollment did not dip below 200 students. The $15,000 BHEM recruitment grant was made. During the summer some $5,000 was invested in ads and personnel to contact more than 2,500 spring graduates of Hawaiian high schools. Since then three full-time recruiters have hit the trail to pump "secondary markets" in Alaska, Oregon, Washington, California and Arizona. (Currently 46 percent of the student body comes from Hawaii; 33 percent from the "mainland"; and 21 percent from the Pacific Basin, Far East, Southeast Asia and Africa.)

The early results are encouraging — 230 students — significantly over the 200 minimum recommended by the Hendrix team. Dormitory occupancy also is up 25 percent over last year.

Couple's Advent drama focuses spotlight on why Christ came

By PAT SITES
Staff Writer

SAN ANTONIO, Tex. — Advent — a season of preparation for Christ's coming — can easily get lost in a secular world all too eager to start celebrating, say a United Methodist minister and his wife here who may have found a "dramatic" new way to bring meaning to the season.

They've written an Advent drama — a 50-minute presentation in scripture, poetry and prose — they hope points up the "why" of Christ's coming and helps churchpersons see that "before we start celebrating, we must first identify ourselves as people of darkness still seeking the light."

To the Rev George Butchee, pastor of the Schertz-Alamo charge in the Southwest Texas conference, and his wife, Connie, drama is a natural way to bring fresh perspectives to historic church seasons, both have degrees in theatre But Advent poses a special problem, they decided back in 1970

"It seemed as if we remember that Christ came, but we've forgotten why," is the way Mr Butchee puts it. Their "Advent thing" ("we still have no other name for it!") would be, they hoped, a way to help people see a world groaning in agony — the world in Christ's day and the world today — and remind them that "we have to get ready to be happy."

Since they first presented the drama, they've changed the script and even let the whole thing lie dormant for a few years. But now it's back, because they believe it helps worshippers deal with "the hard realities of real people living in a world which needs Christ."

When Mrs. Butchee, as Mary, quotes the "Magnificat," readings follow which show the anxiety of a young woman "who needs time to be the mother of this child." (An added touch of "reality" is present this year, because the Butchees themselves are expecting a child.)

The "Slaughter of the Innocents," after the magi leave, is another "hard reality" which is part of the drama

And so is the understanding that "the Incarnation is now — that unless we today prepare for His coming, we will continue to live in our own darkness." Mr Butchee says. Thus the drama ends with words from Lawrence Ferlinghetti's poem, "Christ Climbed Down":

"Christ climbed down from his bare tree this year and softly stole away into some anonymous Mary's womb again, where in the darkest night of everybody's anonymous soul He waits again an unimaginable and impossible immaculate reconception, the very craziest of Second Comings"

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Special Edition Inside
Methodist Children's Home

Centenary inaugurates Dr. Donald Webb, their 33rd President

Dr. Donald A. Webb (2nd from left) and George D. Nelson (R), admire the presidential medallion prior to the inauguration of Dr. Webb as the 33rd President of Centenary. Standing behind them are Dean Van Bogard Dunn, dean of the Methodist Theological Seminary in Ohio, who was the inaugural speaker, and Dr. John Dickhaut, President of Methesco, who delivered the charge to the new President.

Dr. Donald A. Webb was officially inaugurated as the 33rd President of Centenary College, Thursday, December 1, in a simple ceremony in the Gold Dome on the South campus.

More than 2,000 students, friends, guests, faculty, churchmen, and representatives of other colleges and universities and Learned Societies attended the event. Bishop J. Kenneth Shamblin brought greetings to the new President from the United Methodist Church; Dr. Virginia Carlton welcomed Dr. Webb on behalf of the faculty; Chatham Reed, President of the Alumni Association, spoke for the former students; and Mark Keddal, President of the Student Senate, represented the student body.

In a charge to the new President, Dr. John Dickhaut, President of the Methodist Theological Seminary in Ohio, said he believes Dr. Webb will "Keep the goals of Centenary in mind. Goals find us and they compel us. They torment us and they refresh us. Keep intact your openness to the power of God working through you and in you," he said.

In his response, Dr. Webb used the Act of Covenant of John Wesley from 1775. "Christ has many services to be done; some are easy, others are difficult . . . yet the power to do all these things is assuredly given in Christ, who strengtheneth us."

The inauguration day began with Dr. and Mrs. Webb having breakfast with the students in Bynum Commons. Dr. Webb told the students, "Centenary is for students, and if we ever forget that we are in trouble."

An inaugural ball in the evening in Haynes Gymnasium brought the day's ceremony to an end.

The INAUGURATION SYMBOL the anchor is based on scripture, "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf . . ." (Hebrews 6:19).

The advent of this new president has brought a re-anchoring of the relationship between Centenary and the Louisiana Annual Conference of the United Methodist Church. It is personally meaningful for Dr. Webb in its reminiscence of his British Royal Navy experience and his subsequent theological education.

News briefs

NASHVILLE, Tenn. (BOD) — **Bishop J. Kenneth Shamblin** of the Louisiana Area of the United Methodist Church has been elected to the **Legislative Committee of the Board of Discipleship** of the church. The committee was created during the board's meeting October 26-28 in Nashville.

Committee members will work with the board staff in developing legislation for consideration by the board and presentation to the 1980 General Conference of the denomination.

Sydney, Australia — Three thousand people representing all age groups and many nations paid two dollars a head to share in an unusual religious celebration in the Concert Hall of the Sydney Opera House on Dec. 1. The meeting was a sellout.

The occasion was the installation of the **Dr. Alan Walker** of the Wesley Central Mission in Sydney as **director of World Evangelism for the World Methodist Council.**

EVANGELISM REPORT — Shreveport District, January 1 - December - '77, Total received 1034, Removed 783, Present Membership 22,438. Net gain, 251.

St. Paul's UMC, Shreveport, Rev. Richard Harry pastor, reports that half of their Centenary askings have been paid to date.

The new **License To Preach studies** will now be conducted within our own conference. There will be two schools beginning January 7th which will run for ten consecutive Saturdays ending on March 11th. There will be a school at the Trinity UMC in Ruston and one at the First UMC in Baton Rouge.

If you are interested in attending one of these two schools see the District Superintendent in your district. You may also call Rev. John M. Lee (1-504-748-5353) for further information.

Bishop announces new appointments

Bishop J. Kenneth Shamblin announces the following appointments effective January 1, 1978 with moving day, Jan. 5. Ministers will be in their new pulpits on January 8:

Rayne Memorial, New Orleans, Jack Cook
Broadmoor, Shreveport, Edward R. Thomas
Superintendent, Ruston District, Robert L. Peyton
First, West Monroe, Roy E. Mouser
New Iberia, Donald J. Hall
Rayville-Holly Ridge, William E. Nolan
Lakeview, Shreveport, Leland Wade
Lakeview, Miknden-McIntyre, M. C. Cody
Reville, Crew Lake, Douglas Williams, Sr.
St. Mark's-Little Creek, Robert L. Burgess
Vidalia, Steve Caraway
Newellton, tbs

Major programs projected at Conference Council on Ministries, Alexandria

The Conference Priority on the Church School (1978-1880); Church Extension into the twenty-first century; and implementation of Ethnic Minority Local Church Priority were major topics at the Conference Council on Ministries' fall meeting in Alexandria, Dec. 3, 1977.

(The responsibility for coordination and implementation of conference programs between sessions of the Annual Conference rest with the Conference COM.)

"STANDARDS OF EXCELLENCE IN CHRISTIAN EDUCATION" for 1978-79 were adopted:

1. There shall be a Church School in every church.
2. The pastor should participate actively in the educational ministry of his/her church(es);
3. There should be specific plans for showing concern for each person through the Church School.
4. The use of United Methodist Curriculum Resources should be encouraged in every Church School class.
5. There should be careful cultivation of high quality teaching.
6. There should be ongoing administrative supervision of the Church School.
7. Church School classes should be provided for persons of all ages, including as many interests as possible.
8. Church School facilities should be inspected with a view toward improvement.

The Council approved a detailed worksheet for implementation of these standards, and a report to the Charge Conference on the Church School, for reporting progress toward implementation.

At district meetings in February '78, the Standards of Excellence in Christian Education will be explained to local church leaders.

The CONFERENCE BOARD of GLOBAL MINISTRIES was asked to develop a plan to enable the conference to acquire a significant number of sites for new churches, including proposals for coordination of effort, statewide survey to locate the most favorable sites, and the funding of these sites when purchased. As many as twenty-five new sites may possibly be obtained to meet population growth into the early part of the twenty-first century.

THE COMMITTEE ON THE ETHNIC MINORITY LOCAL CHURCH, Rev. George Calvin, Chairman, presented its report, which called for the following:

1. **A pilot program for lay training and leadership development** in the ethnic minority local churches in the Baton Rouge-Lafayette and Baton Rouge-Hammond Districts. A professional person as a parish worker was suggested to work intensively with selected churches to develop leadership for local church ministry.
2. **A Conference Ethnic Minority Workshop,** "A program of Local Church Nurture," is to be held Saturday, March 11, 1978 at Newman Church, Alexandria. Pastors and lay persons in key positions will be trained in various aspects of local church. Leadership for the event will be provided by staff persons from the General Board of Discipleship.
3. **An Ethnic Minority Convocation on the Ministry,** June 17, 1978 at Alexandria, will focus on ministerial leadership and recruitment in the local church.

THE CONFERENCE CALENDAR, shall include only dates cleared through the executive committee of the Conference Council on Ministries. Proposed dates should be submitted, more than six months in advance, to the Council on Ministries office. Items to be submitted for official consideration include all meetings of standing boards, commissions and committees of the conference, as well as program events involving persons from more than one district.

The purpose of this new policy is to reduce confusion and conflicting dates on the Conference Calendar. The calendar will be printed each month in the Louisiana United Methodist.

An unusual tree, how does it speak to you?

By looking closely, several things were revealed. — People are working together getting a job done that would almost be impossible for any one alone. Those blocks could be building blocks. Spiritual building blocks are important in any church, and we must help each other to lift the load.

Everyone is on a ladder which suggests to me that God's work requires more than the "first mile," or what can be done from the "ground level." All are going to have to stretch a little beyond what they are now doing if the Kingdom is going to get "off the ground." Working from a ladder is dangerous for anyone, but doesn't God's work call for some risk taking?

This drawing is in the formation of a tree — large at the bottom and then branching out to the tip at the top. What makes the tree branch out and become full are working people. (John 15:5). "God gives life to the vine or tree through His Son. A tree is always growing and so are its branches."

It is a triangle pointing upward and it speaks to me of the Triune God — Father, Son, and Holy Spirit. The mission of the Church should always be working in this direction no matter what she is doing. God has got to be at the top.

Excerpts from **Wesley's World**, Wesley UMC, Sulphur, La., Rev. Charles Humphreys, pastor, and Susie Blanchard, Editor.

BAZAAR news

The U.M.W. of the Metairie United Methodist Church collected over $2,500 from their Fall Bazaar, which featured hand-made items, a special Christmas boutique, an auction of special valuable goods, games for the children, and a smoked-turkey dinner.

The entire proceeds of this event went to the St. Mark's Community Center in New Orleans. A U.M.W. unit, only a year old, involved the total church congregation in the preparation and implementation a very successful project! Rev. Richard C. Hebert is pastor.

David Billings, director of St. Mark's, noted that this was the single largest gift to St. Mark's by a United Methodist Church.

North Baton Rouge UMC, "Bazaar." The Koffee Klatch and UMW, recently held a "Bazaar to raise funds to help defray expenses on extended beam repairs on the sanctuary. Homemade cakes, pies, candies, jams, jellies, honey, pickles, ceramics of all kinds, Christmas wreaths, tree ornaments, stocking stuffers, crochet articles, quilts, plants and many other items, were sold.

Homemade chicken salad sandwiches and drinks were also sold.

It was a very successful "Bazaar." Rev. Robert Carter is pastor.

The United Methodist Women held their bazaar at **First UMC, Alexandria.** Mrs. Franklin DeWitt, chairman, termed it most successful due to the hard work of many dedicated workers. Contributions to the bazaar came from men and women throughout the church and even from other cities.

The crowd was large and most complimentary of the quality of items for sale. Many of the categories sold out completely and the others had very little left. Rev. Bill Fraser is pastor.

THE UMW OF BOSSIER FIRST UMC reports a successful fall bazaar with praceeds reaching over $3,000 to be used in several ways: 40% toward the new sanctuary; 30% to missions; 10% to nursery supplies; 10% to the budget; and 10% to a continuing bazaar fund.

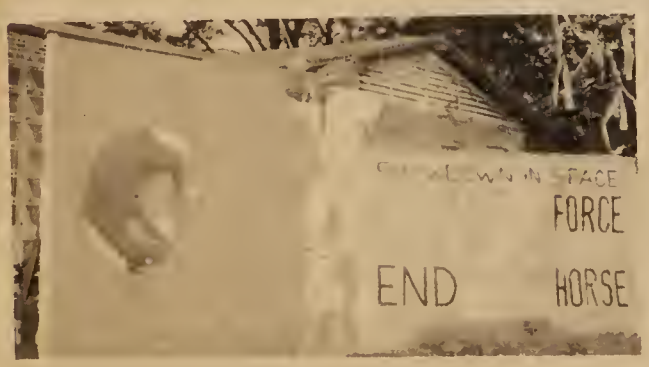
Three special groups worked on items; a morning craft circle of mostly young matrons; an afternoon fellowship circle of mostly senior citizens; and a night craft group (a painting group) who painted most of the wood items. Dr. George Pearce is pastor.

Pictured are Mrs. Eva Kirkland, Mrs. Dorothy Naron and Mrs. Joyce Lowrey.

Around the Conference

The United Methodist Women of the Elizabeth Sullivan Memorial UMC Bogalusa Church were installed in their new offices and served Holy Communion during the morning worship services by Rev. James Poole

Shown above, front row, left to right, Mrs. E. E. Sylvest, Social Involvement; Mrs. H. E. Cassidy, Sr., chairman, Spitzkeit Circle; Miss Sara Wadsworth, re-elected president; Mrs. Joe Verdel, vice-president and Mrs. Lonnie Walters, re-elected treasurer. Back row, Mrs. Orda McKenzie, chairman, Irving Circle; Mrs. Tom Jackson, mission coordinator; Mrs. Coleman Knight, supportive community.



The Wesley Foundation at Louisiana Tech University, Ruston, won first place in the religious division for the homecoming displays. The overall campus theme was "Showdown in Space" with each organization developing the theme. The Tech Bulldogs played the Mavericks from the University of Texas, Arlington. The theme selected for Wesley Foundation was "Showdown in Space: TECH'S FORCE WILL BE THE END OF THE HORSE." Robby Meche and Stephen Muller, both from Crowley, were in charge of the homecoming display. Rev. William M. Stokes, Jr. is the director of the Tech Wesley Foundation.

This fall St. Matthew's UMC, Metairie, held what is hoped will become an annual event — a Family Retreat Weekend at Camp Istrouma. Fifty-two people, representing fifteen families, participated in good fellowship and developed meaningful new relationships.

Pictured are Bob and Pat Williamson, Family Coordinators, and Jack Kalling, a member of their planning team. The second picture shows some of the youth, representing all age levels.

The Jackson UMC celebrated its 150th Anniversary this fall with Bishop J. Kenneth Shamblin as the special guest speaker.

Pictured here are the Rev. Robert B. Crichlow, Sr., District Superintendent; Bishop Shamblin; and Rev. Thomas Dunbar, pastor.

All ministers are reminded to send to Dr. Leonard Cooke, Conference Treasurer, one-half of one percent of their base salary for 1977 for the Minister's Emergency Aid Fund. (See page 163, 1977 Conference Journal.) This brotherhood fund makes it possible for the cabinet to assist fellow ministers in times of extreme emergency.

W. D. Boddie
Cabinet Secretary

Editorials

Not all opportunities for giving at Christmas are of equal value

As Christmas approaches each year, numerous pleas for contributions arrive in our mailboxes from across the nation. These pleas are particularly appealing to many Christians because of the strong desire most of us have to help others during this significant part of the Christian year.

While we rejoice that so many Christians open their hearts and their purses to the needs of others during the Christmas season, we also must be alert to the fact that not all appeals for contributions are of equal validity.

Sometimes those appeals which touch our emotions most sharply are the ones which, in reality, provide us the least effective way of making a difference with our contributions.

We hope United Methodists will give freely during this joyous season — to worthwhile causes both inside and outside the institutional church — but that they also will give with considerable thought and with knowledge about those causes to which they contribute.

To that end, we offer this advice:

• Beware of appeals which rely solely on overly-emotional statements about needs without including "hard facts" such as who is making the appeal, how the money will be used and how much of the money will reach the person or programs to be aided, and how much will go to administrative costs.

• Don't feel obligated to give because the group asking for the contribution has enclosed some "gift" with the implication that a donation is payment for the gift. You have no obligation to make a donation or to send back an unsolicited "gift."

• Stick with those organizations you know personally in your giving. As a United Methodist, consider making the bulk of your Christmas gifts to projects approved by or related to the United Methodist Church.

We recommend that local churches post or publish a list of giving opportunities available at the local church, district and annual conference levels. And for those wishing to contribute to national and international programs we recommend the UMC's "Advance Special" program where members can designate their giving and be sure that every cent goes where it is directed with none of the money going to administrative costs.

Since children have special significance for us at Christmas, we particularly commend the following national "Advance" projects for this season, all of which involve helping youngsters:

• **United Methodist Committee on Relief Child Support Advance.** Contributions to this fund are used around the world to combat hunger and malnutrition among children. The money also goes for clothing, school fees and other aid.

• **National Division Child and Youth Programs Advance.** The national mission arm of our church uses this fund for children's homes, scholarship support and other projects in the USA.

• **World Division Child Support Programs Advance.** This general category covers a wide variety of efforts around the world to help children through schools, day care facilities and many other projects.

All totalled, special United Methodist children's projects care for more than a million children around the world each year. They are projects which we hope each United Methodist will become personally involved in through donations this Christmas season and the rest of the year as well.

Admonition to pastors was solid

Dr. George Hunter, United Methodism's top evangelism executive, spoke some words worth everyone's attention when he recently called on members of our Council of Bishops to encourage pastors to "build where they are the kind of church they dream of serving" rather than "playing the system" and waiting to advance to some larger church that others have built (see TM/UMR, Nov. 25).

Dr. Hunter's challenge cuts precisely to a major illness in the professional ministry of our denomination today. Too many ministers depend on "the system" to provide advancement to larger, better paying and more prestigious local churches rather than taking each church they serve and developing it to be the kind of church to which they and others may aspire. When the "system is played" in such a way, advancement is guided more by tenure and astute politics than by imaginative effort and Christian commitment. Whenever such "system playing" takes place, Dr. Hunter is right in saying that it should be "sabotaged" by the church's leaders.

Dr. Hunter's remarks not only apply to ministers. The spirit of his words could be applied to most professions in the world today. How many persons fail to live up to their potential in their professions because they aspire to advance to someone else's position rather than developing and expanding the position they now occupy?

We hope persons in the clergy and laity alike will be challenged by Dr. Hunter's admonition and will look introspectively at their vocational attitudes. While some persons can best serve as "supporting actors," those called by God to lead must have the courage and the will to write their own scripts.

Here I Stand

Church offers 'real' gift

By TED RICHARDSON

King Solomon's temple is described in II Chronicles as "a great house" which is a classic understatement. David prepared for the Temple and his son Solomon got it built. David "had in mind to build a house as a resting-place for the Ark of the Covenant of the Lord which might serve as a footstool for the feet of our God."

The "Ark of the Covenant" was a box with handles on it and inside was the Torah or the five books of the Law which to a Jew was covenant, scripture, presence! They veritably believed that the Ark assured the presence of God and so they toted the clumsy thing around with them even into battle.

God was sort of an itinerant, subject to being moved around until King David hit on the idea of building God a house and giving him a permanent residence.

In a recent National Geographic there was an excellent story on the fate of Solomon's temple — torn up first by Nebuchadnezzar in B.C. and finally by the Romans in 70 A.D., and all that is left is King Solomon's stables that reputedly will house 10,000 horses and one side of the temple. The side of the temple that is left is a long row of stones about 6 feet by 4 feet by 4 feet, and these stones form what in modern times we call the Wailing Wall.

Jews go to the Wailing Wall to scream and pray. They go there to fantasize about the past and crowd themselves up into illusions of return of lost glories. It's a special place.

What I dug all of this up for was to talk about special places. I suppose that as we cross over the terrain of a year, church is sort of our localized place of the "Ark of Covenant." If there's a modern equivalent for a Christian to the Wailing Wall, it is church. We've tried to set forth the notion that God is everywhere but we've not done away with the idea that He, is somewhere more than he is everywhere. And somewhere can be anywhere to a person according to what he has permitted to become sacred. So far as a Jew getting goose-bumps on sacred ground before the wall, so do some United Methodists who frequent the church and act in its drama of re-enacting the events in the life of our Lord such as Christmas.

In the first week of Advent it's sort of like being in front of the house where was erected "two pillars eighteen cubits high, with an architrave five cubits high on top of each. He made chain work like a necklace and set it around the top of the pillars and he carved a hundred pomegranates and set them in the chain work." Such an elaborate entry arouses the imagination to ponder what's inside.

So — with something of the spirit of the age of Solomon when religion and life were almost one and the same to a Jew — we seek to be involved with the spirit of Christmas so that as we go "inside" we are sensitized as religious people expecting something to happen having to do with worship, adoration and inspiration.

Come on to church and get into it so that Christmas can get above a mere exchange of gifts to a level where the real Gift can be accepted once again.

This week's contributor to "Here I Stand" is Dr. Ted Richardson, superintendent of the Son Antonio District, Southwest Texas Conference.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 30 United Methodist annual conferences which publish special regional editions

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My Witness

Advent also is for lonely and suicidal

By ROBERT H. BRILES

I found him sitting in his battered pick-up in front of a drive-in grocery. A few minutes earlier Crises Intervention had called asking if I would visit with a man who was considering suicide only a short distance from our home. A relatively young man, shivering as he began to talk in the early night's cold; he talked of being hurt in an accident, but then there was a deeper hurt as his family dissolved, leaving him to go it alone.

Aloneness was the thing that was dissolving his life. That day was Thanksgiving Day, but it only served to remind him of what he did not have and the future began to be an intolerable jungle of pain and disappointment. The pain of dying seemed much less than the pain of living, but he reached out for help through a phone book and voice over a phone that had no face.

Thanksgiving and Christmas for most are times of families getting together, of laughter and joy, of loving and being loved, but for many these days pull into sharp focus the emptiness and aloneness of their existence. During these days there will be a sharp increase in the number of those who choose death over life.

It's the loneliness that chills their souls and paralyzes their hopes; it's the loneliness that makes the sounds of carols and the voices of shoppers sound like the noise of a penny arcade. For many, these days are dreaded as they serve to accentuate despair rather than joy and hope. I shivered with him as I sat at his "bare table of life."

Not a very pretty picture, is it? But it's there, woven into the fabric of these days. And turning aside, looking away, doesn't heal the brother left beside the road to die, robbed of his hope, robbed of his future.

Advent and Christmas is that "pretty season" as homes and churches take on a festive glow. It's the season of joy and happiness, of gaiety and laughter, of parties and dinners, of sharing and receiving. It's also a season of despair and pain and the two seasons live painfully together.

Christmas is about God taking a shivering world into His arms and holding it close — close enough that the warmth of His love would drive away the chill of despair and meaninglessness. Christmas is about God coming to us to share our "wretched crust," while inviting us to share His banquet.

This Advent and Christmas finds a world much like the world into which the Christ child came — it was the right time, and it is the right time. These days are as right to God as those days, and these faces which stare into heaven are as loved as those, who from Judean villages, looked to heaven for an answer.

Advent and Christmas are especially for those who sit alone in battered pick-up trucks and seriously contemplate death as well as for those who stand on tip-toes with excitement.

Advent is the season of expectancy and preparation — should I not expect and prepare for those for whom life has grown cold? God pondered over what word He would speak to a world held in darkness — and His Word was Jesus. I found myself trying to speak that Word to one who wanted to die in a pick-up truck.

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, the Rev. Robert H. Briles, is pastor of Richland Hills UMC in Fort Worth, Texas (Central Texas Conference). His article has been circulated by United Methodist News Service.

Letters to the Editor

United Methodist literature appreciated

To the Editor:

Mr. Everett L. Miller of Mable, Minnesota, in his letter to you (TM/UMR, Dec. 2) expresses his objection to United Methodist Sunday School literature on the grounds that it fails to uphold the infallibility view about Biblical inspiration. He seems particularly bitter about how the Book of Jonah was treated by a writer.

To begin with, let me say that I consider the Book of Jonah one of the most highly inspired books of all scripture. Who could imagine a Jewish rabbi of today being called upon to make a trip to Hitler's Germany of 1938 to try to evangelize the Nazis? The Assyrians of the early seventh century B.C. were the scourge of the ancient world at their worst. Not even Hitler was worse. Yet God called upon this rebellious prophet to go to Ninevah, capital of the devil's own kingdom, as seen by Jewish eyes of that day, to call these barbarians to the fold of the one great universal God of mankind! This is an example of inspiration at its most meaningful best.

Jesus used fictitious parables to make His teaching points, and His teachings suffer not a whit for this, even if the gospel writers do not agree with one another in the relation of details of identical parables. Most assuredly they do not agree in many details. If the author of Jonah used a highly dramatic story to put his point of universal brotherhood over, this fact does not subtract in the least from the grandeur of this book and of its Jewish author, so far ahead of the times that the world has not yet caught up.

Who is so silly that he does not believe God could have made a fish swallow Jonah if He had wanted to? The only question is one of actual fact. The obvious thing is that it is the point of the story that makes it great, not whether or not it is factual. The writer's attitude is the great miracle involved.

Jeff P. Paul
Sacramento, California

Literature good

To the Editor:

The December 2 issue included a "Here I Stand" article concerning our church literature, in which Dr. James R. Jacobson voices three complaints: Conferences and Nashville do not listen to the local church or answer questions; there is inefficiency in marketing; and Methodist material is not usable.

I do not agree with Dr. Jacobson's observations. I have not had the same experience with any of the four conferences in which I have worked, or with Nashville. Even just a year ago, when I needed some information, my request was handled very efficiently and I received prompt replies from everyone I contacted. I also have never had any difficulty with billing, etc.

As to the United Methodist material, I have used it for years at different age levels, and I highly recommend it. I feel the reason the church is buying less Methodist literature is primarily because many individuals want things too easy, do not want to be trained to use good material, or have been misinformed about our material and are satisfied with less than the best. We want the best public education for our children. Is it too much to ask for the best spiritual education also? Why be satisfied with something ordinary just because it requires less time for preparation?

Contrary to what many say, I believe our Methodist Church School material teaches the Bible and the foundations of the Christian faith, as well as teaching the foundations of our United Methodist Church, which we must teach our young people if we are going to have a strong church in the future. If our church loses ground, I feel it will be because with many members "anything goes," and many of our adults, not to mention our young people, do not know what United Methodists stand for. I am a Christian first and foremost, but I also am proud to be a United Methodist. As long as I am able, I will support the United Methodist Church as I promised when I became a member over 30 years ago.

I do not always agree with everything in our literature, but I believe it is the best available. I would strongly recommend that we follow the Discipline, using material approved by the Board of Discipleship, and train our teachers to use it.

Miriam B. Kennedy
Grand Island, New York

Literature challenging

To the Editor:

In response to the "usability of our United Methodist teaching materials" (TM/UMR letters, Dec. 2), I have used them when I had little time to prepare and when I was less rushed. I find that the more I struggle through the meaning of the lesson and how best to present it, the more I learn and the more I grow. I am being changed by this struggle and this is one of the great privileges of teaching.

While I am enthusiastic about the material (it is by far the best I have ever used), why not have simplified specific lesson plans included or available? Perhaps symbols or different styles of type could indicate the key parts of the lesson suggestions.

Gertrude Suppe
South Gate, California

Position 'saddening'

To the Editor:

I was deeply saddened by Mr. Everett L. Miller's letter (TM/UMR, Dec. 2) in which he stated that "my faith would no longer permit me to use these (United Methodist) study aids" because they did not support the view that the Bible is "fully inspired by God and thus inerrant or infallible."

While I think I understand Mr. Miller's desire for something "inerrant and infallible" that he can read in black and white, I believe that as Christians we are called to put our faith in God and not in the book that bears witness to God. I think that a study of the history of the Bible should accompany any serious study of the scriptures. Every Christian should know who decided what books were to be included, when that was decided and on what basis. It is also important to know that the earliest manuscripts we have do not match word for word.

There is no way to estimate how many thousands of people have been lost from the church because Christianity has been misrepresented as an anti-intellectual religion that requires one to believe that the Bible is inerrant and infallible, rather than offering persons the love of God revealed in Christ.

Melanie M. Abernathy
Austin, Texas

'Meet in Illinois'

To the Editor:

It seems strange to me that the Executive Committee of the Commission on Status and Role of Women should have such a hard time deciding whether to meet in Illinois (a state which hasn't ratified ERA) as reported in TM/UMR's Nov. 25 issue.

If they expect the economic results of their boycott to affect the decisions of state legislators (thereby supporting the position that economics should take precedence over principle) then why not let economics determine their meeting place — meet in Illinois.

Jim Slagg
Birch Tree, Missouri

Boycott boards?

To the Editor:

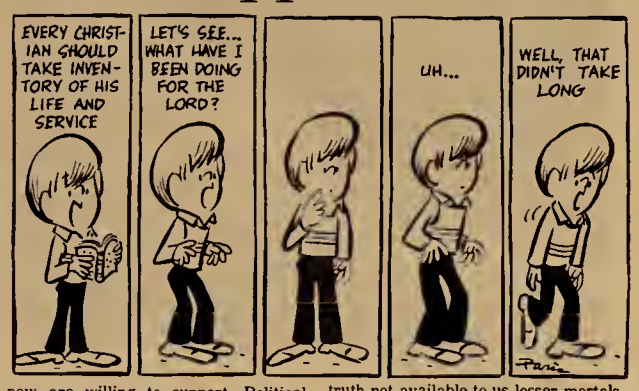
This is in reply to Bishop Paul Washburn's letter expressing admiration for the Women's Division and the Board of Global Ministries because of their position on the Equal Rights Amendment (TM/UMR, Nov. 25). His letter raises some interesting thoughts.

If our general boards can indulge in boycotts and be admired, is it not feasible that local churches could and should be allowed the same privilege? Do you think "grassroots" thinking would be heard any clearer and understood with more clarity if local churches boycotted our boards and agencies by placing their apportionments in escrow and then indicating by what conditions they would release the monies? By placing the money in escrow, they would avoid the charge of not paying apportionments to take care of their own local interests.

As a church we face a gap, in my opinion, between legislated, structural Christianity and what the people in the pew are willing to support. Political enthusiasts and persons with political savvy have used their skills and zeal to get structure to enact legislation that fulfilled their ideals. Consequently, many persons in the pew are feeling "pushed," coerced, manipulated by the demands of legislated structural Christianity. Programs are not people and we have spent more time selling programs than we have convincing the people of the gospel.

Elitest thinking has produced decisions by too many boards and agencies that represent privilege rather than corporate purpose. We are proving it is easier to sell an annual or General Conference on a program or issue than we can the people in the pew.

John N. Grenfell, Jr.
Marquette, Michigan



Board position wrong

To the Editor:

The Board of Global Ministries' position in support of a boycott of United Methodist Church facilities at Lake Junaluska because the state of North Carolina has not ratified the ERA raises a fundamental problem with me.

I believe their position is wrong. Don't worry about punishing the innocent with the guilty; bring them to their knees. "It's working," they say. The end justifies the means. That "other cheek" business is not germane in our society today.

If I am as sincere in my belief as the BGM supposedly is in theirs, should I not boycott the United Methodist Church? One reader suggests withholding BGM support — but the BGM position hurts the businessman who actively supports ERA.

Unless the BGM has a pipeline to God's truth not available to us lesser mortals, how can I in good conscience continue my support of the church? Should I play by different rules? I will, of course, continue my pledge undiminished — and that is just the kind of support that lets the BGM operate with no consensus other than their own. Comes the day of reckoning, though —

If possible, I would like to see (hear) how the BGM answers such an argument.

John A. Alford
Adelphi, Maryland

Money speaks

To the Editor:

It was interesting to me that the three letters favoring the boycott of the anti-ERA states were written by men, while the two opposing were by women (TM/UMR, Nov. 25).

I think it is about time that we women learn the language money speaks and start using it ourselves.

Most women who oppose the ERA and the boycott usually are dependent on money — the money their husbands earn. It is frightening to go out and earn it oneself. I know from experience after my divorce. These same women pass on their dependency to their sons, who are pressured to become breadwinners and their daughters, who learn to stay dependent. And so goes the role playing until someone gets divorced and everything changes.

With money comes power. Just look at our politicians and now the success of the boycott.

I am glad that the United Methodist Church is showing leadership in many areas — including support of the rights of women, which will lead to human liberation.

Cisela Wildes
St. Paul, Minnesota

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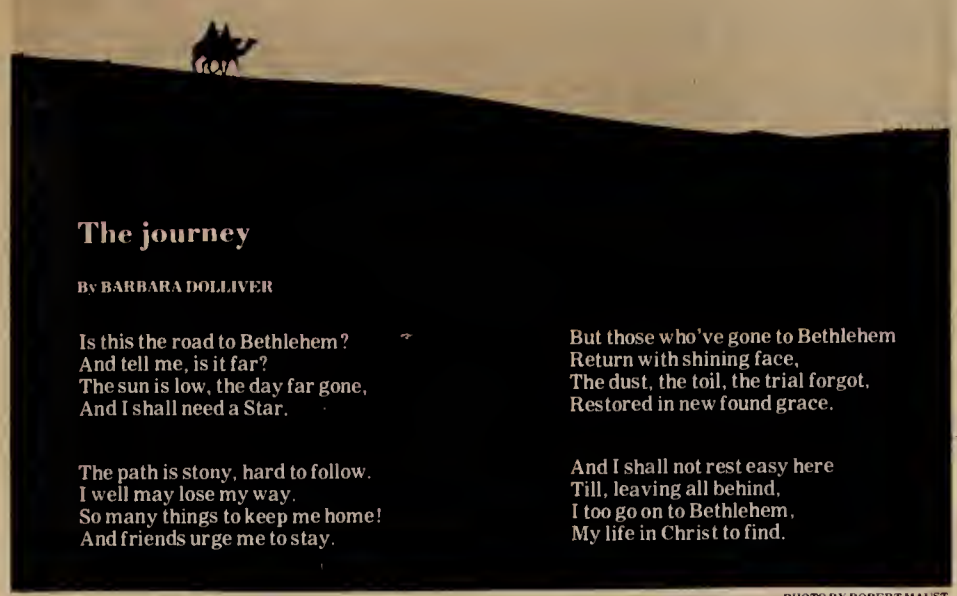

The journey

By BARBARA DOLLIVER

Is this the road to Bethlehem?
And tell me, is it far?
The sun is low, the day far gone,
And I shall need a Star.

The path is stony, hard to follow.
I well may lose my way.
So many things to keep me home!
And friends urge me to stay.

But those who've gone to Bethlehem
Return with shining face,
The dust, the toil, the trial forgot,
Restored in new found grace.

And I shall not rest easy here
Till, leaving all behind,
I too go on to Bethlehem,
My life in Christ to find.

PHOTO BY ROBERT MAUST

But just barely, says official

Alaska school will make it

By CLYDE CHESNUTT
Associate Editor

DALLAS — Alaska Methodist University (AMU) — hanging by a thin financial thread since its reopening in September — will survive this school year, predicts a school official.

"But it will be close," says Raymond N. Fedje, AMU's executive assistant to the president. Dr. Fedje was here to speak to college-bound youth Dec. 3-6.

A number of revenue-producing possibilities for AMU are on the verge of "breaking through," the minister-educator recently from Rochester, N.Y., told TM/UMR. Among them are a $100,000 drive among business people in Anchorage, where AMU is located, and short-term contracts with government and business to train their specialists.

The only four-year church-related college in the nation's 49th state has been plagued with money problems in recent years. Last year AMU closed its doors to students and dismissed the faculty while the trustees conducted an intensive study to see what direction the school should take.

AMU then hired Dr. Glen Olds as president last summer and opened in the fall with 60 students. "We now have more than 100 students enrolled and a part-time faculty of 20," Dr. Fedje said. "We expect between 300-500 students by next fall and 1,500 by September 1979."

Meanwhile, he said, the university is pushing ahead with plans to:

•train licensed practical nurses to serve in the "bush" country;

•educate Indians on an Alaskan island 40 miles from Russia;

•develop a grant to aid Native Alaskans (the indigenous population of Aleuts, Indians and Eskimos) in fighting alcohol abuse;

•strengthen the present tie with Southern Methodist University, Dallas, to help Alaskan public school teachers keep up teacher accreditation;

•train Native Alaskans to manage hotels-motels as the state prepares for future tourist trade;

•require all freshmen to spend an orientation week before school opens next fall on the 640-acre Mantuska Valley wilderness farm given to AMU by trustee Louise Kellogg — since ecology is a primary emphasis of the school's philosophy and curriculum.

AMU is eligible for Advance Special gifts (UMC's second-mile mission giving) from churches and individuals, Dr. Fedje said.

Women's steering committee won't meet in non-ERA state

EVANSTON, Ill. — The steering committee of the Commission on the Status and Role of Women will definitely not hold its January meeting here, a poll of the 12-member committee has determined.

Commitment to the Commission's decision not to hold national meetings in states which have not ratified the Equal Rights Amendment (ERA) must be upheld, nine committee members thus far heard from have agreed, according to Trudie Preciphs of the Commission's executive secretariat.

Illinois has not ratified the ERA.

the church today

Sanctions urged against South African nation

NEW YORK (UMC)—The exoneration of South Africa's security police in the death of Stephen Biko, the country's foremost young black leader, has caused the World Division of the United Methodist Board of Global Ministries to renew its call for sanctions against South Africa.

Dr. Lois Miller, executive of the division, issued a statement Dec. 6 saying: "We condemn apartheid. Stephen Biko was another victim of the system. We call upon our government and people of good will around the world to institute all sanctions, material and moral, that will hasten the end of one of the world's strongest racist societies.

"This commitment will be the greatest tribute we can give to Stephen Biko and the hundreds who have died in South Africa as they sought to stand for human freedom."

Negotiations for transfer of power in Rhodesia given nod

SALISBURY (UMC) — The United African National Council (UANC) led by United Methodist Bishop Abel Muzorewa is willing to enter into immediate and open negotiations with Ian Smith, leader of the Rhodesia Front, in order to arrange the transfer of power from the minority regime to the majority.

The UANC response to Mr. Smith's offer of free elections on the basis of one man, one vote was contained in a policy statement by Bishop Muzorewa made in Salisbury on Nov. 26.

With more than 200 Zimbabweans dying every week, according to the bishop, UANC insists that "handover talks must start immediately."

Religious agencies protest state lottery advertising

BALTIMORE (RNS) — Religious organizations in Maryland have launched a petition drive to protest an advertising campaign for the state lottery which features the slogan "It's O.K. to Play."

The ads are offensive and imply "moral approval of gambling," according to the Rev. N. Ellsworth Bunce, executive director of Maryland Churches United, which represents Protestant and Orthodox churches.

Otbers supporting the protest campaign include United Christian Citizens, a group of some 600 persons, and the Baltimore Conference Council on Ministries of the United Methodist Church.

James F. W. Talley, chairman of the UMC Baltimore conference council, said, "It's a long-standing United Methodist tradition that gambling is a moral illness. You just lose so much more than you win."

Old Otterbein Church opens after extensive renovation

BALTIMORE — Recipient of a plaque made from the wood and nails of historic Old Otterbein Church here Nov. 20 was Bishop Paul W. Milhouse, Oklahoma City, president of the United Methodist Council of Bishops and a bishop of the former Evangelical United Brethren Church.

The occasion for the presentation by the pastor, the Rev. Walter R. Harris, was the rededication of the 192-year old sanctuary which has just undergone a $107,000 renovation.

The small, 60-member congregation was determined to preserve the church where Philip Wilhelm Otterbein served as pastor for 40 years. Otterbein was a founder of the former E.U.B. denomination and a friend of Francis Asbury, one of the first Methodist bishops.

In 1968, the E.U.B. and Methodist churches merged to form the United Methodist Church.

CBS Christmas Eve service to be broadcast from Pine UMC

NEW YORK, (UMC) — Live services from Pine United Methodist Church in San Francisco, Calif., and the music of distinguished jazz pianist Mary Lou Williams will highlight Christmas Eve programming on CBS-TV from 11:30 p.m. to 1:00 a.m. (Eastern Time).

"A Service of Lessons and Carols" from the Pine UMC will be presented from 12:00 midnight to 1:00 a.m. (ET). The Rev. Nobuhiro Imaizumi, pastor, will deliver the sermon during the bilingual service.

Growing out of the Japanese Gospel Society, organized in 1877 as the first body of Japanese-Christian converts in America, Pine Church is regarded as the mother church of Japanese Methodism in the U.S.

Preceding the worship service will be a half-hour taped program of music appropriate to the holiday season and featuring Miss Williams, who currently is an artist in residence at United Methodist-related Duke University, Durham, N.C.

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The position will be filled as early as possible after January 1, 1978, or no later than April, 1978 Letters of nomination or a letter of application with resume including the names, addresses, and telephone numbers of at least three individuals whom the Search Committee may contact should be received by December 21, 1977, and sent to: Chairman, Presidential Search Committee, Scarritt College, Nashville, Tennessee 37203 An Affirmative Action, Equal Opportunity Employer

Are ministers well paid?

Not in cash--but benefits add up, study shows

By SHARON MIELKE
Senior Staff Writer

At one time persons entering the ordained ministry could expect to live at or near the poverty level. Is this condition still true for most United Methodist ministers, or are most ministers fairly compensated today for their work?

The average cash salary paid full-time pastors in 1976 was unimpressive, according to statistics compiled by James F. Parker, assistant actuary for the UMC's Board of Pensions, Evanston, Ill., in a special study for TM/UMR. (See table and related article on this page.) However, cash salaries alone do not tell the whole story.

The average cash salary paid pastors in 1976 was $10,517 while the median income for the average U.S. family was $14,960. And 51 percent of all U.M. ministers made less than $10,000.

But when the pastor's benefits are included — free use of a parsonage or a housing allowance, paid utilities and pension investments — the average 1976 total pay package for the U.M. minister, based on pension agency figures, reached $16,232 and as projected for 1977 is $17,444.

Pay package calculated

How is this total pay package calculated? Pension officials say the following four components are usually included to provide a clear picture of a pastor's total compensation.

(1) A parsonage or a parsonage allowance is generally required. This is valued in the Board of Pensions computations as 20 percent of cash salary. But, according to all officials contacted, including the Rev. James Gunn of the National Council of Churches Office of the Professional Ministry, New York, "20 percent just doesn't cut it anymore. Parsonage values run closer to 30 percent of salary."

(2) Utilities are another plus usually included with the parsonage and should be valued between 15 to 20 percent of cash salary, pensions officials say.

(Travel costs, on the other hand, do not count as a benefit because they are really reimbursed business expenses.)

(3) On the benefit side are health insurance premiums, subsidized between 50 and 100 percent by the annual conference.

(4) Pension contributions from each local church through apportionments for retirement benefits represent another piece of the minister's overall support package, figured at approximately nine percent of the average cash salary.

And, on the plus side, every minister has a tax advantage over every lay person because the minister does not pay taxes on these fringe benefits, Manfred Holck told TM/UMR. He is a clergy income tax specialist for the Lutheran Church in America, St. Paul, Minn. However, he said, the minister has a social security tax disadvantage because pastors who pay this tax pay the self-employed rate of 8.1 percent against the 6.05 percent employee rate — a difference averaging $370.

Total package picture

Putting the pieces of the package together, using the 1976 cash salary and the 1977 projected cash salary, based on pension agency figures, the total average compensation picture begins to emerge:

	1976	1977
Average cash salary	$10,517	$11,305
Parsonage valued at 30%	3,155	3,392
Utilities valued at 15%	1,577	1,695
Pension investment at 9%	983	1,056
	$16,232	$17,444

Additionally, the minister may receive health insurance, continuing education, tax and other benefits.

Comparable to others

TM/UMR asked the head of the church's Division of Ordained Ministry how ministers' salaries compare with similar professionals. "Favorably on the medium and lower levels and unfavorably at the top levels," answered Dr. Robert W. Thornburg, Nashville.

When the full-time UMC pastor's pay package (cash plus house plus utilities) is compared to other "service professionals" with similar training and responsibilities — primarily, educators and social workers — he said "the preacher is ahead and generally better paid in the middle and lower ranges but behind the top range."

For example, the starting public school teacher will receive between $9,000-$10,000 cash, while the average minister out of seminary will have a pay package worth at least $11,700. At the other end of the scale, however, the bishop's cash salary of $28,000 this year doesn't come close to most university presidents.

Mr. Holck, the Lutheran tax specialist, also suggests that comparisons with community school principals' salaries are a "fair" guideline for gauging a pastor's salary. He said comparisons with lawyers, doctors and heads of personnel offices are not good guidelines, due to expertise, training, experience, etc. While some individual comparisons might be appropriate, he said, comparisons between the ministry on the whole and these professionals would be "distorted."

Cost-of-living pace

Seen from another angle, the average cash salaries paid to U.M. pastors seem to be keeping pace with the yearly cost-of-living increases since 1973, as pension data shows. Average salary and percent of increase are:

Year	Cash Salary	Percent Increase
1973	$8,603	N.A.
1974	9,108	5.8
1975	9,778	7.3
1976	10,517	7.5
1977 (projected)	11,305	7.5

Pension officials say 51 percent of all United Methodist ministers made less than $10,000 cash salary in 1976. Another 39 percent fit into the $10,000-$15,000 range, while 10 percent made above $15,000. One-tenth of one percent of the 30,000 full-time pastors — about 30 preachers — earned more than $30,000.

Scholar ranks scroll

JERUSALEM — The latest and possibly the last of the Dead Sea Scrolls is "a holy book having the same status as the canonical Pentateuch," or the first five books of the Old Testament, in the opinion of Israeli archaeologist Yigael Yadin, above.

Conceding that his interpretation of the document which he calls the "Temple Scroll" would probably be a source of controversy among theologians and biblical scholars, Mr. Yadin pointed out that it used regular script to record the divine name YHWH, unlike other Dead Sea Scrolls which used a distinctive script to remind readers that the sacred name was too sacred to be uttered.

RELIGIOUS NEWS SERVICE PHOTO

Bigger pay packages worry ministry officials

TM/UMR Staff Special

NASHVILLE — While cash salaries and benefits paid to United Methodist ministers are increasing (see related article and table on this page), this "happy" trend worries some church officials. Is the professional ministry in danger of pricing itself out of business, they ask?

To face this and other related "worries," a full-scale study is now underway by the church's Division of Ordained Ministry of the Board of Higher Education and Ministry, according to the Rev. Robert W. Thornburg, staff executive here.

One "worry" has to do with how much money a local church can pay a pastor and still continue a viable mission and ministry in the community. The "rule of thumb" is that no more than 40 percent of a church's budget should go for the minister's salary. When it goes higher, the church isn't really doing anything but supporting the preacher, Dr. Thornburg told TM/UMR.

Another concern in the current study deals with the effects of the "guaranteed appointment and guaranteed minimum wage" on the United Methodist ministry. Does it encourage initiative or mediocrity?

Dr. Thornburg said his "hunch" is that the system encourages "mediocrity" but because this question goes to the very heart of the historic, itinerant system of ministry, "it will be very hard to get honest" about this question.

"Guaranteed minimum cash salaries" in 1978 will vary from conference to conference about $6,000 to $10,300.

A third concern of the study is with fringe benefits which have increased twice as fast as cash salaries since 1970. "This means that more and more churches are looking at parsonage allowances, continuing education funds, discretionary funds, etc. as ways to give additional raises over cash."

The executive said, "It is difficult to give a decent comparison of pastoral support today because fringes range so widely."

Dr. Thornburg offered a strong word of affirmation for U.M. ministers. "Professional ministers today expect a living wage, but I find many in ministry who could be earning far more money in a second profession which they are fully equipped to perform. Instead, they are choosing ministry."

Beware of bogus appeals, official warns

LEXINGTON, Ky. (RNS) — Letters to pastors purporting to be be from poor Appalachian families in need of clothing and other assistance, may be bogus, according to the head of the Kentucky Council of Churches.

Dr. John C. Bush says that churches, mostly in northeastern states, have been receiving letters addressed "To Any Pastor of Any Church" asking for help for poor Appalachian families. He warns that the appeals are a part of a mail scheme to secure clothes which are then sold.

"This is not to say that there are not a lot of poor people who do need help from the churches, Dr. Bush said. "But my best advice to pastors is to ignore these generalized mail appeals. Assistance should be given, and given generously. But it should be done through established church-sponsored systems."

Annual conference 'average' salaries

EVANSTON, Ill. — The "average salary" paid full-time United Methodist ministers is calculated annually by the General Board of Pensions based upon cash salaries paid plus 20 percent — the assumed parsonage value.

A "total" salary and benefit package, however, would include, at least an additional 30 percent, according to pensions officials and other church salary experts (see related articles on this page).

The "additional package" would include 10 percent more for a "realistic" parsonage value; 15 percent for utilities; and five percent for health insurance, pension and continuing education.

The following list of "average" salaries for 1976 prepared by the pension agency, in rank order by conference, does not include the additional 30 percent package, only the average cash salary plus 20 percent.

$15,000	
Central Illinois	$15,003
$14,000 plus	
Southern Illinois	$14,106
New Mexico	14,082
$13,000 - $13,999	
Minnesota	$13,816
Northern New Jersey	13,783
Florida	13,686
Central Texas	13,619
West Michigan	13,547
Northern Illinois	13,544
Detroit	13,425
Kansas West	13,393
Nebraska	13,374
Pacific & Southwest	13,397
North Texas	13,305
New York	13,220
Iowa	13,213
Rocky Mountain	13,208
South Dakota	13,118
South Georgia	13,126
Virginia	13,097
North Indiana	13,073
Holston	13,057
Wisconsin	13,008
$12,000 - $12,999	
Western N. Carolina	$12,915
Texas	12,892
Peninsula	12,789
North Carolina	12,752
Tennessee	12,725
Pacific Northwest	12,701
Oklahoma	12,674
Missouri East	12,580
Western Pennsylvania	12,534
West Ohio	12,503
Southern New Jersey	12,499
North Georgia	12,483
East Ohio	12,468
Eastern Pennsylvania	12,447
North Dakota	12,439
Alabama-W. Florida	12,404
Northwest Texas	12,384
West Virginia	12,305
North Alabama	12,260
Kansas East	12,257
Baltimore	12,249
California-Nevada	12,232
Central New York	12,153
Missouri West	12,037
$11,000 - $11,999	
Western New York	$11,895
Mississippi	11,880
Oregon-Idaho	11,856
Troy	11,822
Louisville	11,733
South Indiana	11,729
Southern New England	11,689
Yellowstone	11,680
Louisiana	11,606
Southwest Texas	11,567
Central Pennsylvania	11,550
Memphis	11,540
Kentucky	11,513
Wyoming	11,393
$10,000 - $10,999	
New Hampshire	$10,946
Maine	10,837
Little Rock	10,637
North Mississippi	10,609
Northern New York	10,452
North Arkansas	10,275
$5,000 - $6,000	
Rio Grande	$ 5,113
Alaska	5,000
Under $5,000	
Puerto Rico	$ 3,500

Statistics Not Available — Oklahoma Indian Missionary and South Carolina Conferences.

Missed Christmas? Nun offers way to regain it

By PAT SITES
Staff Writer

Those who have ever awakened on Dec. 26 with the feeling that they've missed Christmas — that somewhere it, or they, got lost in the shuffle, might consider joining a "new movement" put forth by a Roman Catholic nun.

Celebrate the 12 days of Christmas, as Christians the world over used to do, urges Sister Patricia Knopp, S.N.D., in what she calls "A Modest Proposal" in the December issue of "U.S. Catholic" magazine.

In times past

Historically Cbristians began celebrating the birth of Christ on December 25 and kept right on through Jan. 6, with the Feast of the Three Kings, or Epiphany, Sister Patricia notes. The entire time was given to religious celebrations, family and community parties and gift giving. But somewhere that tradition got lost — and with it went much of the meaning of Christmas, she says.

Today it may be the bombardment of over-abundance — of food, gifts and merry-making — coming to an abrupt halt on Christmas Day that so often leaves us feeling dull and "done in," she argues. So why not space the celebration out over the 12 days from December 25 until Epiphany?

She recommends "prolonging the joy" by:

- opening one gift a day instead of deluging one another all at once;
- enjoying a special Christmas food each day of the season, by planning "the day of the fruitcake; the day of the springerles; the day of the eggnog; the day of the candy cane;"
- spending an evening after Christmas enjoying the decorations of your own house, reading or telling the Christmas story, taking time to read the Christmas notes or letters you've received, singing carols;
- continuing to wish people "Merry Christmas" right up until Epiphany;
- writing and sending cards and letters at our leisure and not worrying about deadlines; often the most-appreciated messages are the stragglers;
- making the week after Christmas "family time," free from the pre-Christmas competition of church, school and business parties.

Time to reflect

Time to reflect is a real advantage to prolonging the Christmas celebration, Sister Patricia maintains, Unless we take that time, she says, "the important times in our lives slip away and we find we have lived years without really knowing what has happened to time or to us."

Farmers point out 'wrongs'

United Methodists are among those backing strike strategy

By SHARON MIELKE
Senior Staff Writer

Hope that the farm strike which may have started this week will help the nation discover how desperately wrong things are down on the farm is widespread among United Methodist farmers in grain belt states.

TM/UMR learned through contacts with several UMC farmers last week that few are sure the strike will be successful in getting better prices, but there is agreement that drastic action is necessary to "get the nation to listen." Also, most contacted said they were supporting the strike wholly or in part.

The foremost demand of the proposed strike is that Congress act to raise the price support levels of major crops such as wheat, feedgrains and rice. The latest legislation set the loan price on wheat at 60 percent parity (cost of production). Farmers are refusing to sell their crops, plant for the next harvest or buy new equipment to support the strike demand of 100 percent parity, they told TM/UMR.

"Urban people have got to realize how desperate farmers are. An awful lot of farmers are ready to go under," said Anna May Martin, Zenda, Kan., grain and beef farmer. "There is a lot of support among farmers for the strike but no one likes the word 'strike.' That's because labor strikes — particularly the dock workers — have hurt us so much. But there are times you have to do things to make the nation listen. If there is a better way, tell us."

Texas dairy farmers, Darlene and Z. H. Base, Hallsville, said it will be hard for them to support some aspects of the strike. "We have to sell our product, but we'll support it by not buying equipment."

Farmers supporting the strike also are aware they are being accused of starving the hungry. Mrs. Martin said her pastor opposed it on that basis.

Her answer is "hunger has always been a close concern of mine, but you come to the point when you need to survive. I have compassion, but we must make expenses.

"Does anyone really think that the big corporations that are going to come in and buy out bankrupt family farmers will care about feeding the hungry of the world unless they get a big price for doing it?" she asked.

Joining in support of the farm strike is Dr. C. Dean Freudenberger, Claremont, Calif., a United Methodist specialist in rural development and agriculture on both the national and international scene.

"I'm all for it because I know our American family farmers are in real jeopardy. The strike is the statement of a system on the rocks," he told TM/UMR.

Dr. Freudenberger said farmers, largely innocent, have been taken for a ride by the Earl Butz (former U.S. Secretary of Agriculture) policy of urging full, fence-row to fence-row production in order to get a landfall to balance U.S. payments for foreign oil to the tune of $15 billion annually. "The policy has backfired," he said.

"There is a grain glut, prices for grains are at Depression levels, and production costs continue to spiral. Farm families are the victims. At the same time, large agri-business corporations get royal tax write-offs on their production losses," Dr. Freudenberger said.

Land prices are also askew because of large foreign land-speculation investments, he told TM/UMR. At the same time, the only way farmers are surviving at all is on money from banks willing to make loans on inflated land prices. The farm debt has grown from $59 billion to $94 billion from 1970 to 1978, he said. Tens of thousands of family farms have gone out of business.

He concluded that "the strike is something the public should welcome as an opportunity to look at the issues and create the social climate which will make legislation favoring family farmers possible."

As farmers are painfully aware, he said, they represent only four percent of the U.S. population and have little political clout in Congress. "Congress doesn't give a rip about the farm vote."

Dr. Freudenberger called for consumers to join forces with producers to learn what is going on.

Panamanian church sorts out U.S. role

By CHARLEY LERRIGO
Special to TM/UMR

PANAMA CITY — What Panamanian citizens are looking for in a new canal treaty is basically the same thing Panamanian Methodists are looking for in their relation with the U.S. church.

The Rev. Carlos Smith, president of the Evangelical Methodist Church of Panama, said the church has found in a current self-study many parallels between U.S. - Panama political and ecclesiastical encounters.

"In 1903," he said, "our republic became independent. But right away we had the presence of North Americans — and a treaty which all of us know was signed without the presence of a Panamanian. It was a treaty enforced by what we call the 'Big Stick' policy.

"Within the church for many years we have had the presence of the (North American) missionary, who controlled everything. The national ministers were at a secondary level."

Negotiations for the new canal treaty have brought Panamanians a new sense of national pride, Mr. Smith continued, but they have also opened a new set of complicated problems. Among those problems is the difficulty of preparing persons with the necessary technical and administrative skills to operate the Canal.

That difficulty is paralleled in the church's life. "We find that when national leadership begins to emerge, the church begins to have financial difficulties," he said. "I don't know whether you realize it, but missionaries could always write supporting churches in the U.S., get a project going, and receive funds to keep it going."

Now that the missionary no longer controls the church's program, Mr. Smith asserted, "he no longer writes his friends. And the national ministers don't have the possibility of writing anyone, anywhere."

The American domination of the Canal, the huge U.S. economic influence and the Canal's large role in Panama's economy have created a national mood of dependence despite the new mood of national pride, he added. What is true politically and economically is also true in the church and overcoming that sense of dependency is a key problem of the church, Mr. Smith said.

The Methodist leader said he was not blaming any single missionary for creating that dependence. "But we have to look objectively at history," he said, "and the missionary presence has had a large, and in some respects, negative impact on the Evangelical Methodist Church of Panama."

The small, autonomous church is now winding up an in-depth self-study, from which it will draw a number of recommendations for redefining its relationship with the U.S. - based Board of Global Ministries.

Mr. Lerrigo, a communicator for the UMC's Board of Global Ministries, is visiting Central America and Mexico.

Farmer asks church: 'What can I do now?'

Editor's note: During a mid-November "Hunger Event" attended by Arkansas United Methodists, Earl "Buddy" Chadick, a rice farmer gave the following short address, edited from an article which appeared in the "Arkansas Methodist." It was described by one panelist as "perhaps the most honest and significant statement made during the two days." Mr. Chadick, Pine Bluff, is an officer in the Farm Bureau and a member of Lakeside United Methodist Church where he and his wife serve as youth coordinators.

CONWAY, Ark. — "We've seen in recent years a mass, militant mood on the part of farmers to get their fair share. I told a group three years ago that the farmers would strike and they said I was crazy — 'Aw, he's out of his mind. Farmers won't strike; they're opposed to this — they believe in the work syndrome. Good work. Hard work. It means success.'

"But we're broke! I'm broke, right now.

"Farmers today are actually put in a position to rape the land! I do it myself because I have to make a profit. I can't stay in business unless I use nitrogen. I can't use cover crops because they cost $10 an acre. And I don't get any assistance.

"Inflation has killed me. In 1974 my neighbor bought a new John Deere tractor. It cost $16,000 then; today it costs $28,000. The price of wheat is $1.68. Four years ago it was $5.

"I had a neighbor call me the other day. He said, 'I've been approached by some foreign investors to sell my farm. I don't know what to do. I can bail out. I can make a profit. I can have a future.'

"What would you do if your farm was worth $600 an acres and somebody offered you $1,500?

"Why are they trying to do it? There are just four percent of us in this country. If they can get that margin down — if corporate, conglomerate farm corporations can take over — then they can tell you how much you will spend for food!

"We in America are selfish, though. We fuss about grocery bills. We in the U.S. spend 15 percent of our disposable income on the grocery bill. In France they spend 26 percent — the only country close to us. Everybody else spends 60 to 80 percent of their disposable income for groceries.

"Now there's only four percent of us, but we affect 100 percent of the population. You can't eat and you won't sleep very well without me.

"You're going to see a term and hear a term: parity. Now parity means a lot of things. It's one of these bureaucratic formulas that comes out of the 1910-1914 era. But you know what we farmers say it means? It means a fair price for our product! For what we put in it plus a decent living for my family, my kids and my wife.

"A dreaded term we farmers hate is 'refinance.' I've refinanced three times in the last six years! That's when you come to the end of the year and you can't meet your debts so you get them spread out. Interest has gone up 217 percent in the last 10 years for farmers and that's simply because most of them are refinancing.

"You say, 'This is what most of us don't seem to understand — everybody seems to be getting their fair share.' But I've got everything involved in my farm! I've got my house mortgaged, I've got my car mortgaged, I've got my land mortgaged and I guess they'd take my kids if I'd let them have them (laughter). But I'm not going to let them have them — and I am going to leave them a future!

"But I do feel. I feel for people. I've been poor and I've gotten somewhere economically, but it took Jesus Christ to liberate me, to make me the person I am.

"I want to know what to do — what I can do! That's what Americans are asking for. That's what the laity is asking for!"

Christmas in Silver City

Choristers return for 33rd year

By PAT SITES
Staff Writer

SILVER CITY, N.M. — When Rebecca Gambrill launches her choir into its traditional Christmas concert here Dec. 22, one thing she won't be hampered by is "beginner's jitters."

This is the 33rd year Mrs. Gambrill has directed an annual event which seems to draw former choir members like a magnet back to First UMC in this historic old town for the holidays.

Nor will Mrs. Gambrill's Christmas singers be beginners. No one gets to sing in the Christmas concert who is not — or has not been sometime in the past — a regular member of a chancel choir where year-round commitment is expected and enforced. "There are no stars who drop in to sing at Christmas," Mrs. Gambrill says.

Instead, there are several choir members whose record can match Mrs. Gambrill's 33 years. Another — a professional pianist now living in Phoenix — has missed only two First church concerts in 22 years. Still another has come back from Tucson every single year since Mrs. Gambrill began the tradition.

Rebecca Gambrill

To choir directors, she says, such lifelong associations are one of the joys of longevity. She recalls with pleasure a young man who grew up in her choir, went off to Europe for five years, and showed up one Christmas concert evening, "all bearded and so changed I didn't recognize him." But he asked to robe up and join in singing at least the works he'd learned in years gone by. The Christmas concert was, for him, Mrs. Gambrill believes, "a precious part of his past."

Warmth, discipline combine

It's that combination of warm associations — "stale jokes and all" — and hard-nosed discipline they respect, that make and keep choir members, she maintains. A strict insistence on regular rehearsals and individual responsibility for learning the music is a "must" for Mrs. Gambrill. "I simply tell them ahead of time that if they can't make a year-round commitment to their choir work, they can't continue."

A call for that kind of commitment — admittedly difficult today when there are so many choices available to persons and "they try to do a little of everything" — is not unrealistic at First UMC, she says. Another choir "spells" the chancel choir the fourth and fifth Sundays of every month. But on the Sundays the chancel choir sings, a full turnout is expected.

One secret to dedication and commitment to quality, the retired public school music teacher believes, is to "get children hooked on music early." Kids love to perform, it's a thrill for them, and they'll do what is necessary to achieve that thrill, she says, "one more time."

In fact, she notes, that may be part of her own motivation over 33 years. She didn't start out with a goal to be around for 33 Christmas concerts — a mammoth effort of nearly-nightly rehearsals as the big day approaches. "I just planned one year at a time, and that worked out, and suddenly another year had gone by."

It's harder than it used to be to assemble and maintain a quality choir, she admits. But she loves it, loves the people she's known over the years — who knows how many have come and gone? — and loves sharing her firm belief that "whatever we do for God, we must do as well as we possibly can."

What the 25-voice First UMC chancel choir does — and will do again Dec. 22 — is pretty impressive, say many. "It's truly worth a far journey at Christmas time," wrote "New Mexico" magazine some years ago, "just to have this rich musical experience."

Poem of the Week

Secret

By DOROTHY A. STICKELL

It is said that joy
Is the tremendous secret
Of the Christian religion.
What a pity that so many of us
Can keep a secret!

JEMEELA'S STORY

A mother's love bas kept this little girl alive until she could be taken into one of our Christian orphanages in India. The family, like millions in that vast land, is poverty-stricken. Jemeela's motber would not eat, knowing ber portion of food would give strength to her frail daughter.

We have just accepted Jemeela into the orphanage where she is growing stronger and we hope to find a sponsor for her. You could help her, or another one of our needy children, by becoming a sponsor.

The fee is so small — only ten dollars a month — and the blessings provided for the child are numerous: food, clothing, an education aod excellent care. The children are taught of Jesus' love for them so they grow spiritually as well as pbysically.

WORLD'S CHILDREN, INC. is a Christian organization founded in 1965 and is U.S. government approved so all donations are tax deductible. The corporation sends 86 percent of all funds received on overseas for the children.

The sponsor is furnished with full information on "his" child which includes name, address, picture and background. No contracts are signed.

Won't you join our family of sponsors? Many children are waiting. Jemeela and others like her around the world need someone to love them and to say, "I care." Write today:

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Write to: Mrs. Carol A. Ives, Director, P.O. Box 2929, Winter Haven, Fla. 33880

General Council on Ministries briefs

EDITOR'S NOTE: The following news briefs are a wrap-up of news from the United Methodist General Council on Ministries (GCOM) meeting in Dayton, Ohio, Nov. 28 - Dec. 2. For fuller reports see TM/UMR Dec. 9 issue.

Council re-elects seven general agency heads

DAYTON (TM/UMR) — The top staff officials of seven United Methodist national agencies were re-elected for annual terms here Dec. 2 by the General Council on Ministries, chief coordinating and evaluating body of the denomination.

Re-elected were: Dr. Tracey K. Jones, Board of Global Ministries, 59-20; Dr. George Outen, Board of Church and Society, 69-10; Dr. Melvin Talbert, Board of Discipleship, 75-4; Dr. Thomas Trotter, Board of Higher Education and Ministry, 79-0; Dr. Woodie White, Commission on Religion and Race, 76-2; and the executive secretariat of the Commission on the Status and Role of Women, 70-9 (executives of the secretariat are Nancy Grissom - Self, Kiyoko Fujiu and Trudi Kibbe Preciphs.

In addition, the GCOM re-elected its own top executive, Norman E. Dewire, 82-0.

41 'Advance' projects given approval

DAYTON (UMC) — Forty-one Advance Special projects totaling more than $1.4 million were approved by the Advance Committee of the United Methodist Church at its meeting here Nov. 29. The committee also heard that $1.9 million in other Advance programs had been approved.

The 20-member Advance group is a committee of GCOM and is charged with directing policies and procedures of the church's program of designated, "second-mile" giving. Gifts in the program are called Advance Specials.

The committed approved projects in the several recipient categories of the Advance, including four national mission projects — $126,000; 20 relief and rehabilitation projects — $808,150; and 17 overseas mission projects — $478,197.

Stronger ecumenical UMC ties urged

DAYTON (UMC) — Stronger ties between three major United Methodist program boards and ecumenical agencies at the national and world level were urged in a report released here Nov. 30.

The survey by the denomination's ecumenical unit found that the three boards spent from two to four percent of their budgets in the ecumenical arena. Staff time devoted to such involvements ranged from seven to 17 percent.

Reporting to GCOM, the Rev. Robert W. Huston said that these latest findings, and a related earlier study, provide a basis for "concern about the commitment of the United Methodist Church" to ecumenical agencies. Dr. Huston is chief staff executive of the denomination's Division of Ecumenical and Interreligious Concerns.

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Episcopal Church is sinking, says priest

SAN ANTONIO (RNS) — A leader of dissident Episcopalians estimated here that upwards of 1,000 priests would leave the Episcopal Church if they could find financial support.

The Rev. James O. Mote of Denver made the comment here to a gathering of those who oppose changes in the Episcopal Church. Father Mote said, "The Episcopal Church is sinking like the Titanic. We are lucky. We got on the lifeboat." He cited the growth of the Anglican Church of North America.

"I cannot prove this," he added, "but I believe 1,000 priests would leave tomorrow if support could be found."

Father Mote cited his objections to changes in the Episcopal liturgy and the ordination of women.

Give now.

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Right now, thousands of young black women are seeking a college education. They want that opportunity to learn.

Since 1972 the United Methodist Church has supported twelve black colleges through the Black College Fund.

Young adults seeking a higher education need your help. They need your *dollars*.

So if you'd like to improve the future of some young woman, support the annual Black College Fund apportionment through your local church today.

Your dollars will provide learning for today...earning for tomorrow. For more information write or call today.

The Black College Fund

P. O. Box 871 Nashville, Tennessee 37202 615/327-2700

'Churches without walls' effort 'unsuccessful,' architects told

TM/UMR Staff Special

MILWAUKEE — Experiments during the last decade with "churches without walls" were notably unsuccessful, a United Methodist Church sociologist told a three-day National Interfaith Conference on Religion and Architecture.

Ezra Earl Jones, Dayton, Ohio, said "churches without walls" either went out of existence or they have used somebody else's walls, according to a report of the national meeting in a recent issue of "Christian Century," an ecumenical weekly magazine.

Dr. Jones, staff member of the church's General Council on Ministries, said such congregations saw the liabilities of having a building — that the church may turn from its primary task to "becoming a debt-paying society" — but there is no doubt in his mind that every church needs its own walls. He has concluded that building the "right one" is crucial since "the building controls who we are and what we are able to do for a generation or more."

"Christian Century" associate editor Jean Caffey Lyles wrote that Dr. Jones also cited a batch of myths — dangerous because they are only partial truths" — about cities, city churches and church buildings. Among those myths:

- That redlining policies are primarily responsible for the deterioration of neighborhoods;
- That middle-class whites are coming back to the city to live;
- That the city is dying; that new life is to be found only in suburbia and exurbia.
- That the mixing of social classes can be achieved in the church;
- That stable integrated congregations are possible;
- That one way to save a city church is to use its land for a commercial venture;
- That it is inappropriate for a new indigenous inner-city church to take over an old building that previously housed another congregation.

Another idea that is only partially true, Dr. Jones said, is that we already have enough church buildings. He said there are plenty around but many of them are in the wrong place, too old, designed for another era or not adaptable to continued use today.

Old churches can be 'born again'

Church historian Martin Marty suggested that even old church buildings may be "born again." If no longer needed the building may be adapted to some imaginative secular use (restaurant? art gallery? savings and loan?); a "landmark status" renovation may restore a historic old church; a new addition may "extend the logic of the original structure"; or a reconception of the whole building can "make a bold new statement."

In a workshop on "friendly spaces," Glen Gothard of UMC's Board of Discipleship, Nashville, noted that a recent United Methodist survey found that "the friendliness of the people" was the most important factor in a family's decision to join a church.

He suggested that besides a "holy space" of worship, the church needs a "stand-and-talk" space. The church should open out into a gathering space large enough to hold the entire congregation rather than emptying directly into the street or parking lot. Other elements that make a church seem friendly, he suggested: the fall of natural light and a pew arrangement that gathers all participants "around the action."

Another workshop leader, Robert Rambusch, a Roman Catholic artist-designer, said, "Many of our people live in ticky-tacky, small-scale apartments. Many of their experiences in life are shoddy. Church architecture should offer them something better."

Salvation Army launches Christmas season

NEW YORK — Schoolchildren from New York's south Bronx area fill Rockefeller Center with Christmas carols, as their cheerful singing helps launch the Salvation Army's 1977 National Christmas Kettle campaign.

The Army's national goal is $1.3 million, including direct mail contributions. In New York alone, 80,000 individuals will receive Christmas cheer of dinners, toys and warm clothing. Children, the elderly, hospital patients and jail prisoners will benefit from its campaign.

RELIGIOUS NEWS SERVICE PHOTO

Caribbean's human rights tragedy unending, exec says

GEORGETOWN, Guyana (RNS) — The general secretary of the World Council of Churches told delegates to the second assembly of the Carribbean Conference of Churches (CCC) here that their region's history is "one unending, tragic tale of the denial and violation of human rights" that still exists to this day.

Dr. Philip A. Potter, a native of the West Indies who said he was speaking as a "Caribbean man," noted that many of those holding power today in the Caribbean have a mindset "geared to disrespecting and abusing the rights of people."

Dr. Potter, born on the island of Domonica and educated in Jamaica, delivered the keynote address at the nine-day second assembly of the CCC, which drew delegates from 28 churches and church groups in the Caribbean. The CCC, launched four years ago, was the only regional church conference to have a Catholic episcopal conference as a founding member.

Asserting that the church in the Caribbean has had a better record than most on human rights — one maintained by the CCC — Dr. Potter said, however, that Christians are still hesitant about becoming deeply involved in the struggle for recognition and promotion of human rights.

"They are hung up on the fear of being political and not carrying out their proper task of proclaiming the Gospel," the Methodist layman stated. "It is interesting that all the forces which deny or violate human rights are eager that the churches restrict their activities to worship and preaching within the confines of their communities."

He said "this suspicious encouragement should alert the churches to rethink their self-understanding and their mission in the world."

The WCC official said several factors operate in the Caribbean that are violative of human rights. First, "our governments are successors of colonial governments" and they "maintain all the levels of power for the benefit of foreign interests. . . Power, often corrupt power, is wielded arbitrarily and in connivance with foreign powers and profits."

Second, he said, the doctrine of national security has become a "cloak" for suppression of those who oppose ruling oligarchies and it encourages alliances with oppressive militaristic regimes. Finally, he added, the adoption of Western styles led to the "loss of our right to be ourselves and to determine our own priorities and style of life."

The status of the Caribbean situation is not "hopeless," Dr. Potter said. "We could not have survived (slavery and exploitation) without a deep sense and sensibility of our inner being, our dignity as human beings in spite of constant and destructive denials. We bear the scars of all the sufferings and dehumanizing experiences of our ancestors. Yet, here we are — the survivors."

"Say, fellas, we're looking for someone to play Santa this year. . . any suggestions?"

'Best' and 'worst' listed

Evangelicals rate prime-time TV

CLEVELAND, Tenn. (RNS) — "Little House on the Prairie" and "The Waltons" topped the list of the "most acceptable" prime time television programs, in a survey by the Church of God (Cleveland, Tenn.).

"Maude" narrowly edged "Soap" as the most offensive TV program. More than one million evangelical Christians took part in the survey conducted by the Church's Family Life Commission.

Participants were directed to select the 10 most acceptable and 10 least acceptable programs on television.

Results of the survey show the 10 "most offensive" programs to be: "Maude" (CBS), "Soap" (ABC), "All in the Family" (CBS), "Three's Company" (ABC), "Baretta" (ABC), "Mash" (CBS), "Red Foxx" (ABC), "Charlie's Angels" (ABC), "Jeffersons" (CBS), "Kojak" (CBS).

The 10 "most acceptable" TV programs were: "Little House on the Prairie" (NBC), "Waltons" (CBS), "Wonderful World of Disney" (NBC), "Grizzly Adams" (NBC), "Happy Days" (ABC), "Young Dan'l Boone" (CBS) — cancelled, "The Fitzpatricks" (CBS), "Oregon Trail" (NBC) — cancelled, "Eight is Enough" (ABC), "Family" (ABC).

As part of its campaign to help upgrade television programming, the Church of God held a week-long nationwide television boycott last April, followed by a second phase focusing on tighter family TV control. The survey is the third phase of the TV protest.

Dr. Robert E. Fisher, chairman of the Family Life Commission, said that as a result of the national survey, sponsors of good programming will be commended and will be "remembered in a tangible way in the consumer marketplace."

"Equally important is the exercise of our responsibility to inform sponsors of objectionable programs that, beginning January 1978, we will not do business with them if their advertising dollars continue to sponsor offensive programs," Dr. Fisher said.

The Rev. Carl Richardson, director of radio and television, acknowledged that some of the programs determined the "most offensive" are also some of the most popular according to the Nielsen ratings.

"Television is preoccupied with doing what is popular rather than what is right," he said. "Since ratings and money are obviously the prime movers and motivators of not only their programming strategy but, indeed, their total philosophy, we believe that the collective clout of the 50 million evangelical Christians in America can dramatically affect television in a positive way."

TV boycott claims Nielson rating drops

TUPELO, Miss. — The United Methodist minister who sparked a nationwide TV boycott last March says that results of the boycott are beginning to show where they count the most in the Nielsen ratings.

A. C. Nielsen, the company that does the TV ratings, says that the number of households watching prime-time television is down more than a quarter-million homes and that day-time viewing is down more than a million homes with the same period a year ago. Nielsen says the decline began in March.

The Rev. Donald E. Wildmon, who led the boycott Feb. 27-Mar. 5, thinks that the boycott is partly responsible for the decreased viewing. "The networks laughed at us when we began our TV boycott last March. They mailed thousands of letters saying the boycott had no effect on television viewing. Now they are eating their own words. Our boycott did have an effect, where it hurt the most - in loss of viewers," he said

Interest growing in Spirit's work, Canterbury notes

CANTERBURY, Eng. (RNS) — A renewed interest in the work of the Holy Spirit and the growth of prayer and discussion groups in Britain were cited by Archbishop Donald Coggan of Canterbury in his December diocesan newsletter.

Dr. Coggan writes: "Evidences of the presence and activity of God in His church are all around us. I mention two. One is a renewed interest, in many parts of the world church, in the person and work of the Holy Spirit; and that oot only of an intellectual kind, but an interest which (promotes) spiritual understanding and experience.

"The other is the growth, in all kinds of places, of groups which meet for prayer and discussion. Many of these came into being as the result of the Archbishops' Call to the Nation (in 1975). Others of them have emerged as a result of a longing for something more intimate, something with more give and take to it, than is provided in the statutory services.

"There are, needless to say, dangers io both these movements. Emphasis on the Holy Spirit could — and sometimes does — degenerate into a frothy kind of emotionalism. The groups could — and sometimes do — degenerate into gatherings where much hot air is circulated and little hard thinking is done or resolute action taken."

Mystery still shrouds kings led by the star

By LUCILLE J. GOODYEAR

The three men who followed the star to Bethlehem long centuries ago — who were these mysterious strangers entering with such pomp, and circumstance upon the humble Nativity scene?

Although the three figures have become part of the tradition of our Christmas season, very little is actually known about who they were and where they came from. Or, for that matter, what happeoed to them after they visited Bethlehem and paid their homage to the Holy Child.

In the Bible they are referred to as the "Wise Men" or the "Magi," but the gospel of Matthew neglects to say how many there were. The number is usually set at three because of the three gifts brought to the Holy Child — gold, frankincense and myrrh. But there are also paintings and writings that give the number from two to 12.

Some biblical scholars have surmised that the "visitors" may have been descendants of an ancient religious group known as the "Magi." Known to be star-gazers, medicine men or priest-doctors, the Magi had a strong tendency to use magic for their cures and predictions.

Little known religion

Little is known about the actual basis of their religion, but it is said that they did specialize in the interpretation of dreams. And it was this knowledge of dreams and their ability to read the stars that led them to await the brilliant new star that would appear in the East and lead them to the "new king." The entire pilgrimage was supposed to have been forecast by generations of men belonging to this sect. Their ability to interpret dreams would also explain why they returned home after a warning in a dream not to answer King Herod's request for news of the child.

Because there is so much legend interwoven into the story of these men, it is difficult to ascertain which is fact — and which is legend.

And, no one is certain when they were given their names and origin of birth, but the general belief is that this came about between the 6th and 11th centuries. At that time Melchior is said to have been the ruler of Nubia and Arabia; Balthazar was the king of Ethiopia; and Gaspar, the supreme ruler of the kingdom of Tarsus.

Tradition claims that they arrived at the manger of the Holy Infant in Bethlehem — on or about January 6. For this reason, this day is celebrated as their feast day in many countries and is known by a baffling variety of names, including "Epiphany," "Twelfth Night," "Day of the Kings," "Little Christmas" and "Old Christmas." Generally the day is considered the last day of the Christmas season and is observed with much merriment and feasting.

Not sink into obscurity

Unlike the other figures who surrounded the Holy Child's manger — the shepherds and villagers who brought their gifts — these three men did not sink into obscurity. Some tales relate they gave their riches to the poor, and some 40 years later were baptized by St. Thomas in India and went on to serve as bishops. Other legends assign them a martyr's end, while others tell of their peaceful demise after many years of teaching the gospel.

Fact or fiction and well steeped in mystery, they have been the inspiration for poetry as well as the basis for magnificent music throughout the centuries.

They are mentioned in the moving and lovely carol, "The First Noel," in which they are called the "Wise Men." In 1857, John Henry Hopkins wrote "We Three Kings of Orient Are," which has been acclaimed as one of the most successful of Christmas compositions and said to be the first all-American carol. Especially adapted for dramatization, the acting out of this story of the journey made by the three regal visitors has been a traditional offering for centuries.

First presented over 20 years ago as a television "special," Gian-Carlo Menotti's "Amahl and The Night Visitor" has now become one of the best-loved entertainment offerings of the Christmas season. In the one-act opera, Amahl, a poor crippled shepherd boy, is visited by three richly dressed kings who ask for shelter. When Amahl learns that the lavish gifts they carry are for the newborn Christ Child, he offers his only possession — his crutch. The tender and moving story is repeated each year and has become a tradition. In its own way, it helps to perpetuate the story of the three mysterious strangers who followed a star to Bethlehem.

Ms. Goodyear is a free-lance writer living in Guatemala.

Santa attacked

SYDNEY, Australia's 1977 Christmas stamp and "down under" clergy are not at all happy about it. When he saw the gleeful Santa on a surfboard, Bishop Hulme-Moir, Anglican bishop here, called it evidence of "secularization." He said of the Australian postal department, "It is a pity, really a pity, they have not retained the real meaning of Christmas."

RELIGIOUS NEWS SERVICE PHOTO

'Dear Deborah'

Pastor's work draws comments

Dear Debbie:

Your "Dear Deborah" column of Oct. 21 (re: "Goof Off Ministers") prompted me to dig out the following I found when I moved here and I feel free to distribute it to those who ask. "Deborah's" three points and conclusion in favor of pastors' work schedule is well taken but I would add that pastors, as their laity, differ in self-discipline and various "gifts." The results may indeed produce lack of communication which can be brought by "Disgruntled" and others to a member of your local "mediation-mediation" board called the Pastor-Parish Relations Committee. Then hopefully there will be a fair discussion of the issues.

Sincerely,
Jerald Bornhart (Rev.)

WHAT DOES A PASTOR DO?

"The pastor teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher and entertainer, a salesman, a decorative piece for public functions and he is supposed to be a scholar. He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and tries to stay sweet when chided for not doing his duty. He plans programs, appoints committees when he can get them; spends considerable time in keeping people out of each other's hair; between times he prepares a sermon and preaches it on Sunday to those who don't happen to have any other engagement. Then on Monday he smiles when some jovial chap roars, 'what a job — one day a week!'"

—Anonymous

Dear Mr. Barnhart:

Thanks much, all points well taken!

Dear Alert Readers: Anonymous is to blame for the "he's" in the above quotation.

Readers are invited to write Deborah for answers to personal problems in living the Christian faith and life. Write, "Dear Deborah" P O. Box 1076, Dallas, Texas 75221

Displays tell local church story

AMHERST, N.Y. — Christ United Methodist Church here wanted people to know about its Junior Church and church school program, so the Commission on Education created several free-standing displays to help do the job. "Attractive, professional looking displays communicate much more effectively than cluttered or slappy ones," says the Rev. John Pascoe. In fact, Christ Church will loan them to churches or conduct workshops to help people get ideas on "how to do it," he says.

WESTERN N Y COMMUNICATOR PHOTO

THE METHODIST CHILDREN'S HOME

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Methodist Home Visitor

Christmas Issue

An addition to The LOUISIANA UNITED METHODIST

DECEMBER 16, 1977

Thoughts of Christmas

By M.C.H. Youth

My Christmas theme

By TAMMI DAVIDSON

On Christmas Eve I take a walk outside to take a look at the beautiful sky;
It's snowing out there, it's about time - as I think of the past I unconsciously start to cry.

If only I could be with my family here to spend this wonderful day with me;
Or if I could find a place where there is nothing but silence - that's where I'd rather be.

Children are playing and having fun, throwing snowballs and beginning to run;
It's just for those few people that life has just begun.

I sit and watch just to get in on the excitement;
Because to me seeing other people have fun is plenty of delightment.

So that is why Christmas is such a meaningful thing to me and my fellow brothers;
Just being there for those who might possibly need others. . .

Christmas

By MARSHA HARRISON

I sleep till I want to wake
O'er the Christmas holidays
Except on the 25th
At six, I'm on my way.

Opening all my packages
Opening them left and right
Ripping them all apart
With all my patient might.

I might get a record
I might get a pen
I might get a shirt.
Maybe a pet hen.

Then I sit back in the warm cozy room,
And I look at all the things I got
And thank all my precious family
Then I was just a little tot.

Now I'm much older
And have a heap more sense,
Now I wait till seven
All anxious, really tense.

Yes I do like Christmas
For joy, friends, and love
But mostly for the reason it's celebrated
For Jesus Christ, the one above.

The meaning of Christmas

By GWEN YEAGER

When I was a child about the age of ten,
All I knew about Christmas was to give a gift to a friend.

As I got older I began to say
Why give other people presents on Jesus Christ's Birthday.

Then I remembered Christ saying
As you do unto others you are doing unto me,
And when I remembered this
I was more than at peace.

I bowed my head to the Lord Jesus above,
And said, "I'll do my best, and everyone I'll love."

Christmas Day

By HEATHER TURNER

Here comes the moon,
The stars are out.
Christmas Eve rolls around.
I wonder if it's too cold for Santa
There's icicles on the ground.

Everyone's wrapping presents.
They're stacked beneath the tree
There's one for Ma
One for Pa
There's even one for me!

The aroma in the kitchen
Where Ma's been cooking
Is sweet potato pie
The turkey's in the oven
Smells good and that's no lie.

Christmas cards and candy
Neighbors stopping our way
It's getting more exciting
For tomorrow's Christmas Day.

Tonight we'll sing Christmas Hymns
To bring Santa around
Decoration and colorful lights
Will light up our whole town.

Ma still thinks I believe in Santa
But it's really Christ's Birthday,
And all the colorful lights in the world
Mean to celebrate Christmas Day.

An open letter

Dear Friend,

Christmas preparations begin early here at the Methodist Children's Home. It takes a lot of getting ready with provisions to be made for 65 youngsters. Making sure that everything is ready to make the occasion the happy time it should be for our children is a big job.

Christmas is a joyous occasion for most people. We are also aware that it can be a very lonely and depressing time for some. Some of our children have experienced this sadness in Christmas' past and to a degree even at present for they realize that theirs is not the experience shared with "real relatives." This is why we do everything within our power to share our excitement with the children entrusted to our care.

We have a list of activities that begin around Thanksgiving and continue into the New Year. We do our best to instill traditions normally experienced in stable Christian family life. We strive to have our children feel good about life and to minimize feelings of inadequacy about self.

Part of our system to accomplish these goals is incorporated in our children's Christmas gift giving. Every youngster in care is guaranteed an equal portion of gifts (1-6 graders $15.00 and 7-12 graders $25.00). This year our children will fill out a Christmas wish list including all items they would want. Their housemother will then pick from that list as many items as possible up to the amount permitted. The housemother will purchase the gifts, wrap them and place them under their Christmas tree. The gifts will be opened at a house party the night before visitation with parents or relatives begins for the Christmas holiday. Children who will be here on Christmas Day will save some of their gifts to open on Christmas Morning.

I am certain that, as in past years, you want to make Christmas, 1977, a wonderful experience for the children who live in the Children's Home. Some of you have already contributed Christmas sponsorships. We need sponsors, $15.00 and $25.00 per child for as many as you can support. We need you to help with the cost of gifts, Christmas wrappings, ribbons, fruits, candy, Christmas trees, lights, and decorations.

Some of you may also like to send miscellaneous gifts that may be used as gifts to children who might move into our Home Family just prior to Christmas. (Sad to say, this happens more times than we like to think.) If you do, be sure to indicate on a card or slip attached to the package what the item is so it will not be necessary to open and rewrap the gift.

We also welcome White Christmas gift items such as canned foods and sugar. If you wish to help stretch our food dollar by giving us food items, make sure that it is either fresh, frozen, or factory canned items. We are prohibited by law from using home canned goods.

We are looking forward to this being the best Christmas our children have ever experienced. We pray that yours will be equally blessed. Thank you for caring and sharing.

Sincerely,

Terrel J. DeVille
Executive Director

Enclosed is my Christmas contribution:

Name: _____

Address: _____

_____

Church to be credited: _____

I wish my gift to be used for the following purpose: _____

_____

Jesus Christ

By KAREN CONNER

Jesus Christ my Savior,
Glorified King of Kings:
For whom the bells tolled,
And for whom an angel sings.
To announce again your birth,
Your birth so long ago;
Which now is celebrated by all
By a fire lights glow.
Ten thousand angels harken,
Ten thousand angels say-
"Rejoice all creatures below,
For Christ was born on Christmas Day!"

Do you believe or not?

By LISA PATTERSON

There once was this old man who lived in a house.
He didn't believe in Santa or not even a mouse.

On Christmas Eve night the stars were shining bright
The little fellow woke with such a fright.

He ran to his window and looked up in the sky
He saw something so little yet so high.

All of a sudden it came down low
And with it came a little snow.

Out jumped a short jolly man in a red and white suit,
So I asked, "Who are You?"

I am Santa and I come on Christmas Eve and bring you the presents you shall receive.

But I don't believe in Santa or Christmas Day,
For I shall go into the house and sleep away.

All of a sudden I heard a clatter,
I jumped out of the bed to see what's the matter.

There was Santa sitting near the tree
Holding a present just for me.

I'll tell you once, I'll tell you twice
I don't believe in Santa or even mice.

A glow came into his eyes, as shiny as a star
For I felt a shiver from my head to my heart.

I hope you believe in Santa for now I do
for Christmas is a day for me and you.

A story

By SHIRLEY WILLIAMS
(Condensed Version)

Katherine, who was sixteen, met a young man whom she fell in love with. Three months later they were married. Born to them was a little baby girl, Tabitha. Katherine thought the world of these two. Jim was only eighteen. He thought he could support a wife and family, but, he found things weren't as easy as he thought they were going to be. He thought back when he and Katherine were dating. She was the prettiest and most popular girl in San Francisco.

"Jim, I have something to tell you."

"What do you have to tell me that's so important?"

"Jim, I have bone cancer. It wasn't caught soon enough."

"My God, why didn't you tell me before?"

"I don't know. Oh, Jim, I'm so scared! I've known this for three weeks now."

"Kathy, I'm sorry. Will you please forgive me? I had no way of knowing!"

Kathy was admitted to the hospital. Jim entered her room and she awoke. He held her in his arms and she died.

He was at home thinking how he and Kathy met and how he didn't really love her when they married.

"Daddy," Tabitha interrupted, "I miss Mommy. Can you bring her back?"

"Sweetheart, I wish I could, but there's nothing I can do. How would you like to move to New York for Christmas?"

"That would be great, Daddy!"

"We'll start packing tonight and leave Friday morning."

They left Friday morning and arrived in New York early Saturday morning. Jim stopped a cab and they rode to Fifth Avenue.

"Jim!" his mother exclaimed as she opened the door. "I know you must be exhausted. Tabitha, are you hungry?"

"Yes," said Tabitha.

"Good, I have dinner waiting for you. Jim I'm so sorry about Kathy."

"Thank you, Mother," said Jim.

Jim went to work at his father's factory and Tabitha started school. At the factory Jim met a beautiful blonde. She passed by him and he stopped her. "Hello, I'm Jim Westly. Mr. Westly is my father."

"Well, I'm Rita Barnett, your father's secretary. I've worked here for a year now. Why haven't I seen you before this?"

"I moved from San Francisco. My wife died recently, so my daughter and I moved back here for a while."

That evening when Jim arrived home Tabitha rushed out to greet him. "Guess what," Jim said, "In two more weeks Christmas will be here!"

"Daddy, I love you," replied Tabitha.

Time passed quickly and Jim grew very fond of Rita. He loved her. They had decided to marry and so they shared their plans with family and friends on Christmas Eve. It was the most wonderful Christmas Jim had ever had.

"I married Kathy just to have someone to be with," he thought, "But when Rita and I marry it will be a result of our deep love for one another. That's the best Christmas present I could ever have."

Christmas is

By MARK BOUNDS

Christmas Is, waking up early in the morning and finding lots of beautiful toys, and Christmas candy. Christmas Is, a time to give gifts to friends and relatives you love. And, it is a time to share all the new toys and candy that you got for Christmas. And it is a time to eat a big Christmas dinner. Christmas Is, a time to show how much you love your friends and relatives.

Notice I speak of Christmas as a time for giving gifts which represent one's love and affection for one another. Christmas is a time for sharing one's blessings with others. Some people miss the true meaning of Christmas in that they just think of what they can get. Yet this is a very selfish attitude to have. We have to remember the true meaning behind Christmas. God sent His only begotten Son to earth to give man a chance of being redeemed.

So what Christmas really means to me is, remembering and loving someone that loves you. Jesus Christ! Remember the day that He died for us. Yes, Christmas Is a season for loving, sharing, giving, and a time for remembering our blessings.

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The Louisiana United METHODIST

edition

VOLUME 6 NUMBER 2

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DECEMBER 23,1977

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In the Spirit of the Season
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May the candles in your heart glow with

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PEACE

JOY

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A sacred Christmas in a secular world

An Editorial By RAY BRANTON

"The attorney general of California has ruled that it's all right for the state government telephone book to carry on its cover a satellite photo of earth with a quotation from Genesis: "And God said, Let there be light; and there was light." Some people complained that was religious. But the attorney general said no. He compared the quotation to the phrase, "In God We Trust," on U.S. coins. Both, he said, have no religious significance." (quoted by Martin Marty from the United Church of Canada **Observer**)

Without faith, nothing has religious significance, not even the most sacred words from scripture. Even the creation story, apart from faith, may seem no more than a noble slogan. If faith is lacking, Christmas may be experienced as another secular holiday, like Labor Day or Memorial Day.

For faith, however, the entire universe declares the reality of God. Faith gives the eyes to see God's footprints everywhere. Even the silent stars speak. As Psalm 19 says,

"The heavens are telling the glory of God;
and the firmament proclaims his handiwork.
Day to day pours forth speech,
and night to night declares knowledge.

There is no speech, nor are there words,
their voice is not heard:
yet their voice goes out through all the earth,
and their words to the end of the world."

Too often, Christians, including this writer, have blamed the secular world for squeezing the sacred out of Christmas. We criticizé greedy buying and selling, gluttonous consumption and preoccupation with personal pleasure which often accompanies this season.

However accurate these complaints may be, perhaps we should admit that if it doesn't seem like Christmas, it may be our own fault. God has never presented himself except to those willing, in faith, to turn aside and wait expectantly for him. Yet, if we so prepare the way, the Light of the World can shine on us even as he shone at Bethlehem. Then this season, however secular it seems to others, may become once more the sacred time of God's long-promised visitation.

Happenings

January, February, March

January
Call to Prayer & Self-Denial (Be Thou My Vision)
1 Student Recognition Day
2- 6 Congress on Evangelism, Miami Beach, Fla.
3- 5 Preaching Clinic with Carlyle Marney - Holiday Inn, Irving, Texas
4- 5 Family Spiritual Life Retreat, Camp Istrouma, B.R. Dis.
6 Epiphany Day
6- 7 Conference Youth Team Meeting First UMC, Alexandria
9-10 All Pastors Training Decision Point Church School, Ruston
9-13 All Pastors Training Decision Point Church School, B.R.
16-17 The Complete Youth Ministries Winter Conference
17 A preaching Workshop for Priests and Pastors 4:00 p.m. (La. Interchurch Conference) First UMC, New Orleans
17 Worship Service for Lay and Clergy (La. Interchurch Conf.) Church of the Immaculate Conception New Orleans, 7:39 p.m.
18 Business Session (La. Interchurch Conf.) 9-12:00 a.m. First UMC, New Orleans
19-21 Convocation of Boards, First UMC, Alexandria
26-28 North Louisiana Ashram-Trinity UMC, Ruston
27-29 Senior High Winter Retreat Camp Istrouma
29 Methodist Foundation Sunday
30 Quest Seminar (Bishop Ernest Dixon, Leader) First UMC, Alexandria.

February
New Life Mission Conference Priority
5- 7 Clown Ministry Slidell Joey Peckham Resource Leader
6- 9 Ministers' Week - SMU, Dallas
8 Ash Wednesday
10-11 Mid. Year Executive Committee UMW
12 Human Relations Day
15-16 Board of Diaconal Ministry Workshop
17-18 Keys to an Effective Caring Fellowship (Lyle E. Schaller) First UMC, Ft. Worth
19-26 Brotherhood Week
24-25 Conference Council on Ministries
24-26 Jurisdiction Youth conference (Center for Renewal), Okla. City, OK.
25 Church Related Vocations Workshop - Alexandria

March
3 World Day of Prayer
5 One Great Hour of Sharing
1- 3 Urban Ministries Convocation
9-10 Lydia Patterson Institute Board of Trustees (El Paso)
21 Conference Council Directors
22-23 Jurisdiction Council on Ministries
30-April 1 The Clergy Family in Focus (Prevention Crisis Needs)
8-10 Church with small membership workshop (Lincoln, NE) Salem
11 Executive Committee meeting Board of Global Ministries Conference
11 Lay and Leadership Development in the Ethnic Minority Local Church Baton Rouge - Lafayette, Baton Rouge - Hammond
11 Conference Ethnic Minority Workshop (Newman UMC, Alex.)

Apportionments paid by November 1977

		1976 Percentage	1977 Percentage
010	District Superintendent Fund	84%	81%
020	Episcopal Fund	85%	83%
030	Claimants-Church	83%	81%
040	Minimum Salary	86%	82%
060	Mass Communications		58%
070	Black College Fund	53%	56%
080	Missional Priorities		54%
110	World Service	71%	72%
125	Gen. Administration	73%	69%
130	Jurisdictional Admn.	74%	68%
135	La. Annual Conf. Admn.	73%	67%
145	Interchurch conference	59%	60%
150	Temp. Gen. Aid Fund	67%	66%
440	S.C.J. Ministerial Ed	59%	55%
510	Centenary College	58%	61%

How do you respond to the Christmas rush?

An ancient legend tells how the devil became alarmed at the manner in which the whole world was becoming fascinated with the story of the coming of Christ. So charmed were men by the beauty and simplicity of the Christmas tale, so thrilled by the glitter and glamour of the season, so entranced by the music that filled their hearts and homes, that he was deeply concerned lest all the world should turn in faith in Jesus Christ. The answer to this threat was the invention of the Christmas Rush. The devil would send his emissaries aboard everywhere to keep people so busy with the outward celebrations of the season, so absorbed with the feasting and revelry, so caught up in the whirl of buying and wrapping gifts, that the inner glory of it would go unnoticed. The plan was perfect. His satanic Majesty has almost succeeded in his plan.

Christmas is the time and day when we celebrate the birth of Jesus Christ. Outward celebrations are great when they do not outweigh a time when we renew our faith in Jesus Christ and deepen our spiritual lives. Time is needed for the Christ of Christmas so that we don't miss Him in the celebration of His Birthday!

Excerpt from the MONTHLY NEWSLETTER, DeQuincy UMC. Byrd. L. Terry is pastor.

Christmas festivities

Ruth Cooke presents gift of money to the Luegs.

The Tohline Family presented the Christmas program.

Shreveport District honors Dr. & Mrs. Carl Lueg at Christmas Party at Bossier UMC.

One Hundred twenty-five members attended the CHRISTMAS FAMILY NIGHT SUPPER at Pineville UMC and later attended the children's Christmas Play, presented by the elementary church school children under the direction of Mrs. Johnny Webb. Rev. Beverly E. Bond, Minister.

The Children's Choir and Cherub Choirs of Bossier First UMC directed by Mrs. Jane Cooper and Mrs. Lea Sanders presented a Christmas program "Hey God, What is Christmas." This was the debut for the Cherub Choir. Forty-nine children participated in the program.

District Evangelism Report

January 1, 1977	November 30, 1977	Net Gain
	Baton Rouge-Lafayette	
16,894	16,985	91
	Baton Rouge-Hammond	
15,545	16,864	306
	Monroe	
		16
	New Orleans-Houma	
		84
	New Orleans-Slidell	
14,468	14,847	379
	Ruston	
(4th quarter)		124

A month of Sundays culminates in dedication service

Taking part in the Dedication Service of The Westlake United Methodist Church. Rev. Arby Coody, pastor; Rev. Rex Squyres; Fred Fanta, chairman of the church Administrative Board; Bishop J. Kenneth Shamblin; Rev. Paul Carroll; and Rev. Byrl Moreland, Superintendent of the Lake Charles District

Pictured: The guest speaker, Reverend Rex Squyres; the pastor, Arby Coody; and honored members of the Westlake United Methodist Church during their Homecoming Dinner on October 16

The Westlake United Methodist Church was formally dedicated by Bishop J. Kenneth Shamblin.

Guests taking part in the service were Rev. Byrl Moreland, Lake Charles District Superintendent; and two former pastors, the Rev. Rex Squyres and Rev. Paul Carroll.

Debts on all church property were paid in full this past July and included in the dedication service were the sanctuary, educational annex and parsonage.

The **Westlake Methodist Church** began as a mission of First Church of Lake Charles around 1880, and was known as The Calcasieu Mission. The church has had a varied history since its inception with the first actual sanctuary being built during the last decade of the 19th century. In 1918 a storm destroyed the building and for a couple of decades meetings were held in homes. In 1939 the church was reorganized and property purchased at its present site. A small white frame building erected in 1940 valued at $1,500 was named "The Chapel in The Pines" and served as a sanctuary for nine years.

Then in 1949, during the pastorate of the Rev. Martin Hebert, construction on the present sanctuary began. The Rev. C. W. Quaid, who had pastored the church in 1942 was the architect, with cost of the building being $20,899.

The educational annex was constructed in 1958 at a cost of $31,372. The Rev. Rex Squyres, now retired, was pastor during this time.

In 1970 the present parsonage was purchased during the pastorate of Rev. Paul Carroll.

The pastor, Rev. Arby Coody, succeeds a long line of clergymen who have served the congregation since its reorganization in 1939. Serving were the Reverends T. D. Lipscomb, W. R. Corrigan, C. W. Rodgers, Cleburne Quaid, Martin Hebert, Jim Lawton, E. W. Day, Rex Squyres, Garland Dean, Paul Carroll, Richard Meek and Edwin House.

Westlake UMC held special services on three consecutive Sundays beginning with "Homecoming Sunday." The Rev. Rex Squyres, a former pastor, was guest speaker. Church members honored that day were Mr. and Mrs. Edwin Dixon, Mr. and Mrs. Edgar Frye and Mr. and Mrs. J. M. Guillroy, who had helped in the reorganization of the church. The church's history was presented and memorable events were recalled by Mrs. J M LeTard. Mrs. C. D. Adams was chairman of the activities.

The next Sunday, a program, "Our Church Today," chaired by Mrs. Charles Adams, included past accomplishments of the church, climaxed with a Mortgage Burning Ceremony.

Plans, ideas and ambitions for the continued work of the church was projected the third Sunday when the program "Our Church in the Future," chaired by Mrs. Gary Herrmann was presented

Editorial

Christmas on Sunday offers us a unique opportunity to witness

Christmas falls on Sunday this year — a unique coinciding of days which has occurred only ten times so far in this century.

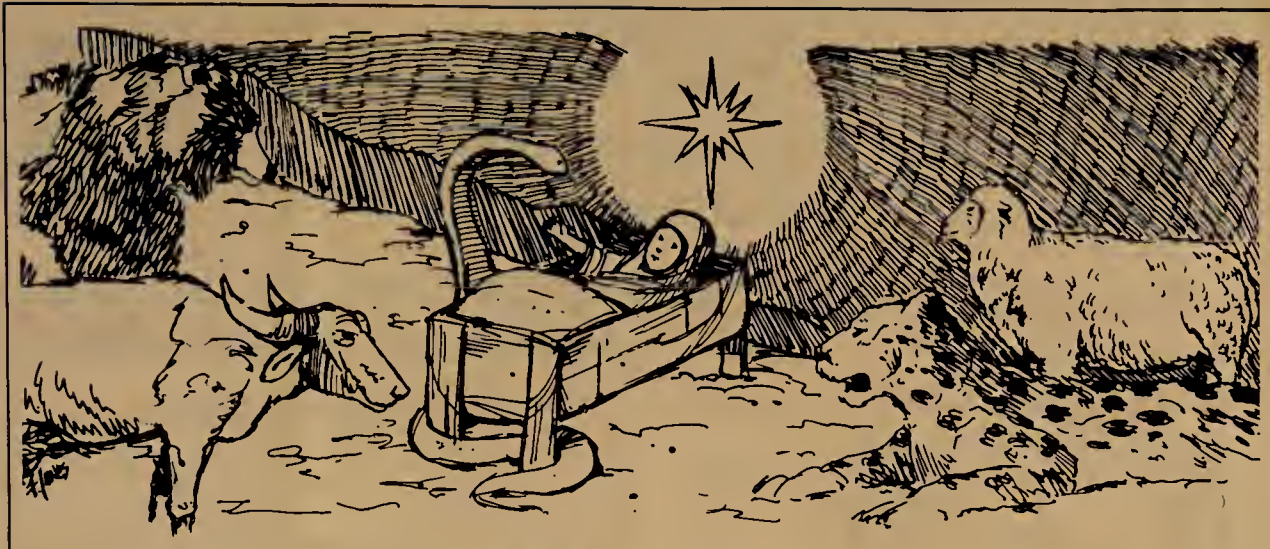
For some persons — both lay and clergy — the prospect of a Sunday Christmas may be less than appealing. Pastors may fear for a small attendance. Laypersons may be tempted to skip church because there is already more than enough to occupy their time at home on Christmas morning.

Christmas for most of us is usually a day of hectic family activity. There are presents to open, meals to fix, messes to clean up and relatives either to entertain or to visit. Add to this the regular Sunday activity of attending church school and worship services, and it is easy to feel overwhelmed. Some persons may regard going to church on Christmas as a penance and others may simply opt not to make church a part of their plans.

We hope that temptation will be resisted, because we cheat ourselves if we succumb to it.

While Christmas on Sunday may present some logistics problems for Christian families, it also presents us with a rare opportunity to witness to the true meaning of this holy day. Our attendance on Christmas day will say to each of us and to others that Christmas is first of all about what God has done for the world, and not just an occasion for secular merry-making.

Christmas could not fall on a more appropriate day than Sunday. We hope Christians everywhere will seize the opportunity to make Christmas-on-Sunday an occasion that is properly celebrated as the birth of our Lord and Savior.



A Christmas Vision

God has given Himself completely in the coming of Jesus as the Christ. He has become one of us, and shown us His way for us, so that we may become like Him.

The Wise Men responded by offering gifts to the babe in the manger.

What better gift can we offer our Lord this Christmas than to work toward fulfilling—in our personal lives and our world—the vision of the ancient prophet Isaiah:

The wolf shall dwell with the lamb,
and the leopard shall lie down with the kid,
and the calf and the lion and the fatling together,
and a little child shall lead them.
The cow and the bear shall feed;
their young shall lie down together;
and the lion shall eat straw like the ox.
The sucking child shall play over the hole of the asp,
and the weaned child shall put his hand on the adder's den.
They shall not hurt or destroy in all my holy mountain;
For the earth shall be full of the knowledge of the Lord
as the waters cover the sea.

[Isaiah 11:6-9]

We wish for you and yours this Christmas the peace which comes from living in the fullness of the knowledge of God's Incarnation in Jesus.

The Editors and Staff of
The Texas Methodist/United Methodist Reporter

My Witness

The Gift of Bethlehem remains with us today

By WILLIAM C. SANFORD

Gold and frankincense and myrrh (Matt. 2:11) may have been appropriate gifts for the infant Jesus originally, but, in my view, the best gifts we can offer the risen Christ today are love and trust and obedience.

Such gifts may actually make the difference between life and death, as the following factual story suggests.

It was Christmas Eve of 1959 at a small medical facility which the Church of the Brethren started in the mountainous middle of Western Puerto Rico in 1942, the 33-bed Castaner General Hospital.

The evening's festivities had concluded and practically everyone had retired for the night. For the nurses an easy shift appeared likely, but then suddenly the outlook changed. A woman, bleeding badly, was helped inside. A nurse saw at once that a doctor's skill was needed and an aide hurried to get Dr. Thomas Hall.

He came quickly and very soon sent someone to summon the laboratory technician. It was now 3:00 a.m.

Within a matter of minutes the lab tech had a report on the patient's blood: hemoglobin, barely 25 percent of normal; blood type O Negative.

Bad news! No O Negative on hand — except in the body of one of the staff: Ed Switzer. He was called in and a pint of his blood transferred to the patient. But the crisis she faced was eased only slightly because she needed much more blood than Switzer could supply.

A phone call was put through to a new blood bank in San Juan.

However, the bank was so new it had not yet been stocked. It offered, though, to phone New York and to try to get some blood down by jet and to Castaner by helicopter.

Aid more immediate than this seemed essential and so all Christmas Day people were invited in from the community for blood tests. Those found to have O Negative were asked to donate.

The efforts of the medical team were rewarded. The patient rallied. Two weeks after Christmas she was able to go home — with her baby.

Yes, with her baby! You see, she lived in the mountains quite a distance from the hospital. On Christmas Eve, knowing that her time to be delivered was near, she had set out on foot for the hospital. The baby had been born on the way. But then complications arose. She lost a lot of blood. And at the hospital major surgery had to be performed.

Still, there was a hospital; There was a surgeon, and blood, too — albeit distressingly difficult to secure.

Altogether Christmas Eve 1959 at Castaner was in marked contrast to the eve of the first Christmas at Bethlehem. You will remember that there was a woman in need that night, too. She, also, was far from home and deserving of the best available care. But what a different reception she received. No hospital, no doctors or nurses awaited her. Not even the inn would bid her welcome and find her room. She was relegated to a stable and her newborn son to a manger.

Now at first thought there might seem to be no connection between the events of these two Christmas Eves. But upon reflection a connection appears. Except for the Boy born at Bethlehem on the one Christmas, there would have been a woman dead at Castaner on the other. For those who saved the women's life had come to the mountains of Puerto Rico because they had been motivated by the Spirit of that Boy!

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, the Rev. William C. Sanford, is pastor of Kingsburg UMC in Kingsburg, Califarnia.

THE UNITED METHODIST REPORTER

Weekly newspaper serving the United Methodist Church

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The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

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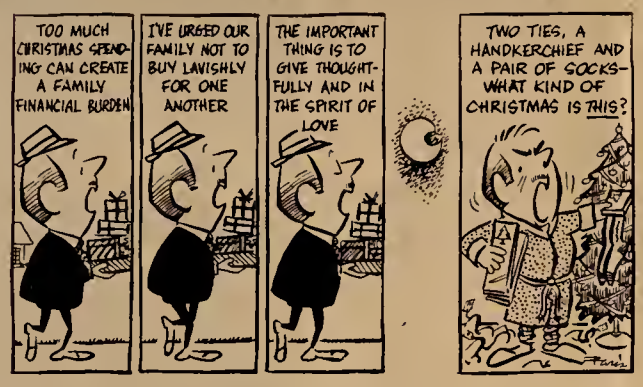

Here I Stand

Healing prayer comes to us in differing forms

By RICHARD LUNGREN

When a parishioner telephones to say the world has tumbled in and she is beside herself with concern for a loved one, a pastor is often tempted to try to stem the flow of tears with reassuring words about the power of prayer to help "right" things. When the phone call is from one whose reliance on prayer is much tempered by modern scientific knowledge of the cause and cure of maladies, the response must be free of pious platitudes. I responded thus: You have been much in our thoughts and prayers today. I'm sure you know it's not just pious jargon in my speech when I speak of prayer. I am completely turned off by the glib, simplistic attitude that seems to regard prayer as a magic key that enables one who is "in the know" to just unload his problems on some grandfatherly being in the sky!

On the other hand, I feel that the strength that comes from our identification with the force for good that governs this huge complex creation is available to us. As we put our minds, our souls (I prefer the word "beings") in a condition to receive that power, it will come to us. It is not noisy or demonstrative. It is not cheap or spectacular. It is just "there," quietly to sustain us through the troubled time. Our part is to relax and receive it after we have done all we can up to that point In time the vision to see a further step will come, and with it the strength to do whatever is called for next One day at a time is all we need for that

The place of intercession in all this has never been crystal clear for me I know that merely reminding the Lord that somebody else needs help is a waste of our time and His too. I believe He'd like to use that time to show us what we can do to help. But the strength and clarity of vision which can come to another person through the prayers of concerned people is a fact which defies definition or comprehension.

The ancients used to think each person had a spirit or "angel" completely separate from the self — his body. I don't accept that, but I am confident the non-material aspect of man is able to communicate with and exert influence on the same aspect of others, even at great distances. This is another of the mysteries of God's communication with His creation. The supreme example of that is in Jesus of Nazareth, of course, but to a lesser degree in all of us.

Prayer then becomes more than just a "psyching" of oneself. The fact of ESP, the occult, the experience of others whom I trust, as well as my own experience convince me that we can use this power to attune our "beings" to the good in life. While it may not remove the "thorn in the flesh" as Paul puts it, it does give the power to cope with the thorns.

It is just this subjective factor in all of us which so often gets this complicated human mechanism "fouled up" Drugs, therapy, skill all play a part in the mystery of healing, but truly wanting to be healed enables one to relax and let the power of God flow through us. Then we either triumph over the malady or discover we can cope with it We become "at ease" rather than "dis-eased."

"Here I Stand" is a column through which TM/UMR readers may express their opinions and concerns about the church.

This week's contributor, the Rev. Richard Lungren, is minister of education at First UMC in Lodi, Californio

Letters to the Editor

Meaningful Christmas is still possible

To the Editor:

Last year around Christmas you wrote an editorial lamenting the emphasis on the gift-giving aspect of Christmas and how this tradition seems to have become the core of what should be a religious celebration.

There is an alternative —

- DO NOT put up a tree.
- DO NOT shop for gifts.
- DO GO to all the religious programs you can — when you're not shopping you find you suddenly have the time.
- DO LISTEN to the carolers.
- DO VISIT friends.
- DO READ the Christmas story in the Bible out loud several times.
- DO SMILE at people in a hurry.
- DO GREET people with a Christmas wish.
- DO INVITE people to worship with you.

The "DO" list could go on and on — but you get the message. We did this very thing four years ago — just one family in a sea of millions. We are parents with one teenage daughter. The reactions from others were interesting and are now "collectors items" of shock and disbelief. Some even felt pity for us — that "we couldn't give gifts one year when we were poor and had no money."

This is not to imply we felt comfortable and secure in our decision. In fact, on Christmas Eve, after caroling and being hosted in a home with a tree where gift boxes were piled about, we started our trip home. Our daughter said with solemn honesty, "If the stores were open now, I would go shopping." She simply vocalized what was going on in our minds.

This same daughter, now seventeen, says she feels that particular Christmas has allowed her to be in touch with a deeper level of understanding of the Christ-event and that the experience was indeed worth the gain.

What are we doing now? We're back to giving a few simple gifts — going to the country with relatives, worshiping regularly, eating leftovers for our Christmas meals, or in some cases, homemade soup — and in general, letting the feel of Christ's birth be the reality of Christmas.

Hazel Lee Sigsbey
Dallas, Texas

Down with Santa

To the Editor:

Santa or Christ? Colossians 3:17 states, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Santa Claus has no Christian meaning whatsoever, but for some "special surprise." This "other god" is seeping into some Methodist churches during Christmas to weaken and confuse the minds of our children.

Unless the Lord builds the house, those who build it labor in vain. (Psalm 127:1).

Julia Summers
Maryville, Tennessee

Prayer point wrong

To the Editor:

You quoted Dr. Egon W. Gerdes as saying that in prayer "We change — not manipulate — God" (TM/UMR, Dec. 2). I certainly hope that this was either a misquote or a typographical error. It seems that I read where Jesus is the same yesterday, today and forever. Biblical study easily shows Jesus claiming to be one with the Father.

Is Dr. Gerdes telling us that he gives God advice and counsel, and that God changes His mind? Fantastic! I don't believe I've ever heard the Pope claim that power. When an ordinary man sets his place next to God and begins to believe that God is taking His advice, it is time to take stock of our church leadership. The apostasy of the latter day is becoming very apparent.

Evangelization is a cute term which serves to confuse rather than clarify. Theological theories and doubletalk like this article impress the social set, confuse the ordinary churchgoer, and drive the thinking Bible believers out of our denomination. I, for one, am tired of social cliches and over-educated sermonizers. Jesus taught plainly As His followers, let's try to do likewise.

William J. Chernega
Endicott, New York

Pray for peace

To the Editor:

Thank you for the timely leading editorial of December 2 headlined "Courageous Arab-Israeli peace initiative needs prayers of all."

Hopefully, many who read followed the admonition to pray and hopefully after meditation in Moslem innerness and quietness, were prompted not only to write their supportive goodwill to both initiator and acceptor of this peace initiative, but to urge others to do likewise, spreading the word to other "world leaders" as well, especially our own.

We Christian men and women should do no less in the Christmas season which, in its first appearance, heralded "peace on earth, goodwill to men." This is our forte. Let us herald it to the world.

LeRoy H. Klaus
Stillwater, Minnesota

Prohibition won't work

To the Editor:

I would like to make a comment regarding Timothy Smith's article on alcohol in the Dec. 9 issue.

I largely support Mr. Smith's viewpoint — except for his call to reinstate the prohibition of the manufacture and sale of alcoholic beverages.

Does he not recall the terrible destruction and even loss of life caused by the earlier prohibition movement? This legislation failed in the past and would do so again.

The morality of drinking alcohol is a personal one between God and the individual. Only laws where the safety of others is concerned, such as drunken driving offenses, can be supported and maintained by legislation.

Also remember the tendency of the criminal element to become involved when such legislation is enacted. We see this extensive involvement now in our drug culture, don't we?

Yes, we certainly can take up our cross and abstain ourselves and make our views known to others. We should also remind others that each drink of alcohol we take literally brings certain death to hundreds of our brain cells and who among us can afford that?

Danna Marriott
Hermitage, Pennsylvania

Personal witness best

To the Editor:

If the one billion dollars for the "Here's Life" Christian evangelization mission were spent outside of the United States, it would be wonderful (TM/UMR, Dec. 2).

From another article on the same page "Conference stages 'saving events' " I learned, however, that United Methodists in Western Pennsylvania are planning training events for the laity, after which they will visit homes and gain persmission to teach the Bible and the plan of salvation. I believe these individuals will do more evangelizing through such personal witnessing than those who launch spectacular financial campaigns.

Martin M. Hyzer
Bradenton, Florida

LEARNING AND LOVE

For 88 years our church has played an important part in both the spiritual and scholastic lives of children in India. Since 1889 we have been at work in the Gujarat Annual Conference at the Webb Memorial Girl's School and Hostel. More recently we have helped in the work at the Methodist Boy's Hostel in Baroda and the Methodist Children's Home in Godhra. Students come from poor homes and scholarship aid determines whether or not they can continue to learn, and to grow in Christian love. You and your church can help by sending an annual scholarship of $50 per student—and over a hundred scholarships can be used each year.

Send your gift to the United Methodist Child Support Program of the World Division. Help open doors of the mind and spirit for these young people of India.

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The United Methodist Child Support Program is a part of the worldwide ministry of the Board of Global Ministries with all child care institutions approved as Advance Specials

Love still comes down at Christmas, widow learns

By HELEN KUSTER

I hardly saw the Christmas decorations as I walked aimlessly through the crowd of smiling, excited faces. The familiar carols, however, finally penetrated and the previous Christmas flashed painfully across my mind. Tears streamed down my cheeks and I pushed through the last-minute shoppers and ran from the huge department store.

I turned down a side street and found refuge in a dark doorway. At least, it was quiet. I stared into the darkness, hoping it would block out reality. It did and I found myself thinking about happier Christmas times.

Throughout our seven ecstatic years we were convinced that ours was the "one in a million" marriage and for us, Christmas was always the frosting on our cake of happiness. The lights, gifts — all of our festivities — in any way obscured the fact that it was the King's birthday. We even had a birthday cake and sang "Happy Birthday" every Christmas morning.

With some couples, holding hands seems to be the thing they do best. With us, it was eye-contact. No matter where we were, our eyes telegraphed messages which the strong current of our love transmitted. We always seemed to know each other's thoughts and it continued that way when Charlie became ill.

The x-rays had been a shocking revelation; we realized that we did not have too much time left. The days flew by quickly and Charlie was hospitalized.

That last Christmas eve when I arrived at the hospital laden down with packages, he smiled weakly, then drifted off. I laid my cheek lightly on his and then sat beside him. He finally opened his eyes and looking long and lovingly at me, gently said: "Say the gospel."

I began with our favorite verses. Even though Charlie's eyes were closed, I knew he was saying them with me, for he would open his eyes from time to time and smile. Moving to the Old Testament, the majesty of the words of the 23rd Psalm wrapped themselves around us, binding us closer together.

He lay quietly and I continued from the gospel of John. "Let not your heart be troubled; ye believe in God, believe also in Me." This time I felt the weak pressure of his hand and the whole world stood still as we looked deeply into each other's eyes. There was no mistaking his message. My heart seemed to stop as his blue eyes closed and I sat there praying.

At last, his eyes opened and in a clear voice, he said: "Don't pray to keep me." He lapsed into, what I realized, was the final coma. Throughout that deep sleep I did what Charlie wanted and sadly prayed: "Take him, Lord, take him." He did. Just 10 minutes into Christmas day, Charlie went into the loving arms of his heavenly Father.

I couldn't cry. I knew that Charlie wouldn't suffer anymore, but I complained, silently. "He was only 35! Lord, why?" O, I knew that as a believer in the Son of God, Charlie was in heaven, but that wasn't what I wanted!

The taxi ride home was long. I fell exhausted into bed, tossing and turning. My thoughts just wouldn't turn off. When I could stand it no more, I confessed my defiant feelings. God didn't turn away from me; instead He dazzled my mind with His Word and the boulder inside me dissolved.

His Word continued to warm me, filling my whole being. "Eye hath not seen . . . the things which God hath prepared for them that love Him." Other messages of comfort and assurance flooded over me and at last I floated gratefully into a deep sleep, knowing that Charlie was in heaven.

A noisy group passed my hiding place and jarred me back from the past year — which I reflected, had gone by slowly — to the present. Gloomy thoughts plagued me again as I thought of how much I missed Charlie's grin and his corny jokes. I felt so helpless in that dark, gloomy doorway. "Lord" I implored, "It's Christmas and I'm so lonely. Help me, Lord!"

A warm glow enveloped me and the love of God calmed me. Suddenly, I felt at peace again and would have stayed in that doorway forever, but life goes on and I walked away, knowing that God would go with me. This time, my step was lighter.

"Charlie is in the Presence of the King of Kings," I remembered. As I looked up at the heavens, the stars seemed brighter, and I telegraphed a silent Christmas message: "Happy birthday!"

Ms Kuster is a free-lance writer living in Canoga Park, Calif.

Crib figures adorn 'Met's' tree

NEW YORK — The combining of Christian and cultural Christmas symbols is not the sole province of the church. [See related story.] The Metropolitan Museum of Art here this year decorated this Christmas tree with crib figures carved in 18th Century Naples, Italy. The Neapolitan Christmas tree is on display here through the holidays. RELIGIOUS NEWS SERVICE PHOTO

'O Christmas tree' -- but in church?

'Why not?' say pastors about secular symbol in sanctuary

By BUD HERRON
Associate Editor

Are Christmas trees "Christian" enough to be placed right in United Methodist places of worship, or should they be banished to the hallways, fellowship halls and vestibules of our churches?

That question may not be among the heaviest theological dilemmas facing our denomination today, but as most local pastors who have been "out on the circuit" for a number of years will attest, it's a natural for stirring debate in some congregations.

But if the "straw sampling" of opinions by TM/UMR from several local pastors around the nations is any indication, far more United Methodist congregations accept the Christmas tree as an appropriate symbol for their places of worship than reject it.

The Christmas tree, as we know it, is an American adaptation and combination of traditions which go back centuries in various European cultures. Some of its roots are in Roman new year festivals, in Germano-Celtic yule rites and more recently in Germanic and English winter festivals. Apart from the dedication of the fir tree to the Holy Child by St. Boniface in the 8th Century, its Christian significance has been peripheral at best.

Such pagan beginnings have made the Christmas tree suspect in the minds of many Christians as an appropriate symbol of Christmas for Christians. And even though most American Christians today incorporate the tree — with no misgivings — into their family celebrations, the use of the Christmas tree in the church (particularly in church sanctuaries) continues to meet with conflicting points of view.

Out of six pastors TM/UMR talked to about the use of Christmas trees, no one had anything negative to say about Christians enjoying Christmas trees both at home and in the church. And only one of the six had reservations about placing a tree in the church sanctuary — if it is done in a way that "gives it religious significance."

Everyone supported the use of "Chrismon" trees by the church — trees decorated with Christian symbols.

Not in sanctuary

"Christmas trees are fine," said the Rev. Ira Galloway, pastor of First UMC in Peoria, Ill., "but I don't believe they should be placed in the sanctuary." The sole dissenter at that point, Dr. Galloway said he feels the sanctuary decorations should include stronger religious symbols at Christmas and that Christmas trees should be placed in hallways or other places in the church building rather than in the place of worship.

"There are much better ways to symbolize the Christmas message in the sanctuary," he said. "We have a Chrismon tree in the vestibule and find that to be meaningful. There is a place for such decorations, but they should not be made central to our worship experience."

The Rev. Walter Albritton of First UMC in Demopolis, Ala., however, disagrees. "I think it's a mistake to draw distinctions between what is properly sacred and what is secular," he told TM/UMR. "Use of a Chrismon tree in the sanctuary, for instance, is a good way of combining the sacred and the cultural in a way that extends our religious faith beyond our walls."

Borrowed from pagans

The Rev. Milton Propp of Asbury UMC in Albuquerque, N.M., backs that opinion and goes on to say that the "church's habit of converting pagan symbols for its own use is beneficial."

"In fact, the whole Christmas season was borrowed from the ancient winter solstice festival of pagans," he says. "We had no way of knowing the exact day of Christ's birth, so we made it a part of a festival that was already going on. The church has always adapted cultural things. It's a good practice."

"Even the bread and the wine and the cross are secular symbols which have become religious symbols," points out the Rev. Benjamin Garrison of St. Paul UMC in Lincoln, Neb. "Some of our sacred songs today were written by Charles Wesley with borrowed tunes from old drinking songs popular in the taverns of his day."

But as the church "borrows" secular symbols such as the Christmas tree, does it do a good job of helping worshippers understand the Christian significance of the symbols?

"Generally, no," says the Rev. Emerson Colaw of Hyde Park Community UMC in Cincinnati, Ohio. His judgment is underscored by most of the other pastors. "Most churches do an inadequate job of explaining religious symbols in general and Christmas symbols are no different." He said he believes it's important for members to better understand the meaning of symbols, especially in the case of symbols we borrow from the secular world and adapt to the church.

Use to advantage

The Rev. Edwin Upton, minister of Christian education at Lovers Lane UMC in Dallas, Tex., adds that when an effort is made to involve members of the congregation in the making of symbols, such as those placed on the Chrismon tree, education about the church in general is usually enhanced.

"We can take something culturally accepted and use it to our advantage in the church if we approach it properly," he said.

According to U.M. educators

Protestants take a new look at Mary

By CLYDE CHESNUTT
Associate Editor

Mary, the mother of Jesus, who in Protestant circles is customarily brought out only to adorn the nativity scene at Christmas, may well emerge as the significant model for 20th Century women, say several United Methodist educators. The old submissive, meek Mary of tradition, they say, is slowly being replaced by the image of a strong, courageous woman who is a bearer of the gospel.

Four United Methodist educators contacted last week by TM/UMR agreed that Protestants are taking a new look at the "most dominant female figure in the New Testament." The new perspectives are coming from the women's movement, fresh biblical studies and liberation theology.

"When the angel Gabriel told Mary of the forthcoming birth, Mary raised a question," said Dr. Ethel R. Johnson, professor of Christian education at Methodist School of Theology in Ohio, Delaware, Ohio. "I think that's healthy. Joseph, according to the Bible, simply accepted the angel's announcement, but Mary questioned."

Mary also sought support from Elizabeth. Dr. Johnson said. "It is important to be part of a nurturing community, to seek support from each other. Mary did this despite the pressures of that culture against women."

Mary responded to what God called her to be and do. "That's a strong woman and certainly not a meek and passive approach," said Dr. Johnson.

With scripture as the basis rather than later church tradition, Mary can become a modern model, said the Rev. Jeanne Audrey Powers, staff executive for the Board of Global Ministries Division of Ecumenical and Inter-religious Concerns in New York.

Protestants once had no relation at all to Mary, she said. "There was so much baggage of the worst of Roman Catholic tradition. Now that we are beginning to see Mary as a headstrong adolescent with lots of life we can identify with her."

In Mary's later relationship to Jesus, "I see a natural human being," Ms. Powers said. "As a mother she expects certain things from her son and doesn't get them; for Jesus had a much larger mission."

Bearer of Gospel

Ms. Powers also finds in the "Magnificat" (Luke 1:46-55) that Mary's role is "bearer of the gospel." She says that here, even in the beginning, "there is the linkage with Christ's presence which means fundamental change, that all social structures will undergo change, that the mighty will be put down and the meek inherit the earth."

Agreeing with the power of Mary in social change was Dr. Edwin E. Sylvest, associate professor of the history of Christianity at Perkins School of Theology, Dallas.

"The Mary I see in the 'Magnificat' is associated in the struggle for justice and human dignity," he said. "She is not seen as the pure, pristine virgin on a pedestal, but more as one with life in her. In the historical study I am now doing on the Virgin of Guadalupe in Mexico, I find it significant that she has been associated with almost every movement for liberation in Mexico."

Mary still separates

While Protestants are "rediscovering" Mary, they do not seem to be drawing closer to Roman Catholics because of the rediscovery. "This is one doctrine we differ on the worst and I don't know of much discussion between us on the subject." Dr. Bruce Rahtjen told TM/UMR. He is professor of biblical theology at St. Paul School of Theology, Kansas City, Mo.

"We Protestants usually shy away from the Catholic idea of Mary as Queen of Heaven," he said. "But when you reinterpret the role of Mary in terms of her 'human-ness,' you discover a powerful figure that Protestants need. We are so masculine-oriented, we need a strong feminine model in our faith."

In the average U.M congregational worship over a period of a month, said Dr. Rahtjen, "how many feminine figures and symbols can women identify with? Mary is the strongest one, especially when she is interpreted in ways other than just being submissive."

Protestant males need a new look at Mary, too, Dr. Rahtjen said. "Men tend to see biblical women in two categories: madonna or harlot. We need something in between those extremes."

Dr. Sylvest suggested Mary might offer the reflective Protestant male "permission to be more sensitive to the feminine dimension of his 'maleness,' as well as the 'femaleness' and 'maleness' of all humans. A rediscovered Mary might balance the emphasis on the masculine and open the man of faith to wider possibilities," he said.

Woman named D.S.

SAN FRANCISCO — The Rev. Barbara Troxell, pictured here, becomes the third woman in United Methodism, and the first in California-Nevada Annual conference to serve the denomination as a district superintendent, after her appointment Dec. 9 by Bishop R. Marvin Stuart to the Golden Gate District. Ms. Troxell has been serving as associate director of the conference Council on Ministries. One woman, the Rev. Marjorie Matthews, is currently a district superintendent in northern Michigan. Another served in that capacity in Maine some 15 years ago.

Sponsors urgently sought for Indochina 'boat people'

Compiled From News Releases

NEW YORK — Getting U. S. sponsors for the so-called "boat people" who have fled Indochina in fishing boats is literally a matter of life and death in some cases, according to the United Methodist Committee on Relief (UMCOR) refugee office here.

The urgency of the situation has increased, according to the Refugee Resettlement office, because Thailand, which had long been a haven for the refugees, has reversed its policy. Recently it began refusing entry to the boat people because of the overwhelming numbers arriving faster than they could be resettled. Refugees are also waiting in Singapore, Hong Kong and other Asian countries.

According to UMCOR, 19 United Methodist sponsors have taken on the responsibility and settled approximately 100 persons since September. However, at least 90 refugees have been processed and are waiting for a U.M. sponsoring individual or church right now.

Nancy Nicalo, director of immigration and refugee programs for Church World Service (CWS), said an estimated 50 percent of the refugees who escape in boats never reach their destination. Despite the high casualty rate, she said some 90,000 refugees are awaiting resettlement in Thailand alone.

One of the refugee families assisted by the CWS, relief arm of the National Council of Churches, is Quoc Le, 37, who served in the South Vietnamese army and later worked for a U. S. company in Saigon. Because of his American affiliation, he was "suspected by the Communists" and was watched "night and day," he said

UMCOR spokespersons said "resettlement is moving very slowly. This concern is not on the top of people's minds." Another factor is that former sponsors are aware "it's a big job."

Responsibilities of sponsors include meeting the refugee family at the local airport, providing food, shelter, clothing and pocket money until the family becomes self-supporting, and assisting in finding employment.

Interested individuals or churches should contact: Lilia Fernandez, Refugee Concerns Secretary, UMCOR, Room 1470, 475 Riverside Drive, New York, N Y. 10027 or call: (212) 678-6283.

Viewers to see Japanese UMC's Christmas Eve

TM/UMR Staff Special

SAN FRANCISCO — Christmas Eve viewers of the televised services from Pine United Methodist Church here will experience both the similarities and unique qualities of the Japanese American ethnic church, according to the Rev. Nobuhiro Imaizumi.

Translating the immigrant experience into Christian understandings, the Rev. Imaizumi will say in the Invitation to worship, "We have often been the dislocated people, the forgotten people, the silent people, yet always the pilgrim people. The people of God have always been a minority people; they have been sojourners in a foreign land; yet they have felt the full power of God's love and guidance in all situations."

He notes that the prophet Isaiah said, "Watchman, tell us of the night, and the watchman says, 'Morning comes and also the night.' We have seen and experienced enough darkness in the history of Japanese Americans in this land, but God has always provided us with an opportunity to correct the injustices and to affirm ourselves as significant people of God."

One of the reasons Pine UMC was chosen by CBS for the midnight telecast is to highlight the year long celebration of 100 years of Japanese Christian mission in North America, he told TM/UMR. Growing out of the Japanese Gospel Society, organized in 1877, Pine UMC is regarded as the mother church of Japanese Methodism in the U.S.

the church today

ABC-TV to show First UMC, Evanston on Christmas Day

NEW YORK (UMC) — A one-hour Christmas Eve service at First United Methodist Church in Evanston, Ill., will be taped and shown over ABC-TV on Christmas Day at noon (EST).

Entitled "Good News from Bethlehem: A Candlelight Celebration," the service will feature a professional ballet company interpreting Christmas carols, music by a 50-member chorale and a small orchestra plus appropriate readings.

The Rev. Arthur J. Landwehr, senior minister of First Church, will preach.

Produced in cooperation with the Communication Commission of the National Council of Churches, the program will be shown as part of ABC's weekly "Directions" series.

U.M. deacon appointed to succeed Arkansas Senator

LITTLE ROCK, Ark. (RNS) — The new Senator from Arkansas is an ordained United Methodist deacon.

Kaneaster Hodges Jr., was appointed by Gov. David H. Pryor to fill the unexpired term of John L. McClellan, who died in his sleep Nov. 28, at 81, after serving 35 years in the Senate.

Mr. Hodges is a lawyer with offices in Newport, Ark. In 1960-61 he was national president of the Methodist Student Movement. He is now chairman of the administrative board at First UMC, Newport.

Annual conference raises funds for children of flood victims

PITTSBURGH — There's good news for families with children who were affected by the Johnstown flood last summer. The Western Pennsylvania Annual Conference of the United Methodist Church established a Johnstown Family Christmas Fund in late October.

More than $45,000 has been contributed to the fund by U. M. congregations in the area, according to the conference edition of TM/UMR. Additionally, the UMC has contributed nearly $600,000 in direct aid to Johnstown area residents, plus tons of food, water, clothing, medical supplies and volunteer labor.

In a Nov. 30 "Invasion Day," more than 70 U. M. ministers accompanied Bishop Roy C. Nichols to make pastoral calls to flood victims in the area.

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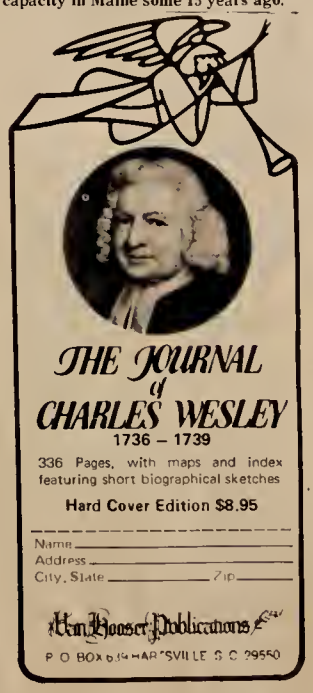
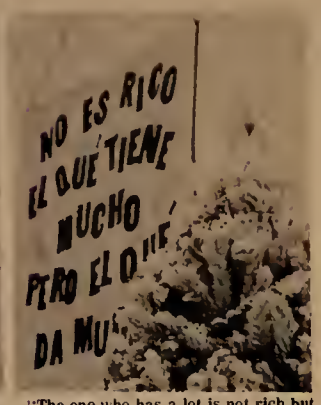


Barrio church reaches out its arms

"La Trinidad" UMC, San Antonio, accepts challenge to witness, serve

"La Trinidad" UMC has stood on this corner in the "barrio of La Trinidad" for 92 years in San Antonio. With over 300 families, it is the largest Spanish speaking United Methodist Church.



"The one who has a lot is not rich but he who gives much," a banner reminds members of "La Trinidad" as they leave the sanctuary. The church believes it has much to give to its barrio neighborhood.

Caroling from a barge on the river in San Antonio, a predominantly Mexican-American city, is "La Trinidad's" youth choir. The youth and adult choirs sing both English and Spanish music.

Joining in the daily physical fitness exercises at the Senior Citizen's Nutrition Center at "La Trinidad" is site manager, left, Irene Aguilar. On the right is Pilar Gutierrez.

PHOTOS BY SHARON MIELKE

By SHARON MIELKE
Senior Staff Writer

SAN ANTONIO — The wretchedness of the poorest "barrio" — neighborhood — in this historic southwestern metropolis has been located just outside the doors of United Methodism's largest Spanish-speaking congregation for the last century.

But there is a difference today.

The difference is that "La Trinidad" UMC is reaching out its arms to the barrio instead of giving it the cold shoulder.

A series of break-ins this year plus the overwhelming response of the barrio to the church's first tentative efforts at community witness in October have resulted in a "breakthrough," lay leaders and the pastor agree.

And instead of running from the challenge presented by the desperate poverty, crime, drug and alcohol addiction in the area, church leaders told TM/UMR, "We're here. We want to stay. And we must address neighborhood needs if the people outside are going to allow us to survive on this corner."

The Rev. A. Ted Grout said he was "very anxious and despondent" after a series of thefts had wiped out $4,000 in office equipment and the church was forced to put iron grillwork on the windows. But then he realized this was simply the price the church had to pay to stay in ministry here.

A second event was the evangelism committee's decision to stake out a 15-block area around the church and do door-to-door witnessing. Witnesses also included an invitation to a Friday night dinner at the church to kick off the lay witness weekend.

So many responded that when "the saints of the church" arrived the dining hall was already filled with community people who, as suggested, had come just as they were. "That set off some real soul searching," Mr. Grout said, because many church members simply didn't know how to adjust to the differences in economic level, lifestyle and smells. They felt fear and frustration.

Largely because of upward mobility, most of the church families have made one to three moves out of this barrio to housing developments, the pastor explained. Few live in the immediate community.

Mike Hernandez, evangelism chairman, said it was also an awakening as church members walked the streets of the barrio and saw for themselves the enormous needs waiting to be met. "It was an awakening for us that we have much to offer as a church — we just have to make some adjustments. There is no reason that differences should keep us from sharing the Gospel."

Tony Escareno, a member for 30 years, said he believes "La Trinidad" is gradually maturing and beginning to do after a 100 years what some had long hoped to see happen. But through the years, "it has been such a happy, contented family here in the church that the outside was kept out."

Yet, the strong sense of family and deep-seated loyalty among church members is also seen as a real plus. Not only are the fellowship and love major reasons members give for making up to 25-mile drives to church but those reasons are also credited with pulling the church through many changes.

Gilbert Vidaurri, lay leader, said that in addition to the strong sense of family that has helped the church adjust, "we have a whole lot of people committed to the Lord — with a deep experience of the Lord — who are searching and willing to grow. Further, they're not committed to 'just talk' but are practical believers."

While this year has seen a measurable increase in determination to witness and serve the barrio, the church began several years ago to sense a vision, through Robert Ibarra, a chemist at Kelly AFB, that God was calling them to the community, Mr. Grout said.

It began with a summer recreation program with the church paying the salary for a director; last summer 75 youth participated.

Four years ago the church was one of the first sites for the city's new senior citizen nutrition program. Today at least 110 adults over 60 years of age gather in the fellowship hall for a nutritious meal, fellowship, physical exercises, crafts and language lessons every weekday.

Nutrition project manager Irene Aguilar, also a United Methodist, said the center is her ministry. She not only serves food, but also daily minutes of spiritual food in a sermonette. The "Upper Room" in Spanish is greatly enjoyed, she said. "That's another way the church is serving." Volunteers from "La Trinidad" also help at the center and respond to special needs.

Another ministry is special to Martha Salazar who conducts services of worship in the homes of members unable to come or who are inactive. She says she takes the church — a great blessing and inspiration to her — out to others. She wants everyone to feel a part of the "family" which is supportive and is helping her and her children grow.

Other new directions include a community mothers' club, a Saturday morning Bible study for community girls, a community Christmas party, and more than 60 detailed and approved program objectives for 1978.

Optimism about the future of the church is abundant, but Mr. Grout said there is a big "if." The pastor said the future will depend on the continued understanding of the congregation about why it is here. As long as "La Trinidad" continues as a place of service the church has a future, but if it loses sight of that, the church will dry up and die, he said.

At Christmas, 1977, "La Trinidad" is committed to outreach and witness.

Korean CIA planned to use U.S. clergy

NEW YORK (UMC) — Clergy of several mainline U.S. Protestant denominations are among those mentioned in the South Korean Central Intelligence Agency (KCIA) document discussed by U.S. Rep. Donald M. Fraser's Sub-committee on International Organization late last month.

Although the names of all individuals were deleted in the document given to the media, it is clear the KCIA plan to strengthen its "religious foundation" in the U.S. included both Caucasian clergy and Korean American ministers.

Denominational affiliations specifically mentioned in the document were "American Methodists," Presbyterian, Southern Baptist, Presbyterian Church in the southern part of the U.S., "Baptist Church" and the Holiness Church.

A separate reference was to an individual of "the overseas Missionary Board of the National Headquarters of the American Methodist Church."

There was no indication, however, whether this phase of the plan of action conceived in late 1975 was ever carried out.

Stereotypes to be written out of publications

ST. LOUIS (UMC) — What are racism, sexism and ageism, and how can they be eliminated from publications of the United Methodist Church?

Those are questions that an eight-member task force created by the General Council on Ministries (GCOM) began struggling with here Dec. 9-10.

The task force, with representatives from several church agencies, is carrying out a mandate of the 1976 General Conference to "draw up a new and exhaustive set of guidelines for eliminating sexism, racism and ageism in language, content, theology and imagery from all church resources." Further, the General Conference action declared, the GCOM is mandated to see that the guidelines are adhered to in church periodicals, curriculum publications, all publications of boards and agencies, and all other printed and audio-visual resources produced by the United Methodist Church.

After discussion, the group defined its task: "We assume the responsibility of developing guidelines which will eliminate from all United Methodist publications (print and audio-visual) any elements which stereotype or demean human beings rather than recognize their sacred worth."

For its work the task force also adopted definitions of the elements they are seeking to eliminate: Sexism — discrimination solely on the basis of gender; racism — discrimination solely on the basis of race or national origin; ageism — discrimination solely on the basis of chronological age.

Many find 'no room,' leader says

GENEVA (RNS) — Dr. Philip Potter, general secretary of the World Council of Churches, in his Christmas message has drawn attention to contemporary people who find "no room" in our world.

"It is a constant paradox," the West Indies Methodist says, "that at Christmas we always emphasize generous extravagance and open hospitality. And yet the birth of our Savior, Cbrist the Lord, was far from being humanly generous or hospitable. In fact, it represents the lot of millions of people in today's world."

The WCC leader declares that there is "no room in our world for the 40 percent poorest in the poor countries who are ignored and left to rot and die. No room in many a place for people because they are black or yellow, or because they are migrant workers, or women."

He affirms that "Christ's birth in a stable of a small town in a conquered province of the (Roman) Empire represents even more starkly God's promise to carry out his work of liberation and reconciliation on the margin of the 'oikoumene' (the whole world) and with those who are or know themselves to be marginalized. But what he did in the stable of Bethlehem and later on the hill of Golgotha points to his purpose for the whole 'oikumene.'

Dr. Potter concludes with the hope that this Christmastide may "summon us afresh to take up God's glorious cause of liberation and peace in justice and community for and with all who are in the stable, on the margin of our 'oikoumene,' that our world may increasingly become an 'oikos,' a home where the bread of life is shared."

Committee concerned about new 'evangelical' literature

NASHVILLE (UMC) — Members of the United Methodist Curriculum Resources Committee expressed concern but took no action when it was learned here that the "Good News" evangelical caucus of the denomination is planning to publish its own study materials for adults and senior high youth.

Announcement of the intent to publish such material was made in a "Good News" newsletter dated Dec. 5, one day before "Good News" representatives made an opening presentation before the 39-member committee. The five representatives did not mention the new material during the three-hour "input" session.

Dr. Charles Keysor, Wilmore, Ky., editor and executive secretary of "Good News," was unable to attend the session because of ill health. When contacted by United Methodist Communications he confirmed that a study booklet will be released by mid-summer for adults and senior highs. The booklet will be an adaptation of "We Believe," a junior high confirmation resource which "Good News" released early in 1976.

"We had a splendid response to the junior high confirmation materials and discovered they were being used for study by other age groups," he explained. "We have learned that many persons who join the church do so without any basic training and they are finding the confirmation material helpful. The new study booklet will include basic training in church membership and the Christian faith."

"Good News" attempted in May of 1976 to get the curriculum committee to list its junior high confirmation materials as supplemental resources for use in U.M. churches but the committee refused, citing Disciplinary prohibitions. The "Book of Discipline" says confirmation instruction must be based on resources produced by the United Methodist Church.

"Good News" published its own confirmation materials because it considered the official denominational resources published in 1969 "inadequate." Since that time the curriculum committee has released new confirmation materials for junior highs entitled "Confirming My Faith."

Dr. Ewart G. Watts, editor of church school publications, said response to the denominational materials has been "excellent" with nearly 10,000 kits for pastors and 34,000 student books sold within the first two months.

While not responding specifically to the new "Good News" study materials the committee did approve a statement saying it would continue to respond to "Good News" concerns as it does to "concerns expressed by other groups" within the church.

The committee said it would continue to direct editors and writers to develop materials that reflect the "principles of theological pluralism as affirmed in the 'Book of Discipline.'

"This means that the editors will continue to recruit writers with various theological perspectives who can work within the Wesley quadrilateral (scripture, tradition, experience, reason) and that we will continue to welcome from our writers all serious theological opinions developed within the framework of our doctrinal heritage, so long as these opinions are not intolerant toward other equally loyal opinions."

The Curriculum Resources Committee holds week-long meetings twice each year. Chairman of the committee is Bishop J. Kenneth Shamblin, New Orleans, La.

Pacific Homes trustee set

Class action suit amended

LOS ANGELES (UMC) — Operation of the Pacific Homes network of retirement facilities — related to the Pacific and Southwest conference of the United Methodist Church — by a court-appointed trustee pending reorganization of the corporation was confirmed here Dec. 9 by a federal bankruptcy court.

Richard E. Matthews, the trustee, said during testimony at the hearing that none of the residents of the facilities would be asked to leave because of inability to pay newly- assessed fees for at least the next four to six months. There are approximately 1,800 residents in the corporation's 14 retirement and health care units in Arizona, Southern California and Hawaii.

Mr. Matthews told the court that some 60 residents would probably need assistance totaling about $40,000 per month.

The Pacific and Southwest Annual Conference has started a special campaign to assist needy residents and received about $25,000 in the first two weeks. At least three of the homes have set up their own assistance funds.

The Pacific Homes board of directors named by the Pacific and Southwest Annual Conference will continue in an advisory capacity to the court trustee, according to the Rev. Randall C. Phillips of Los Angeles, chairman of the board. The retirement network, largest of its kind in the nation, has been related to the annual conference for 65 years.

Meanwhile, a class action suit filed in state court in San Diego, Calif., by 109 residents on behalf of all residents has been amended to add additional defendents, and increase the total amount being sought.

This suit, a separate action from the bankruptcy, originally included the United Methodist Church among defendants. The amendment adds the church's General Council on Finance and Administration, along with the Pacific Homes' auditing firms.

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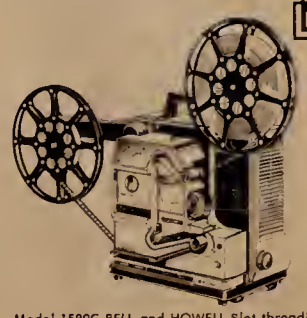

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Three denominations support joint-venture congregation

ARLINGTON, Tex. (RNS) — Three denominations have organized a joint-venture congregation here in an unusual plan which enables each member to retain a specific denominational identity.

St. Barnabas Church has some 200 members, of whom about 67 percent are United Methodists, 19 percent Presbyterians (United Preshyterian or Presbyterian, U.S.), with the remainder from other denominational backgrounds

Its pastor, the Rev. Weldon Haynes, was formerly membership minister at First UMC in Richardson. The members are listed only in the statistics of the UMC, but they retain their denominational identities and are eligible to take part in functions of their national bodies.

The UMC is the administrative denomination for St. Barnabas, with rights of pastoral appointment. Sixty percent of initial financial support comes from the UMC and 20 percent each from the two Presbyterian denominations. In turn, giving from the St Barnabas members goes out in the same ratio.

Mr. Haynes feels the arrangement at St. Barnabas is better than having a strictly non-denominational church, because people like to identify with a particular tradition. At the same time, he notes, the arrangement helps to bring the denominations closer together

According to the pastor, the United Methodist and Preshyterian systems are "very complementary, both in structure and in the idea of a representative form of church government. Over the past few years, similarities in theology and social outlook have evolved. The difference between Calvinism and Wesley have been minimized through the years."

While the church uses Presbyterian hymnals, Mr. Haynes says he tries to respect both traditions in his sermons.

Talks among eight denominations began about five years ago with the objective of founding an ecumenical church in the Arlington area. Structural and theological problems eventually reduced the number of participating churches to three

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DECEMBER 30, 1977

Subscriptions for 1978 are being received

South India cyclone response requested

United Methodist Churches wishing to respond to the disaster in South India — described by the Indian press as the worst tragedy of the decade — can do so by sending funds as soon as possible to the United Methodist Committee on Relief, clearly designated "Cyclone Response—India."

On November 12 a cyclone struck the Indian State of Tamil Nadu. A week later a second cyclone, accompanied by 20-foot tidal waves, struck Andhra Pradesh State. These two storms have brought death to 25,000 people and two million others are homeless. Crop losses total $350 million and the lives of seven million people are seriously affected.

UMCOR is seeking $300,000 for the immediate period ahead. Funds marked "Cyclone Response—India" (212410-6) will receive Advance credit and should be sent to conference treasurers to be forwarded to the treasurer of UMCOR. It is hoped that all of our churches will respond generously, especially in this Christmas season.

This is NOT a "church-wide special appeal" but should be seen as an immediate opportunity to respond to human need in India. Recipients of this information are asked to share it with local churches in their area.

Centenary students included in Who's Who

The 1977-78 edition of Who's Who Among Students in American Universities and Colleges will carry the names of 17 students from Centenary College of Louisiana, Shreveport, Louisiana, who have been selected as being among the country's most outstanding campus leaders.

Campus nominating committees and editors of the annual directory have included the names of these students based on their academic achievement, service to the community, leadership in extracurricular activities and future potential. They join an elite group of students selected from more than 1,000 institutions of higher learning in all 50 states, the District of Columbia, and several foreign nations.

Roberta Louise Burns, the daughter of Mr. and Mrs. John Brian Burns, 326 East Southfield, an English major, and a member of the Pre-Law Club, the Literary Society, Alpha Chi, and the Educational Policy Committee. She is a graduate of Captain Shreve High School.

Sue Ellen Cole, the daughter of S. H. Cole, Jr. and the late Mrs. Cole, 226 Rissitter Street, a Business major, and a member of the Student Senate, Women's Recreation Association, the Dorm Council and the Zeta Tau Alpha Sorority. She graduated from Captain Shreve High School.

Nancy J. Cooper, the daughter of the late Mr. Peter Cooper, and Mrs. Cooper, 179 Richard Street, a music major, a member of Phi Beta, the Conglomerate staff, the forums Committee, Alpha Chi, the Honor Court, the Dean's List, and the Zeta Tau Alpha Sorority. She is a graduate of Captain Shreve High School.

Thomas A. Serio, the son of Mr. and Mrs. V. J. Serio, Keithville, chairman of the Student Government Association Entertainment Committee, Vice President of the Rivertown Players, senior technical assistant and lighting and scenic designer at the Marjorie Lyons Playhouse.

Daniel R. Edmund, son of Mr. and Mrs. Richard A. Edmund, 2529 Eton St., New Orleans. He is a member of the Beloved Lutheran Church, New Orleans, a Business major, senior on the Dean's list, in Student Government, Conglomerate Staff, Alpha Sigma Chi, Honorary scholastic fraternity, and active in intramural sports.

Sharren Ann Harrison, daughter of Mrs. Patricia Couty, 32 Old Hickory Dr., Chalmette, LA, a member of Lake Vista UMC, an English major, a member KSEL radio staff, Conglomerate Staff, Centenary Choir for 2 years, student government, a member of the MSM and the Biology Club.

Other students named in Who's Who are: Gregory Alan Braden, Biloxi, Miss.; Kevin M. Ewer, Erie, Pa.; Susan Kimberly Green, Dallas; James D. Hard, St. Louis, Mo.; Cathy Sue Hesemann, Toledo, Ohio; John L. Lambert, Jarratt, Va.; Catherine Ann Lensing, Little Rock, Ark.; Paul Rogers, Fort Smith, Ark.; Clinton C. Schmidt, Maxwell AFB, Ala.; Lucie E. Thornton, Hope, Ark.; and Jerry Michael Wieting, Madill, Okla.

Around the Conference

Pictured are Mr. Terry Bowie, who was the liturgist for the morning service; Mr. Tom Matheny, who presented Aldersgate UMC with a check from the 1000 Club to be used on its new building; and Mr. Bob Ryals who delivered the morning message.

This was the first observance of Laity Day in the short history of Aldersgate. The church now has 270 members and is less than two years old. Rev. Chris Andrews is pastor.

Dan Madden, Lay Leader of the First UMC Arcadia, presented Rev. Ed Thomas with a gift of clothing Parsonage open House Friday, December 9. Rev. Thomas, the District Superintendent for the Ruston District, will be leaving this post at the end of December. The new District Superintendent is a former pastor of the First UMC in Arcadia, Rev. Robert Peyton. The presentation was made during Christmas Open House at the parsonage hosted by Rev. and Mrs. Louis Coppage. The parsonage has recently been completely renovated on the inside at o cost of $22,000.

"Shown above are Beverly Fithen, daughter of Mr. and Mrs. George Fithem, and Paul Gulley, son of Mr. and Mrs. Ed Gulley, as they participated in o live manger scene during the Christmas Shoring Program and Party at the Lakeview Church in Minden."

The United Methodist Men from Henning Memorial UMC were guests of the men of the Warren UMC of Lake Charles, La.

The men from Henning UMC were graciously received with genuine Christian love and kindness. Mr. Arthur Dansby and Mr. Melvin Iles, Jr. had prepared the delicious seafood gumbo. The president, Mr. Willie Davis, Jr., gave a warm welcome and a short history of Warren's active group. He related mission activities locally and those beyond their local church. The pastor, the Rev. Moses Jackson, told what the men were doing, more than the local church probably were even aware.

Mr. Thomas Nisby of Warren UMC, a member from the beginning and now 92 years of age, was given special recognition.

Mr. Arthur Dansby led us in several songs. He and Mrs. Mary L. Chavis rendered a beautiful duet.

At the close of our inspiring meeting as hands were held Mr. John Wesley Houston sang the closing prayer.

The spirit of the meeting was a warm Christian fellowship; and men said to each other "We cannot let this be the last of such meetings." The plan is to do this at least once each year. Earlier this year Henning Memorial UMC hosted a similar meeting with the two groups.

"We believed that God was saying again with His blessings, 'And it was good'."

Submitted by Rev. D. W. Poole
Pastor Emeritus
Henning Memorial UMC, Sulphur

BE THOU MY VISION

A Service of Search and Celebration for the Call to Prayer and Self-Denial

In January the United Methodist Women of Louisiana as well as all over the United States will hold one of their most important annual observances — the Call to Prayer and Self-Denial. Major events of the observance include the Quiet Day and description of the mission projects for which a special offering is given. Each woman who takes part is asked to give for others by denying herself and to pray. Through prayer, she experiences a spiritual oneness with planners, mission workers and those served in church-related ministries.

The Women's Division of the Board of Global Ministries of The United Methodist Church sponsors the Call to Prayer and Self-Denial. Two areas of the large United Methodist mission program are designated for giving this year. In the United States, the offering will be used for **Mission Institutions: Maintenance and Improvement of Women's Division-owned Property.** The Women's Division owns approximately 95 pieces of property in 30 states, Puerto Rico and the Virgin Islands. At these sites, mission programs are carried out. The buildings need maintenance and improvement so that the mission programs can operate more efficiently.

Overseas, the offering will be used for "Children and Youth in Today's World." Children and youth make up most of the world's population, over 60 percent of the people on some continents. Frequently, children and youth suffer the most from poverty, urbanization and violent social upheaval. Despite their large numbers their needs are often neglected, their voices unheard. The offering will go for programs for mentally and physically handicapped children, pre-natal and post-natal care for mothers and babies, nutrition and health care for children, child and youth advocacy, education for children and youth, Christian education programs and materials, and other needs.

The service for the Quiet Day, **Be Thou My Vision**, was written by Jean Hawk Troy. The service is organized around the hymn, "Be Thou My Vision." The theme is hunger — physical hunger, spiritual hunger, emotional hunger, and intellectual hunger.

About 1.5 million women in 35,000 local units in all 50 states will join in the observance. Last year, the offering totaled $792,455.

Special notices

Sharon Adams Williams and the Rev. **Joor Pennington Morgan** were married Saturday, December 10, at 2:00 p.m. at the First United Methodist Church. Dr. J. Woodrow Hearn, Dr. Harvey G. Williamson and the Rev. Burton Blair officiated.

The bride is the daughter of the late Mr. and Mrs. James E. Adams. Dr. and Mrs. T. Waldo Morgan of Denham Springs are the parents of the bridegroom.

A reception followed in the church gymnasium. After a skiing trip to Colorado, the couple will reside on Terrace Avenue in Baton Rouge.

The annual meeting for the Lameco Federal Credit Union will be held January 17, Tuesday at 12:00 noon in the Centenary Room at the Centenary Cafeteria, Shreveport, Louisiana. All members are urged to attend.

The Board of Directors are pleased to announce a dividend rate increase the last six months of '77. a 5¾% semi-annual dividend will be declared.

Darlene Conrad, Office Manager

A preaching workshop at the Interchurch Conference January 17 at First UMC will be entitled "Preaching Today," and will be led by Dr. Ernest Campbell, former pastor, Riverside Church, New York City; Homiletics Professor at Princeton Theological Seminary; author of several books.

Congress on Evangelism features Rev. Lea Joyner

—UMC PHOTO BY EDDIE COX

Miami Beach, Fla. (UMC)—A man is not without honor except in his own country, according to the Scriptures. But for the Rev. Lea Joyner of Monroe, LA, neither the gender nor the Scripture applies.

She will be a featured speaker at a United Methodist Congress on Evangelism here Jan. 2-6, one of the largest denominational gatherings planned for the new year.

When she stands to speak in the ballroom of the Fontainbleau Hotel, she will be preaching to more than 3,000 persons, the largest crowd in her 37-year ministry. And, preaching is her first love.

"Oh, I've given the invocation at larger meetings," she says, "but I've never preached to thot many people. I'm nervous about it but the Lord will be with me and I'll do the best I can."

Being a woman preacher hasn't always been easy. Rev. Joyner admits, but adds she has never doubted that God called her into the ordained ministry. Early in her ministry she was an associate at First Methodist Church in Monroe where she concentrated on visitation and youth work. She did little preaching because "the people weren't ready."

"They were wonderful to me and they accepted me up to the altar rail but not in the pulpit," she said.

"Here Am I, Send Me" was the title of Rev. Joyner's first sermon. "This is what I've tried to do. I'm not particularly talented or well-educated. I do not have a seminary education or a lot of abilities but somewhere down the line God had a plan to use me. If I stay humble and allow him to mold me like the clay, he can use me."

Concerning the women's movement and the increasing number of women clergy? "I'm for women being what God calls them to be, but I don't actively promote women's liberation. Others can do it with ease. I cannot. I've taken a backseot too long to all of a sudden change. I admire women who can do it. I've tried to make my influence as a womonfelt rather than heard."

"God isn't going to ask me if I'm a man or a woman. He'll ask me how well I used the talent he gave me. I pray that my answer will be: 'I've done the best I could'."

Twenty-five years ago Rev. Joyner assumed the pastorate of a non-existent congregation in the southern part of Monroe. Today the Southside United Methodist Church has 1,900 members and an enviable record in evangelistic outreach. Southside is also the largest church in the denomination served by a woman pastor.

Rev. Joyner was ordained in the Methodist Protestant Church on Jan. 11, 1939, only a few months before the denomination united with two larger Methodist groups to form The Methodist Church. The Methodist Protestant Church had long ordained women but the new united church did not allow women into full conference membership until the mid-1950's. For several years Rev. Joyner was the only woman in full connection in the Louisiana Conference.

Her first appointment as minister-in-charge was to the Columbia Circuit of five churches in a 150-mile radius. She taught school during the week, preached on Sunday—all without an automobile.

In 1944 she went to Monroe as associate at First Church. Eight years later her district superintendent took her to see a new field of opportunity, actually nothing more than a "green field," but an area that needed a Methodist church. He discouraged her from taking the job, but "I asked him to let me try."

By mid-July of that year she had 125 charter members. "Getting members was not difficult but I had a fear that as a woman preacher we would not have men. But, the Lord quickly gave us a young couple and soon other men began to come." The original charter group included 15 men all of whom were placed on the administrative board. Miss Joyner didn't want Southside to become a "woman's church." She said, "The men have always been given the major responsibility. Later we added a few women in leadership positions."

By the end of the summer the new congregation had erected a new 40-by-60 foot unit. The building programs at the church since that time have been frequent — 11 programs including a parsonage, gymnasium, educational building and sanctuary. Total value of the facility today is about $900,000.

Evangelism, a missional priority for United Methodists during the 1977-80 quadrennium, has always been a priority for Southside. During each year of its existence, Southside has averaged 125 new members, 65 of them joining as "new Christians" on profession of faith. Of the approximately 39,000 congregations in the denomination, 37 percent of them reported no new members by profession of faith during 1975. Southside also has produced 11 ministers—10 men and one woman.

Many small churches complain about the large number of committees required by United Methodist polity, but not Rev. Joyner. "Every major organization and committee called for in the Discipline has a person assigned to it," she explains. "They may not do much but they get exposed to the job and purpose and learn what the church is about. It's good education. Not all of our members participate but everybody who wants to work in the church has an opportunity to daso."

Southside has four worship services each Sunday. Until last June the church staff consisted of Miss Joyner, a secretary, and a part-time youth worker. In June a lay assistant was added.

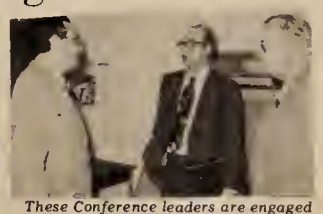
During her tenure at Southside, the longest in the Louisiana Conference, Miss Joyner has missed only one Sunday—to attend the 1976 General Conference in Portland, Ore., as an alternate delegate. "My people at Southside have offered me four trips to the Holy Land but I've always turned them down," she said. Why? "I need to be in my church! When I retire or leave Southside then maybe I'll go."

Evangelism is central to the life of the church, according to Miss Joyner. Under her guidance, lay persons call on prospective members each week and distribute literature to homes, hospitals and jails. Three mission outposts also have been assisted by the congregation.

The Foundation shows gain

It was an amusing moment as **Shelby Smith** *of Shreveport, Chairman of the Meeting, and* **John Coleman**, *Secretary of Franklin, Louisiana, looked over the minutes of the previous meeting of the Executive Committee of the United Methodist Foundation of Louisiana.*

Mr. J. B. Staffard *of Pontchatoula, a new member of the Executive Committee and of the Board of Trustees of the Foundation, is discussing with* **Mr. John Wagnon** *of Alexandria, Treasurer of the Foundation, some matters concerning investments.*



These Conference leaders are engaged in a spirited discussion of Foundation matters. There are **Shelby Smith**, *Chairman of the Board of Trustees,* **Kirby Vining**, *Chairman of the Conference Council on Finance and Administration, and* **Dr. R. Leonard Cooke**, *Conference Treasurer.*

The Executive Committee of the United Methodist Foundation of Louisiana met at First Church in Alexandria on Wednesday afternoon, December 7th.

Reports given at the meeting showed that the Foundation now has $188,000 in permanent and designated funds. Other known resources and bequests total $535,00 making the total commitment to the Foundation now and in future years $723,000. The Director pointed out that a bequest is a present commitment to the Foundation and that you never know the net worth of a bequest until it is through probate court.

The Executive Committee reviewed the progress of the Foundation and made plans for the annual meeting of the Trustees which will be held at noon Friday, January 20, 1978 at the Plantation Manor in Alexandria. All 41 of the Trustees are expected to attend. Dr. J. W. Leggett, Sr., Executive Director of the United Methodist Foundation of Mississippi, will be present as guest speaker. He will share with our members of the Board of Trustees facts concerning the remarkable success of the Mississippi Foundation which was organized in 1968.

Plans were also made by the Executive Commission for the observance of Foundation Sundav for the Louisiana Conference which will be observed on Sunday, January 29, 1978.

No plate offering or pledges will be received on this day. All pastors, however, are urged to preach a stewardship sermon and lift up the value of the Foundation for Louisiana United Methodism in years to come. Appropriate bulletin inserts will be furnished to all churches in Louisiana for distrbution on this Sunday. The bulletin insert this year will empbasize the importance of tithing your estate for Christian causes.

Death Notice

Rev. Ed Haug, age 71, pastor emeritus of the Henning Memorial UMC died in Sulphur Wednesday, Dec. 21 and was buried in services at Henning Memorial Friday, Dec. 23. Officiating in services were Rev. Warren Blakeman, pastor of Henning Memorial and Rev. Walter Klinkle, pastor of First UMC, Orange, Texas. He is survived by his wife, Hallie and his daughter, Lynette and her family from orange. He served several pastorates in the Louisiana Conference including District Superintendent of the Monroe District.

First edition of REFLECTIONS mailed to pastors

Reflections on Ministry, an informal theological and practical journal written by minister of the Louisiana Conference, and compiled by Ray Branton and the Council on Ministries staff, was mailed this week to all conference pastors.

Contributors to this first edition included Henry C. Blount, Burton F. Blair, Ray Branton, M. Eugene Finnell, Jim Hengstenberg, Don McDowell, Joe W. McClain, Douglas L. McGuire, Darrell E. Mount and Woodrow W. Smith.

Topics included two articles on pastoral care, Biblical exegesis and Biblical preaching, a Labor Day sermon, a filing system for sermon ideas, articles on sectarianism and mission, the minister as pastor, and reflections on American life after an overseas assignment.

Any minister may contribute to this publication. Contributions must be submitted on no more than two type-written pages to Ray Branton. They are not edited, but printed exactly as received.

Reflections on Ministry is believed to be the first publication of its kind in the United Methodist Church. Copies are available upon request from the Council on Ministries office.

Editorials

What kind of year was 1977? What kind of year will 1978 be?

The end of another calendar year is at hand, and as is our custom, TM/UMR has devoted a major portion of this final 1977 issue to summaries and reflections on the news events of United Methodism over the past 12 months.

The task of sorting through 52 issues — more than 20,000 column inches of news and comment — in search of significant trends is never an easy task. The paradox of news reporting is that the whole is not always the sum of all the parts and that which deserved a big, black headline in August may warrant only a mention in the reflections of December.

Christians, of all people, should understand this. Two thousand years ago an unprecedented, brilliant star in the East and the miraculous appearance of "extra-terrestrial beings" to shepherds on a hill would probably have made the headlines — but an understated event like a woman giving birth in a Bethlehem stable? What news is there in that?

Today, the babe in the manger and who He turned out to be is the News. The star and the angels were not the main story at all — they were only the signposts. In the news business we would call them the "sidebar" features and relegate them to the bottom of the page.

As we look at the news of 1977 it is worthwhile to remember how time adds perspective in that way — sometimes lowering those things which seemed most important to peripheral roles and raising the seemingly mundane to significance. While 1977 in many respects was a year which lacked exciting events from a newspaper point of view, only the perspective of time will tell us how meaningful a time it was.

We hope it will prove to have been a significant year indeed. Even more we hope Christians will begin working today toward making 1978 the significant year it can be. While we can learn from the past, we can change the future and make it greater than it would otherwise have been.

When Jan. 1, 1979 rolls around, we hope each of us can answer the following questions about 1978 with resounding affirmation:

• Did persons in the church develop a deeper spirituality?

• Did the church make strides in efforts to influence our society toward a lifestyle that better reflects the Christian Gospel?

• Did the church work diligently to "preach the Good News to the poor, proclaim liberty to the captives, recover the sight of the blind and set free the oppressed"?

• Did the church help people find happiness, justice and dignity?

• Did Christians reach out with the Gospel to those who have never heard the Word and to those to whom the Good News has been heard as "bad news"?

If those questions can be answered "yes," 1978 will truly be a year of significance anyway we choose to summarize it and whatever the other news may be.

You are among blessings of '77

As the new year begins, the staff of "The Texas Methodist" (TM) and "The United Methodist Reporter" (UMR) has much for which to be thankful.

Among the blessings we count are more than 415,000 subscriber-families across the nation (40,000 of which joined us during 1977) who receive TM/UMR each week and offer us their support, their criticisms and their suggestions.

We are thankful for 35 annual conferences, 24 districts and 236 local churches nationwide which have believed in us and our approach to printed communications enough to use our services during 1977.

We vow to continue our efforts to earn the trust which our partnership with these conferences, districts and local churches exemplifies throughout the coming year. As the new year begins we reaffirm our two-fold commitment: (1) to be Christian in our editorial policy and (2) to be fair to all gradations of opinion among Christians.

In 1978, as always, we invite our readers doggedly to hold us to these principles — convicting us with their censure should we stray from them.

Thank you for reading TM/UMR.

Welcome new local edition

With this issue, 500 subscriber-families at **Trinity UMC in Youngstown, Ohio (East Ohio Annual Conference)** begin receiving a local church edition of TM/UMR.

Each week members of Trinity UMC will receive an edition of TM/UMR with local church news printed on the front page, annual conference news printed on the back page and general church news and comment printed on four inside pages.

To these new readers in Youngstown we say "Welcome." We hope you will find your edition of TM/UMR informative and will join with our other readers across the nation in providing feedback via "Letters to the Editor."

To our continuing readers we say again: "Thank you for reading your edition of TM (The Texas Methodist) or UMR (The United Methodist Reporter)."

THE UNITED METHODIST **REPORTER**

Weekly newspaper serving the United Methodist Church

Editor-General Manager: Spurgeon M. Dunnam III; **Business:** William C. Strickland, Circulation Director; Ken Thornton, Comptroller; Don Arnold, Data Processing; **Conference Editions:** Debbie Christian, Assistant Editor; **Local Editions:** Kay Fielder, Assistant Editor; **Editorial:** Clyde Chesnutt and Bud Herron, Associate Editors; Sharon Mielke, Senior Staff Writer; Pat Sites, Staff Writer; Otto Nall, Contributing Editor; **Production:** Bill Sybert, General Manager, TM/UMR Productions: Nick Madaloni, Composition Manager; George Wilhelm, Printing Plant Manager.

The United Methodist Reporter maintains an independent editorial policy aimed at providing its readers with a broad spectrum of information and viewpoints consistent with the pluralism of United Methodism's membership. Editorial opinions expressed are not necessarily those of the Publisher, but represent the opinions of the Reporter's editorial staff. Signed articles of opinion appearing in the Reporter are the views of the author and not necessarily those of the Reporter staff.

The Reporter is owned by the United Methodist Conferences of Texas and is published by the Newspaper Division of the United Methodist Communications Council as a wholly owned subsidiary of The Texas Methodist newspaper. The Reporter maintains no official relationship to the United Methodist General Conference or to any of the denomination's general boards or agencies, but does serve as the official publication for 20 United Methodist annual conferences which publish special regional editions

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Prayers for peace

CAIRO, Egypt — President Anwar Sadat of Egypt bows in a mosque here to offer prayers for a lasting peace in the Middle East after his historic peace initiative with Israel in November. May United Methodists everywhere join with other Christians, Jews and Moslems around the world in prayers for peace as the new year begins.

RELIGIOUS NEWS SERVICE PHOTO

My Witness

Each person cultivates his own rose garden

By HOWARD M. AMOSS

"I Never Promised You a Rose Garden" as a song, as a novel, and now as a movie has received such amazing response that we assume the words are true. It is taken for granted that a rose garden is all roses and beauty, all sweetness and light — when sweat and thorns are real ingredients. Like human living, a rose garden is a bittersweet adventure.

Consider the growing of roses. The bushes require constant care. Severe pruning is a must. The pests work overtime. Weeds self-perpetuate. And there is the sunshine and rain that man cannot supply.

One excited tourist stopped and shouted, "What beautiful roses does God grow!" The gardener replied, "You should have seen this garden last year when God had it all to Himself!"

Examine that rare rose bud! It's on a stem of thorns. Care has to be exercised lest a cut branch show signs of somebody's blood. In the world of nature the tares mature with the wheat, the bitter blends with the sweet and the thorns grow with the roses. Recently a gardener won a coveted prize for roses that he grew on his parking lot. We know what the Mormons have done in Utah on land that nobody wanted.

The truth is that everyone can grow his own rose garden. This is the promise of nature. And this is the promise of faith: "The desert shall rejoice and blossom as the rose." I visit a radiant invalid as often as I can, and so do his many other friends who call him, "Sonny." I tritely refer to my visits as pastoral calls. But every time I see his rose garden, it is I who am the more inspired.

"My Witness" is a column through which TM/UMR readers may relate meaningful experiences of Christian life.

This week's contributor, the Rev. Howard M. Amoss, is a retired pastor associated with Trinity UMC in Cape Coral, Florida (Florida Annual Conference).

Letters to the Editor

Alcohol abstinence, not moderation, needed

To the Editor:

"Amen" to Timothy Smith's "Here I Stand" article on alcohol (TM/UMR, Dec. 9).

We hear much, today, about the failure of our public school system. Many current educators are admitting that the real cause of failure might be the failure of the family.

Mr. Smith talks about "believers in Christ." I feel we have not given ourselves wholly to Jesus Christ. We have good intentions, but we don't quite make the necessary sacrifice because we are still selfish. We rationalize by saying that it is just human nature to overlook these ravages on society by alcohol.

Or we say "moderation" while "abstinence" is what is needed. Also, one hears, "It's my life; I can do what I want with it." Maybe we should read Mr. Smith's article again. At the same time that we are saying all these things and acting accordingly, we become outraged over those who use other drugs.

I think Mr. Smith could have written a similar article with "tobacco" in place of "alcohol." Can you imagine how many food crops could be cultivated on that land now devoted to raising tobacco?

For once a minister did not speak in generalities, but gave us specific examples. Furthermore, he presented a challenge to us by offering a definite and concrete plan of action which might help alleviate the problem.

As a Christian and a member of the UMC, I am going to follow Mr. Smith's guidelines. Won't you join me?

Henry C. Martin
Palo Alto, California

Liquor article good

To the Editor:

I wish to commend the Rev. Timothy J. Smith for his article "We should be doing much more to discourage the use of alcohol" in the December 2 issue.

Our educational program for youth needs more emphasis on a program of prevention. The church constituency needs current data on the activities of the liquor industry. It would improve our alertness as to the seriousness of this harmful drug. A review of pages 93 and 168 of the "Discipline" would help many church members.

Marie Bale
Redlands, California

Ministry view off

To the Editor:

George Hunter's statement to the bishops (TM/UMR, Nov. 25) and your follow-up editorial (TM/UMR, Dec. 16) urging pastors not to "play the system" by "waiting to advance to some larger church that others have built" were very disturbing.

You and Dr. Hunter accept the goal of the ministry as "advancement to larger, better paying and more prestigious local churches." Your concern is that pastors don't achieve this through their own present appointment.

In fairness, how about soliciting an article or guest editorial offering the goal of the ministry based on "he who would save his life will lose it," or on an understanding of the church as the Body of Christ.

Marjorie A. Lynn
Dallas, Texas

Prayer day forgotten

To the Editor:

Thursday, December 15 was a National Day of Prayer, so set in a White House proclamation by President Carter. He proclaimed and set this date in compliance with a joint resolution of Congress made on April 17, 1952 requiring the President of the United States to choose and set a National Day of Prayer each year.

Mr. Carter in his proclamation states: "I ask all Americans to join with me on that day in asking God's help that we may see and understand our responsibilities and discharge them in a manner that befits a just and good people." Our President signed this proclamation on Oct. 13, 1977.

My question is: Why was there nothing in TM/UMR about this? Why not an editorial? Why leave it out if it were known? Should not every Christian church be chief supporter and publisher of a cause so necessary for our national welfare?

Gladys M. Myers
St. Francis, Minnesota

EDITOR'S NOTE: TM/UMR regrets this oversight. The National Day of Prayer is indeed an important occasion and should have been noted in our newspaper.

Does it work both ways?

To the Editor:

Regarding the call of the Board of Church and Society, the Board of Global Ministries and the Commission on the Role and Status of Women not to hold meetings in states that have not ratified the Equal Rights Amendment: If these fine agencies of our church are indeed sincere in their conviction that the ERA is such an important issue that states that do not ratify it must be punished, the consistent thing for them to do is refuse all World Service funds from Annual Conferences located in states that have not ratified said amendment.

Kenneth T. Metzger
Memphis, Texas

Singles club needed

To the Editor:

There are many areas in which the United Methodist Church ministers, and I'm sure that many churches have programs for single adults. I am a member of a small church where there is no such activity.

I think an interesting answer to the problem would be a world-wide single Christian pen pal club. It would be enlightening to get others' views on the Bible, everyday living, hobbies and many things in general.

I would appreciate anyone interested in this club to write me at Box 478, Georgetown, California 95643. Please send your name, age, and address and a self-addressed envelope.

Gene Pearson
Georgetown, California

Editorial in error

To the Editor:

I just received your September 16 issue and would like to correct the information in an editorial headlined "American medical professionals should consider service in Africa."

You mention only one UMC surgeon in all of Africa who is in Rhodesia. Dr. Paul Getty served in Liberia as a surgeon under the UMC for 15 years, and was here until May of this year. He should be counted. I am a surgeon under UMC appointment for one year here in Liberia, taking Dr. Getty's place. In February, 1978, we expect another UMC surgeon to arrive for a year's appointment.

I agree with the factors mentioned as reasons for the difficulty in recruitment. I just felt that you should know that there is more than one UMC surgeon in Africa.

C. Nolen Hudson
Monrovia, Liberia

'Crusade' supported

To the Editor:

God bless you for your generous word concerning Campus Crusade's "Raise a Billion" campaign (TM/UMR editorial, Dec. 2). That was the first I had heard anything about it. Your non-judgmental statement speaks well for your role as an editorial spokesman to pluralistic United Methodism.

I once heard Dr. Bill Bright say (this is not an exact quote) ". . .I think the United Methodist Church will be an important force for future spiritual revival in America." He said that before the UMC had declared evangelism as its top priority, and when its image to many non-United Methodists was anything but evangelistic.

You are in good company with St. Paul, who said he rejoiced whenever Christ was preached—whether out of envy, strife, or pretense; or because of good will, love and truth (Phil. 1:15-18). If Paul could be happy about evangelism even when it resulted from questionable motivation, surely we can accept, if not support, any form of evangelism that introduces persons to Christ through the message of the gospel. In the final analysis, if any regeneration is to take place in a person's life, that has to come from God. Our primary task is to make the introduction.

One thing is certain: we need to use all of our spiritual energy to fight the enemy, not our fellow Christians. And, besides, Jesus implied that if we spend less time criticizing others, we will receive less criticism in return.

E. Clark Robb
Phoenix, Arizona

Here I Stand

'Campus Crusade' not worthy of support

By ROD SAUNDERS

There is a difference!

I write this with apprehension because it is so easy to be negatively judgmental and to be misread and misheard when doing so. But there comes a time when it is necessary. While your editorial concerning Bill Bright's "Raise a Billion" (TM/UMR, Dec. 9) is praiseworthy for its attempt at Christian kindness and fairness, it lacks the recognition that part of the reason some critical people do not spend time being more positively creative is that there are so many people who siphon off the money to allow that creativity. I write this with the strong conviction that Campus Crusade is just one more of the problems that keep us from being able to be as creative as we could as United Methodists. My experiences over the past six years have convinced me of this.

Just recently a Newman Center priest told me of a 21 year-old girl who came to him in tears because she had been told that all her dead relatives were in hell because as Catholics they believed in the Pope.

A student recently told me about the following scene: While walking down a corridor, another student approached and asked, "What time is it?" Before I could uncover my watch he said, "Have you been saved?" and began to lecture me on how to "find Jesus."

A close friend of mine, deeply Christian, was approached on a plane, immediately had read to him the four "spiritual laws" and was asked if he would "accept Jesus." He prayed his own prayer in which he thanked God for his Christian life and for all the close Christian friends that meant so much to him. The young woman who had approached him said, "I guess I asked for that didn't I?"

"Well, you certainly did not ask for my name or anything about me as a person," was my friend's reply.

At a recent ecumenical/interfaith religious meeting when a Muslim student suggested we all could be more cooperative, this response was given by a Campus Crusade staff person: "Who says we have to be more cooperative and do things together. We are autonomous and like being autonomous. We want to take students and make them, mold them into what we want them to be."

All of the above present actual situations concerning the method of approach by Campus Crusade for Christ (hereafter CCC). In none of these situations did anyone ask anything about the person approached, because the style, approach and theology of CCC rarely gives the person being "witnessed" to a chance to talk, let alone establish whether or not he/she is already a Christian. CCC assumes there is only one real Christianity and they are the only ones with it. They would never be as kind to the editor of United Methodists as he was to them in his editorial. They hide behind the label of being interdenominational, but preach harsh and unfair judgment of every denomination save their own. They are so overly aggressive that the Fellowship of Christian Athletes and all other religious organizations were not allowed to function in high schools in Dallas, Texas in 1972 and in suburbs of Chicago last year.

If you ever talk to someone who was a part of CCC but left, they will tell you how you cannot ask tough questions, or really challenge any assumptions, because if you do something is wrong with you. "God's will" is that you follow CCC leaders and do the work obediently — something much less than the democratic/collegiality we United Methodists believe and practice.

The reality of CCC "selling Jesus" with the "I Found it" and "Here's Life" campaign demonstrates little regard for what happens once the "product" is in the hands of the "finder." The selling approach underscores the "make them, mold them into what we want them to be" quote from the CCC staffer. Such a molding approach means you really don't relate to people, don't really establish caring, personal relationships. CCC is more concerned with conversion counts than with a long-term living, thinking, growing faith.

Just because a program makes creative use of a medium is no justification for calling it OK. Hitler did some innovative things, too. Creativity is not the evaluative rationale; the end result is. United Methodists do not believe in asking someone the time in order to ask, "Have you been saved?" (That is the wrong question anyway; it should be, "What are you doing with your redemption?") United Methodists do not believe in selling Jesus, in conversion without long-term relationships, in conversion as the end commitment rather than the beginning commitment, or in trying to make or mold persons into what we want them to be. United Methodists do not believe in witnessing to "find Jesus and be saved" to the exclusion of everything else. United Methodists do not believe that the only thing Jesus ever said was, "Go into the world and preach the gospel." The fact that some United Methodists help CCC suggests that they do not really know the whole story, or that we United Methodists are not meeting our responsibilities as well as we should, or that perhaps some United Methodists are not really United Methodists.

There is a difference — a very definite difference — that needs close investigation. Then, most likely, very little or no support from United Methodists, or at least that kind of support that recognizes CCC as only a small part of the whole ministry of Jesus the Christ (which is more than CCC will ever say for United Methodists). United Methodists have more than enough to spend their money on within their own church. Let us do what we as a democratic/collegiate church believe before supporting a self-ordained, self-styled, one-leader movement.

"Here I Stand" is a column through which TM/UMR readers may express their concerns and opinions about the church.

This week's contributor, the Rev. Rod Saunders, is campus minister in Buffalo, New York (Western New York Conference).

Give now.

So she can learn today... and earn tomorrow.

Right now, thousands of young black women are seeking a college education. They want that opportunity to learn.

Since 1972 the United Methodist Church has supported twelve black colleges through the Black College Fund.

Young adults seeking a higher education need your help. They need your *dollars*.

So if you'd like to improve the future of some young woman, support the annual Black College Fund apportionment through your local church today.

Your dollars will provide learning for today...earning for tomorrow. For more information write or call today.

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HOUSTON — United Methodist women at the National Women's Conference here in November were representative of the wide diversity of opinion among women of the religious community in the U.S. Above are (left) Helen Rhea Coppedge, Ft. Valley, Ga., and Diane Knippers, Wilmore, Ky., U.M. evangelicals attending the sessions. (See related story of women as top news of 1977.) PHOTO BY SHARON MIELKE

Women's issues top news in 1977

TM/UMR year-end review finds ERA chief controversy in UMC

By SHARON MIELKE
Senior Staff Writer

Women — their role and their human rights — eclipsed nearly every other issue before the American religious community in 1977, according to a year-end review by the TM/UMR staff. Concerns both secular and religious, such as the Equal Rights Amendment (ERA) and abortion, took on the proportions of crusades — almost "holy wars."

The chief controversy in United Methodism was over the economic boycott of states not ratifying the Equal Rights Amendment. United Methodist Women, the Board of Global Ministries and the Board of Church and Society joined with some 50 large convention holding associations in the boycott. The action covers only "national" meetings or meetings which are substantially funded by these national church agencies through March, 1979.

Church members opposed to the action believe it is "un-Christian" and "un-Methodist" to support a boycott action which is an indiscriminate "broad-side" attack against many persons who support ERA as well as those who oppose it.

Throughout 1977 United Methodists appeared to be concentrating more energy on gaining equal rights for women outside of the church than inside. To illustrate the depth and breadth of the many issues, here are several examples:

•Ecumenical barriers were laid aside as 207 religious ethicists including a dozen U.M.s and five Roman Catholics issued a "Call to Concern" statement in October deploring "the dangerously increasing influence of the absolutist position" against abortion.

The statement strongly challenged the institutional involvement of the bishops of the Roman Catholic Church for their campaign to enact religiously based anti-abortion commitments into federal law.

•The UMC's Women's Division, in October, entered a national class-action suit as a plaintiff to test the right of poor women to abortions since federal programs stopped such funding until recently.

•The Episcopal Church has split over the ordination of women with the new Anglican Church of North American refusing to ordain women or use the new prayerbook.

•A June survey of TM/UMR readers indicated strong support for the church's official position on the equal rights of women as defined in the "Social Principles," but at the same time, a majority (57 percent) said they disapproved of the Equal Rights Amendment to the U.S. Constitution.

To a great extent the secular and religious dimensions of women's issues came together forcefully at the National Women's Conference in Houston, Nov. 18-21 with the wide diversity of opinion among Christian women sharply evident.

The conference, empowered by Congress to identify barriers to equality for women, approved a National Plan of Action including recommendations on 25 subjects ranging from arts and humanities to welfare.

The most emotionally charged debates were over reproductive freedom and sexual preference resolutions. The longest, most jubilant demonstration was touched off by endorsement of the Equal Rights Amendment. Perhaps the most historic moment came when all ethnic minority women agreed on a common platform. A prominent Christian woman, Coretta Scott King, called it "a phenomenal first."

Religious women were among the 80 percent majority of some 2,000 voting delegates who overwhelmingly passed the recommendations which were sent to President Carter. Seventy-two percent of the conference delegates were Christian women.

Views of religious women in the "anti-group" were most visibly represented by the "pro-family, pro-life" coalition called the Citizens Review Committee for International Women's Year and coalition spokesperson Phyllis Schlafly, a Catholic who is also president of Stop-ERA.

The nation's first national women's conference since 1848 ended on a "tremendous high" but with recognition it was just a beginning.

Congresswoman Barbara Jordan told the delegates, "the cause of equal and human rights will reap what is sown here. What will you reap? What will you sow?"

United Methodist participants and observers agreed the conference gave strong new impetus to the women's rights movement. But it seemed also to inspire the opponents — religious and otherwise.

Though low key, four regional workshops conducted by the UMC's Commission on the Status and Role of Women during 1977 spurred the formation of more annual conference commissions and were said to have exposed many more women to issues in the church affecting them.

Charismatics praise the Lord

KANSAS CITY, Mo. — Singing in the Spirit was part of the praise joyfully expressed by more than 50,000 persons who attended the 1977 Conference on Charismatic Renewal in the Christian Churches here July 20-24. United Methodist charismatics at the ecumenical conference of more than 10 denominations called for formation of a national fellowship within the UMC. In November it came into being as the Renewal Services Fellowship and established a liaison relationship with the denomination's Board of Discipleship. RONN KERR PHOTO

TM/UMR readers write

Boycott letters pile up

TM/UMR Staff Special

Drawing the largest response from readers this year were decisions by several national church agencies to join the boycott of states that have not ratified the proposed Equal Rights Amendment (ERA) to the U.S. Constitution.

Readers writing to the editor were predominantly opposed to the boycott for a variety of reasons but supporters were also well represented.

"Hats off to United Methodist Women and to the Board of Global Ministries for risking ridicule in order to do something about an issue our church has orated about. This may be what it means to be fools for the sake of Christ," wrote Bishop Paul Washburn, Chicago.

On the other side were readers' views such as those expressed by Eileen Peeler, Winterhaven, Fla.: "While the pro-ERA movement is actively engaged in this tactic — which I consider synonymous with blackmail and coercion, pure and simple — for the UMC to endorse and practice the policy is wrong, wrong, wrong!"

Letters to the editor also paralleled the response to a TM/UMR "Question Box" on ERA, equal rights for women and the boycott in June. Approximately 3,000 survey responses were received, with 71 percent from church women. The majority of respondents supported equal rights for women but did not give ERA the green light.

Abortion was also a top interest among readers with mail running evenly pro and con on the controversial issue, according to TM/UMR Editor-General Manager Spurgeon Dunnam III.

Cuba piqued reader interest as U.M. visitors reported on their observations of life under the Castro brand of communism. A column by Dr. Dow Kirkpatrick in which he compared the results of Cuba's social revolution to Wesley's emphasis on social justice and evangelism drew lengthy responses questioning the validity of his comments.

Another batch of letters followed the reports written by TM/UMR Associate Editor Bud Herron after a seven day assignment in Cuba. Wrote Virgil Kraft, La Crescenta, Calif.: "Marxist revolutionaries have not progressed far enough down the road to human dignity to realize that security is not freedom, and that where there is no freedom, there can be no flowering of the human spirit." Dr. Kraft has visited the Soviet Union four times over the past 20 years and suggested that before anyone take seriously the remark of a Cuban rector quoted as saying "it is more important today to be a Marxist than a Christian," let him look at the full meaning of Marxism and the true meaning of Christianity.

Concern about television programming — particularly the violence and sexploitation — was a recurring theme in reader letters.

Other lively topics were the quality of United Methodist preaching and the pros and cons of church owned parsonages.

The volume and intensity of letters from readers responding to articles about the charismatic movement took up a whole editorial page in one edition and prominent space in three others as this issue appeared to be of uncommon interest to many United Methodists. Readers' views of the movement ranged from those who believe it is a "religious fad" to "a new Pentecost."

Another recurring theme, usually expressed in connection with the action of a church agency on some particular issue, was disenchantment with national church boards and frustration over not "being heard." At the same time, however, letters supportive of agency activities said the boards are usually on the right track.

Meanwhile, the issue generating a flood of letters in 1976 — the use of "Ms." in TM/UMR, got only a few nods this year.

Barber gets mis-dialed prayer center requests

By BUD HERRON
Associate Editor

NASHVILLE — Ed Cole receives 25 to 30 United Methodist prayer requests each week. He admits that's not bad for a Nashville barber who is in no way connected with the prayer program.

Mr. Cole's job is cutting hair and managing the Oxford Barber Shop here, but since April — because of a quirk with a telephone number — he has spent almost as much time on the telephone talking to folks around the country who are attempting to "Dial HOPE" — the UMC's telephone prayer ministry.

His shop's telephone number is 327-4073. The prayer line — operated and promoted worldwide by the UMC's "Upper Room" prayer ministry — is 327-HOPE. The "HOPE" translates on the phone dial to 4673, but some persons confuse the letter "O" with the numeral "0" and keep getting his barber shop.

Mr. Cole's telephone is right beside his barber chair and he says the calls have really "been no bother." In fact, he has been answering the calls for seven months and hadn't even reported the problem. Recently, however, the telephone company worker who installed the telephone system at the "Upper Room" was getting a hair cut in the Oxford Barber Shop when a prayer request came in. The telephone company worker contacted the Rev. Danny Morris, who heads the prayer line program.

"Since our publicity on 'Dial HOPE' is already out, we suggested that he change his number and give us his old one," Mr. Morris said. "At first he was hesitant, since the new phone books won't be out until spring, but when I pulled out a copy of 'The Upper Room' with the phone number in it and told him that number would reach two and one-half million families a month he decided it might be better to change his listing."

Mr. Cole — as of this week — has a new number. So persons wanting to call the Oxford Barber Shop will have to contact information. Those wanting to call the prayer center can still dial 615-327-HOPE. Even if they dial it incorrectly, they will get the prayer line.

Mr. Morris is relieved that the problem is solved. He says he understands, however, how callers could have made the mistake.

"In fact," he admits sheepishly, "the first time I called the prayer line from out of town I remember getting the wrong number. I didn't think anything about it then, but the guy who answered said I had called a barber shop."

News is mixed on three missional priorities

By PAT SITES
Staff Writer

It was a mix of "good news" and "bad news" for United Methodism's three "missional priorities" in 1977 — but none of the news was good enough to predict a successful wrap-up by 1980.

Churchwide emphases on world hunger, evangelism and the ethnic minority local church must last "long beyond 1980," many church leaders were warning by year's end. They'll ask General Conference in 1980 to extend at least for another quadrennium the mandate given the church in 1976.

The good news clearly was the church's response to world hunger. Perhaps continuing momentum they had generated last quadrennium, United Methodists, through November, had poured a record $1,162,728 into Advance Specials (second-mile mission giving) to fight hunger.

Evangelism efforts — though not yet measurable statistically — were also providing some "good news" nationally after a slow start. As more churches and annual conferences found ways to tie into a "Comprehensive Evangelism" plan developed by the denomination's Board of Discipleship, the strategy across the next four years to help the UMC "recover its evangelistic zeal" was mapped out.

But the "bad news" throughout 1977 continued to be the lagging effort to strengthen the ethnic minority local church (EMLC). Plagued by what many called lack of focus and poor financing channels, the priority had netted only $173,717 through November — out of a hoped-for $3.5 million.

Calling the priority an "emergency" situation, the Council of Bishops in November initiated some new incentives it hopes will spur annual conferences into action. Conferences now have the option of combining conference and General EMLC Advance Specials for promotional purposes, and retaining up to 50 percent of the money for use with their own ethnic churches.

While some blamed "racism" for the priority's troubles in 1977, more saw poor planning by General Conference as the culprit. In previous Advance Specials, conference mission leaders noted, the promotional value of human interest and the specific details of persons and projects being reached were key. The EMLC Advance permits giving only for abstract categories such as "salary supplements" and "church extension."

Confusion over how to organize at the annual conference level, and concern that EMLC comes fifth or sixth in a list of askings for local church apportionments have also been noted. (In addition to the $3.5 million goal set for Advance Specials, $1.5 million are apportioned to local churches for EMLC this year.)

Whatever the figures say, some progress on the EMLC front was reported in 1977: A program to boost leadership in the ethnic church was implemented to train "parish program assistants" in Christian education, administration and outreach. Ethnic centers were either opened or projected in a number of United Methodist seminaries. Forty scholarships totalling $53,000 were granted to ethnic minority students. But with $11 going to the hunger priority for every dollar to EMLC, concern continued to surface.

On the hunger front, domestic food production became an issue with U.S. farmers going on strike as 1977 drew to a close. United Methodist farmers and hunger experts were among the supporters.

Bishop James Armstrong plus the six district superintendents of the Dakotas Area, released a statement Dec. 14 saying, in part: "We have identified with causes related to social and economic justice in our own country. We now, without equivocation, identify with the plight of the American farmer. The family farm is endangered. Agriculture seems to be at the bottom line of the national agenda."

Calling United Methodism's recent low level of evangelistic outreach "a cosmic embarrassment," Dr. George Hunter, the denomination's chief engineer for the evangelism priority, made headlines repeatedly during 1977 as he laid out both the problems and new strategies

He said evangelism must meet people and individual communities at the point of their need; no one method will fit every community "like a stretch sock."

Dr. Hunter criticized the UMC for lacking a plan either for making disciples out of the American public or for developing new congregations, and proceeded to develop a four-phase plan which was approved in late October by the Board of Discipleship.

Oh, for the simple life . . .

NASHVILLE (UMC) — A report to the UMC Board of Discipleship's Division of Education was interrupted with laughter here recently as the Rev. Ronald L. Hines of Seattle, Wash., read from a list of proposed world hunger projects: "How to have a simple life for $30,000."

1977 church briefs

General treasurer optimistic — 1977 giving record good

EVANSTON, Ill. — With the first year of the new quadrennium coming to an end, United Methodism's general treasurer is cautiously optimistic about the level of church giving.

The Rev. Ewing Wayland told TM/UMR that World Service receipts — the church's basic program and benevolence budget — are projected to reach 89 percent or $22.4 million dollars. But, he said, if December's report is as good as November, the total will be higher.

The World Service apportionments to local churches increased about six percent for the new quadrennium, a total of $24.9 million. Last year $21.8 million was given to the basic fund.

The treasurer is both pleased and "amazed" at how well the "brand new funds" (Missional Priorities and Mass Communications) are doing. He expects they will pay out at about 75 percent — "very good" for their first year.

He noted that the first year of the quadrennium usually has the lowest receipts of the four.

70 radio stations broadcasting "Connection"

NASHVILLE — United Methodism's new weekly radio series called "Connection" is now being broadcast by 70 stations, according to a report from United Methodist Communications' offices here.

The first placements of the program were in South Carolina where six stations now carry the series. Illinois and Arkansas each have seven placements; Texas has five stations broadcasting the series.

The half-hour program is designed for a broad general audience of listeners — both United Methodist and others — in the 35 and over age group. It uses what broadcasters call a "magazine format" with a mixture of "people interviews" and human interest stories interspersed with contemporary music on a religious theme.

The radio program is United Methodist Communications' answer to a mandate from the denomination's 1976 General Conference that the church get involved in mass media. Officials hope to increase the placements to 300 by the end of 1978.

UMC's Bishop Warner elected vice-president of Liberia

GANTA, Liberia — United Methodist Bishop Bennie D. Warner, 42, was elected the vice-president of his country in October. He was nominated for the high office by President William R. Tolbert Jr.

Bishop Warner plans to continue to serve out his term as bishop, which runs until 1981. He will turn over his bishop's salary to a fund to support Methodist pastors in Liberia.

Evansville crash 'worst' for any UMC school

EVANSVILLE, Ind. (UMC) — The chartered airliner carrying Evansville University's basketball team which crashed shortly after takeoff Dec. 13 and killing all 29 passengers aboard was the worst tragedy of its kind for a United Methodist institution of higher education.

At a midnight news conference, University President Wallace B. Graves said the tragedy defied description. "The university will suffer their loss for the rest of its life," he said.

The Evansville school, with 3,000 students, is one of three United Methodist-related schools in the state. The others are DePauw University in Greencastle and Indiana Central in Indianapolis.

TM/UMR circulation boosted to 415,000 in 1977

DALLAS — The Texas Methodist/United Methodist Reporter (TM/UMR) increased its circulation by 40,000 in 1977 for a total circulation of 415,000.

The newspaper continued to experience rapid growth in 1977 and has set a record budget for 1978 of over $4 million. TM/UMR publishes weekly editions for more than one-half the annual conferences in the United Methodist Church — 39 editions as of January 1978. In addition, 260 local and district editions and a national edition round out each week's production.

Circulation figures are expected to top 450,000 next year, according to editor-general manager Spurgeon M. Dunnam III.

The newspaper's board of directors have approved plans for construction of a new building for the TM/UMR operation with construction to start sometime next year.

U.M. bishop offers prayer at President's inauguration

WASHINGTON, D.C. — United Methodist Bishop William R. Cannon of the Atlanta Area, delivered the invocation at the inauguration of President Jimmy Carter on Jan. 20. Left to right: Gerald Ford, President Carter, Bishop Cannon, Vice-president Walter Mondale and Nelson Rockefeller.

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People make news--1977

Robert Guillaume

United Methodist leaders joined other Christians in protesting ABC-TV's adult comedy "Soap," in which Robert Guillaume has a starring role, as a debasement of a family medium. The leaders warned that the series "defines principal characters solely in terms of their sexual proclivities" and called on the public to reject the series.

Anita Bryant

Singer Anita Bryant aroused both support and opposition from church and non-church people with her crusade against equal rights for homosexuals in the turbulent Dade County (Fla.) campaign. She has since been named winner in the "Most Admired Woman Poll" by readers of "Good Housekeeping" magazine.

George Burns

Actor George Burns plays God in the movie "Oh, God!" released this fall, which caused some Christians to view the Hollywood production with suspicion, particularly the TV and newspaper advertising. But most Christian commentators agree that through the film's mixture of humor and profound ideas, it turns out to be a "great movie."

Jacqueline Means

The first women to be "regularly" ordained as a priest of the Episcopal Church, the Rev. Jacqueline Means, celebrates Holy Communion. The 49-year-old nurse, prison chaplain and mother of four children was ordained on New Year's Day. A number of dissident Episcopalians have formed the Anglican Church of North America, refusing to ordain women.

George Forman

The world's former heavyweight boxing champion, George Forman, revealed in May that he is a "born again Christian." Mr. Forman joins a number of celebrities in recent years who have declared they are "born again," among them are Charles Colson of Watergate, Eldredge Cleaver of Black Panther fame and most recently, Larry Flynt, editor of the sex magazine, "Hustler."

Robert Powell

British actor Robert Powell portrays Jesus in the April NBC-TV film special "Jesus of Nazareth." While the film created controversy with some fundamentalist Christians before it aired, the response from the majority of the Christian community was overwhelmingly positive. Television officials announced that the special would be repeated each Easter season.

Idi Amin

President Idi Amin Dada, Uganda's autocratic leader, set off a world protest when Anglican Archbishop Janani Luwum of Uganda and two government officials died suddenly while under the arrest of the Amin government in January. During the year, several purges against Christians have been reported by persons fleeing Uganda.

Gloria Langdon

A 49-year-old working mother from Tonkawa, Okla., and an active United Methodist, Gloria Langdon, was named National American Mother of 1977 in May. She had previously won the Oklahoma title. The "secret" of her success as a working mother, she said, was "the discipline of the church."

Allen Walker

Australian Methodist Allen Walker kneels in prayer during his installation service in Sydney, Dec. 2 as the new director of world evangelism for the World Methodist Council. He told the 3,000 persons at the ceremony the church must "stop being a stationary institution and become a movement again."

RELIGIOUS NEWS SERVICE PHOTOS

Money woes dog many church colleges, institutions in 1977

By SHARON MIELKE
Senior Staff Writer

Financial headaches dogged many United Methodist-related institutions during 1977. "Bankruptcy" and financially "endangered" became almost household words to describe the status of several retirement homes and church colleges.

•Still unresolved are the enormous financial difficulties encountered by Pacific Homes, the largest of the church-related retirement corporations with 14 retirement and health care units in Arizona, California and Hawaii. The corporation filed proceedings in federal bankruptcy court in February in Los Angeles; the homes are now in receivership with operations directed by a court appointed trustee. None of the 1,800 residents face eviction, officials have indicated.

Pending court action in January 1978 is a class-action suit brought by a group of the residents seeking damages amounting to $266 million dollars. The suit names the Pacific and Southwest Annual Conference, the United Methodist Church, the General Council on Finance and Administration and the homes' auditing firms as defendants. The suit was filed in a San Diego state court. The outcome is expected to make an impact on the future of all church-related retirement facilities.

• In May, a blue-ribbon commission created to study the church's 107 colleges and universities announced that 22 are on a "most endangered" list with another 17 somewhat less "endangered." The names of the schools have been kept confidential.

Commission chairman Paul Hardin Jr., president of Drew University, Madison, N.J., said "given the short-term and long-term financial problems of these schools, plus other 'downward' factors" the commission questioned "whether they can survive."

The commission's recommendation that the UMC make higher education its top priority for the 1980-84 quadrennium was approved by the Board of Higher Education and Ministry at its October meeting.

• Centenary College because of a cash-flow problem brought members of the Louisiana Annual Conference to Baton Rouge for a special one-day session Sept. 10. The conference and school trustees pledged $950,000 to be raised by May 31, 1978 to balance the budget for the current academic year.

• Meharry Medical College, Nashville, the only private, predominantly black medical school in the country found itself 60 to 90 days behind in paying its bills in September despite a special grant from the federal Department of Health, Education and Welfare.

• Espanola Hospital, Espanola, N.M., a church-owned 100-bed hospital in the nation's poorest county, was leased Dec. 1 to the Presbyterian Hospital Center of Albuquerque, N.M. because of cash-flow problems and an operating deficit of over $300,000. The National Division of the UMC's Board of Global Ministries had offered to loan the hospital $125,000, but the trustees rejected the complicated financial and accounting procedures that would accompany the loan and turned to the Presbyterian network of hospitals in the state, officials said.

• Lafon Home in New Orleans, La., operated for and by black people, was forced to close March 1 due to strict enforcement of the Life Safety Code by the Department of Health, Education and Welfare. The closing led the Rev. John A. Murdock, head of the church's Health and Welfare Ministries Division, to advocate federal grants or loans to homes serving only low-income people because these units usually have no reserves or endowments to call upon for unbudgeted costs.

In spite of all the fiscal problems facing church institutions, there was also widespread evidence of church support. The Pacific and Southwest Conference pledged to raise $9 million dollars to bail out the Pacific Homes; other conferences have already approved or will soon consider major fund drives for agencies within their bounds.

Church college presidents surveyed early in the year were reported to be optimistic that the next five years will be better than the past five, but "budgets will be tight."

UMC to increase number of its missionaries

By BUD HERRON
Associate Editor

NEW YORK — Death along a lonely dirt road in Zaire, continued search into the meaning and direction of mission efforts today and the joyous sending of 54 new "persons in mission" to "take the Gospel of Jesus Christ into all the world" were among major mission events for United Methodism in 1977.

For directors and staff of the denomination's chief mission agency it was a year of coming to grips with shrinking finances and learning to cope with a changing political scene which challenged traditional mission efforts in several parts of the world.

Missionary personnel

Efforts to reverse a trend which has seen the overseas missionary force of the UMC dwindle from more than 1,200 persons in 1969 to about 650 this year were set into motion with a goal of increasing the force to 1,000 persons by 1980. The increased missionary presence overseas would include 750 North American missionaries serving in various parts of the world along with about 250 missionaries from other areas of the globe, who also would be on the board payroll.

The board also announced plans to seek 78 short term missionaries for work overseas and issued an emergency appeal for medical missionaries to serve in Africa. During the year 54 new missionaries for service in the United States and overseas were commissioned for service.

Political unrest

Southern Africa continued to be a political hot spot in the UMC's mission efforts with the church speaking out against apartheid and supporting the efforts of U.M. Bishop Abel Muzorewa to force majority rule in Rhodesia (Zimbabwe).

In March, anti-government force overran a U.M. mission station and hospital in Southern Zaire. Missionary Dr. Glen J. R. Eschtruth of Roseville, Mich., was taken prisoner by the soldiers and later was found in a shallow grave along a road 25 miles from the hospital. Six other U.M. missionaries were held captive and later released.

Financial struggle

As the value of the American dollar declined in some parts of the world and the cost of operating mission support efforts in the United States increased, mission officials were confronted with problems of making financial ends meet.

In April the board approved a budget for 1978 which included more than one million dollars in financial cuts.

In October, the head of the denomination's national mission arm predicted that the ever declining financial picture will create drastic changes in the thrust of mission within the U.S. Dr. Randolph Nugent said there will be less emphasis on financial grants for annual conference projects with more emphasis on becoming a support agency "to move intelligence, expertise and experience" behind local and annual conference efforts.

Making the connection

Efforts were underway in 1977 for the board to develop better "linkages" with annual conferences and local churches. A series of leadership development experiences were held to inform regional leaders about national mission programs and to improve communication between the different levels of the church.

Cooperation among local, annual conference and national agencies, however, did not come off without a hitch in all cases as complaints continued to be heard about "lack of consultation" of the board with other agencies.

In May a controversy over the leasing of church property in the New Mexico conference by the Board of Global Ministries to an organization called the "Chicano Communications Center" brought the debate into sharp focus.

Some New Mexico conference officials claimed the board had leased Harwood School in Albuquerque, N.M., to the group without properly consulting United Methodists in that conference.

Bible reading appropriate, Jews claim

JERUSALEM (EP) — The reading passage stated for the week of November 20 among Orthodox Jews includes the 33rd chapter of Genesis — the reconciliation of Esau and Jacob.

It is appropriate, Orthodox Jews in Israel pointed out, since it occurred at the time of an unprecedented visit by the head of an Arab state to the 30-year-old nation of Israel — the visit of President Anwar Sadat of Egypt to Jerusalem.

Esau, the Jewish leaders noted, is revered by Arabs as the fountainhead of their race and Jacob as the ancestral forerunner of the Jews.

Religion's power seen in Sun Belt

MINNEAPOLIS (RNS) — Power in American religion is shifting to the Sun Belt — the South and the Southwest — according to Martin Marty, a prominent historian of religion and an associate editor of "The Christian Century."

He holds that the religious character of the rest of the nation will be changed as the Sun Belt religion "trickles north."

The greatest religious vitality is now found in the Southern Hemisphere, he said, including Africa and South America as well as the U.S. South. He noted that Africa alone now has some 8,000 new pentecostal and other religious groups.

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In early stages, says pollster

United States seen in religious revival

TM/UMR Staff Special

Opinion pollster George Gallup predicted a religious revival has begun in the U.S. in 1977, based on his findings from several surveys.

Further, the strong upward trend in religious interest is centered in young people and the forward thrust for revival is being provided by evangelicals.

In an address to a joint session of United Methodism's chief programming and fiscal units in November, Dr. Gallup said American teenagers are "remarkably religious" but are "turned off by organized religion."

The head of the Gallup Poll reported that 95 percent of all teenagers in America say they believe in God and that teenagers are more likely than their elders to feel a close relationship with God.

He said organized religion is doing a poor job of attracting teenagers to the church. Among the reasons he listed are concentrating church efforts on pre-teens and adults rather than on teenagers, not seeking young persons where they can be found but waiting for youth to come to church, and offering them volleyball instead of learning how to pray.

Dr. Gallup said youth programs are a very low priority in most churches and youth feel they are not getting spiritual nourishment they need in the church.

In April the pollster, who has established a new center devoted to religious research, told members of the religious press that he was basing his prediction that America is in the early stages of a revival on the high interest in the inner life, prayer and experiential religion as well as a turn-a-round in surveys which indicates the church is regaining influence in American public opinion as an institution. Another factor is the bottoming out of the decline in church attendance.

For the most part, the "mainline" Protestant churches have continued to lose members while the conservative and Pentecostal church have been growing, he said. Active evangelism efforts and increasing public interest in groups that stress personal piety are credited with continuing this trend which began in the late 1960's.

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Snow, drought, flood strike United Methodists during year

TM/UMR Staff Special

The worst winter in almost everyone's memory brought record sub-zero temperatures to many United Methodists in January and February. "Cold — but coping and conserving energy" was the situation as many churches were forced to suspend services, revise their programs and provide emergency services of food and shelter.

One of the hardest hit regions was Western New York with Buffalo's plight making continuous front-page news.

Drought and hot weather struck other sections of the nation with summer crops suffering severely from the shortage of water. But there was far too much water other places.

Once again flood waters devastated Johnstown, Penn. On July 20, 22 U.M. churches suffered water damage about 25 who perished were U.M. members.

Holy Week floods in West Virginia, Kentucky, Virginia and Tennessee also left heavy damages to many churches. A late summer flash flood in Kansas City, Mo., swept away the Rev. Harold Thomas, a United Presbyterian minister serving Linwood United Church when the flood engulfed his car. Central UMC there sustained damages of $22,000.

During 1977 the United Methodist Committee on Relief organized a new disaster response network to keep annual conferences prepared for emergencies. Teams in each annual conference were given training in how to relate to local needs in emergency situations and coordinate funds and mop-up work teams into the area.

The National Division of the Board of Global Ministries assists with the rebuilding of church facilities destroyed or damaged by the flood disasters. Special appeals resulted in a second flood — "a flood of love" — into the disaster areas.

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APPLICANTS for the position of Administrator of Methodist Children's Home in Waco, Texas, to be vacated upon spring, 1978, retirement of Dr. Kennard Copeland, are asked to forward resumes before January 15, 1978. Applications including complete educational and professional background and other information should be mailed to: Search Committee, Methodist Home, 1111 Herring Ave., Waco, Tex. 76708. All information will be kept confidential.

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